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THE  
GREEK GRAMMAR

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ἐστὶ

ΑΚΡΟΓΩΝΙΣ ΣΟΥ ΧΡΙΣΤΟΥ











A  
GREEK GRAMMAR

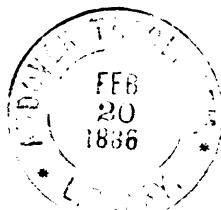
FOR  
SCHOOLS AND COLLEGES.

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NEW YORK:  
D. APPLETON AND COMPANY,  
1, 3, AND 5 BOND STREET.  
1885.

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# PREFACE

OF PROFESSOR HADLEY TO THE FIRST EDITION, 1860.

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THE grammar which is here submitted to the public is founded on the *Griechische Schulgrammatik* of GEORG CURTIUS, Professor in the University of Kiel. The work of Professor Curtius was first published in 1852, and was received in Germany with marked favor: a second edition was called for in 1855, a third in 1857, and a fourth in 1859. Having been led, soon after it appeared, to study it with some care, I became satisfied that it possessed important advantages of plan and execution; and I was therefore easily induced, more than three years ago, to undertake the task of bringing it before the American public. My first thought went no further than to reproduce it in an English version, with only such changes as might seem necessary to adapt it to the wants and habits of instructors in our country. But in carrying out this purpose, it happened, by what is probably a common experience in such cases, that one change led on to another, until at length the alterations had assumed an extent out of all proportion to the original design. To give the book, as it stands here, the name of Curtius, would be to make him responsible in appearance for many things which he has not said, and might perhaps fail to approve. Under these circumstances, it has seemed to be the only proper course, that I should assume the responsibility of the work, while making, as I cheerfully do, the fullest acknowledgments of obligation to the German scholar. Should this volume prove to be of service in the work of classical instruction, the result will be perhaps mainly due to his broad and thoughtful scholarship, and his sound, practical judgment.

It may be proper for me here to follow the example of Professor Curtius, by calling attention, at the outset, to some features in the plan and arrangement of this Grammar.

It is a fact generally understood, that the Greek, in common with the

other Indo-European languages, has of late received, and is still receiving, much light from the scientific comparative study of the whole class to which it belongs. The new views of Greek etymology and structure, developed and established by that study, have been made the object of special attention in the preparation of this work; and have been taken up into it, as far as seemed to be consistent with the practical ends which must always be paramount in an elementary grammar.

The multiplicity of forms presented by the different Greek dialects is the occasion of considerable embarrassment to the grammarian. Scattered through the sections which describe the Attic language, they interfere seriously with the unity of exhibition and impression which it is important to secure: but when thrown together by themselves at the end of the book, they lose in clearness and significance, by being severed from those common facts and principles with which they are naturally associated. In this Grammar will be found a sort of compromise between the opposite difficulties. The peculiarities of euphony and inflection, which belong to the other dialects, are given in smaller type at the foot of each page, under the corresponding Attic forms, so as to be kept clearly distinct from the latter, while yet presented with them in the same view.

It is hardly necessary to say that a *complete* exhibition of the dialects is not attempted in these pages. The multitude of forms which appear only in lyric fragments, or in ancient inscriptions, or in the writings of grammarians, are passed over without notice. The object has been simply to supply what is necessary in this respect for a proper reading of the classic authors, and particularly Homer, Herodotus, Pindar, and Theocritus. For the language of Homer, I have derived much assistance from the Homeric Grammar of Ahrens (*Griechische Formenlehre des Homerischen und Attischen Dialektes*: Göttingen, 1852); and for that of Herodotus, from the careful and thorough investigations of Bredow (*Quaestiones Criticae de Dialecto Herodotea*: Lipsiae, 1846).

In the sections on the verb, the forms of voice, mode, and tense are reduced to a small number of groups, called "tense-systems." Under this arrangement, which is similar to those already adopted by Ahrens and Curtius, the inflection of the verb is represented as the inflection of a few tense-stems, which are formed, each in its own way, from the common verb-

stem. It is hoped that the arrangement may commend itself in use, not only as consistent with the obvious analogies of verb-formation, but also as calculated to make the structure of the verb simpler and more intelligible to the learner.

Among these tense-systems, the most prominent is that which includes the present and imperfect, the tenses of continued action; and it is also the one which shows the greatest variety of formation. Hence the formation of the present is taken as the basis of a new classification, the whole mass of verbs being divided into nine classes, according as the stem of this tense coincides with that of the verb, or varies from it by different changes.

The special formation of particular verbs—"anomalous" formation, as it has been generally, but to a great extent inappropriately, termed—is exhibited with considerable fulness, and according to a uniform method, intended to assist the apprehension and memory of the learner.

In the Syntax, the leading aim has been—not to construct a philosophical system of human expression, with Greek sentences for illustrations—but to represent, as fully and clearly as possible within the prescribed limits, the actual usage and idiom of the Greek language. It has also been an object to accompany the full statement of rules and principles with brief phrases, describing their substance, and convenient for use in the recitation-room.

In regard to the examples by which the Syntax is illustrated, it has not been thought necessary to give for each one the name of the author from whom it is cited. Only those taken from non-Attic sources, as Homer and Herodotus, are credited to their authors: those which come from Attic poets are marked simply as poetic: while those which come from Attic prose-writers, and constitute perhaps nine-tenths of the whole number, are given without any indication of their source. The examples are translated throughout, untranslated examples being (if I may trust my own observation) of but little use, in general, even to the better class of students. Regarded as illustrations, they are imperfect, since it is only with difficulty, and perhaps with uncertainty, that the learner recognizes their relation to the rule or principle to be illustrated. And if we view them as exercises in translation, it may be questioned whether detached sentences, torn from the connections in which they stood, and involving often peculiar difficulties of language and construction, are best suited for this purpose. A similar rule has been fol-

lowed even in the earlier portions of the Grammar; except, indeed, in the first part (Orthography and Euphony), where it could hardly be carried out with convenience: but in the second and third parts, which treat of Inflection and Formation, the Greek words introduced are accompanied regularly by a statement of their signification. This course has been adopted, partly from the feeling that a student cannot fairly be expected to take much interest in words that have no meaning to his mind; and partly in the belief that it is possible for a student, in this way, as he goes through his grammar, to acquire, with little trouble, a useful vocabulary of Greek expression.

In preparing this division of the work, I have made frequent use of the *Syntax der Griechischen Sprache* (Braunschweig, 1846), by Professor J. N. Madvig of Copenhagen. But my obligations are much greater—not for the Syntax only, but for almost every part of the book—to K. W. Krüger, whose Greek Grammar (like that of Buttmann before it) marks a new epoch in the scientific treatment of its subject. Important aid has been received also from the school-grammars of Buttmann and Kühner, which are familiar to American students in the skilful translations of Dr. Robinson and Dr. Taylor. Nor must I omit to acknowledge myself indebted, for many valuable suggestions, to the excellent grammars produced in our own country by Professor Sophocles and Professor Crosby.

In the appended chapter on Versification, I have relied, partly on Munk's *Metres of the Greeks and Romans* (translated by Professors Beck and Felton, Cambridge, 1844), but still more on the able treatises of Rossbach and Westphal (*Griechische Rhythmik*, Leipzig, 1854; and *Griechische Metrik*, Leipzig, 1856).

# PREFACE

## TO THE REVISED EDITION.

---

THE Greek Grammar of Professor Hadley—the foundation of the present work—appeared in 1860; and has been in use, unchanged in any way, since that time. Professor Hadley died on the fourteenth of November, 1872, at the age of fifty-one. The leading features of his work, and its relation to Curtius's *Griechische Schulgrammatik*, are set forth in the foregoing reprint of his own preface. It remains for the reviser to state, so far as may be done in a few words, what his work has been, and how the new book differs from the old one.

In the first place, it seemed an urgent reform that the quantity of  $\alpha$ ,  $\iota$ , and  $\upsilon$  should be uniformly and systematically indicated to the eye. Accordingly,  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$  have been everywhere printed where these vowels are long; so that the unmarked  $\alpha$ ,  $\iota$ ,  $\upsilon$  are understood to be short. This notation, now generally adopted in elementary Latin books, is equally important in Greek.

The general plan of the work and the arrangement of its divisions remain unchanged; the most important transposition is that of the chapter on Adjectives and Adverbs (§§ 640–653, new grammar) and that on Pronouns (§§ 677–705); these formerly stood after Cases. The parts least changed are perhaps Writing and Sound (Part First), and Declension. Here the paradigms and rules relating to adjectives have been completely (instead of partially) separated from those of substantives, and the adjectives have been rearranged according to their stems. In the substantives, a class of  $f$ -stems has been recognized.

Much more altered is the part relating to the structure of the verb. The complicated machinery of 'tense-signs,' 'mode-signs,' 'voice-signs,' and 'connecting vowels,' has given place to a simpler system of 'tense and mode suffixes,' according to which all that intervenes between 'verb-stem' and personal ending is reckoned as a single element (or in the optative as two elements). This requires

a change in the use of the term *stem*. The old 'connecting vowel' is now counted a part of the tense-stem: the first aorist tense-stem is no longer λῦσ-, but λῦσα-; and in like manner λεγο- (not λεγ-) is called the stem of λέγο-μεν, just as we call λογο- (not λογ-) the stem of λόγο-s. In fact, it seemed desirable to restrict the term *stem*, in conjugation as well as in declension, to that which is ready to receive the inflectional endings. I have, therefore, recognized no 'stems' except *tense-stems* (and *mode-stems*); and for the old 'verb-stem'—the element whence the different tense-stems are derived—I have used the term *theme*. Another necessary innovation is the 'variable vowel' and its sign,  $\sigma|$ . This sign may be read 'omicron or epsilon,' or 'ο or ε'; but λῦ $\sigma|$ - should be read 'λῦο- or λῦε-'.

Of the nine classes of verbs, two have disappeared: the 'ε-class' is made a subdivision of Class I, and the 'reduplicated class' distributed among the other classes. On the other hand, a new 'root class' has been added, comprising the  $\mu$ -verbs, which could no longer form a part of Class I. It will be observed, moreover, that the  $\mu$ -form of inflection has received a new treatment: its main peculiarities are enumerated in § 385, in immediate contrast to the ordinary form; and details of the present and second aorist  $\mu$ -forms are given under those tenses respectively. The inflection of the irregular  $\mu$ -verbs is given by itself in full, and four regular ones have been added to the synopses, §§ 349-352.

The paradigms have been pruned here and there in the interest of a stricter Atticism. For instance, -η in the second person singular middle has been dropped, and forms like τῖμῳμένην, δύνοιμι, ἐσταίμεν, ἐδίδων, δίδου (imperative middle), have disappeared. So λῦόντων, λῦέσθων, have taken precedence of λῦέτωσαν, λῦέσθωσαν; λόσειας, λόσειε of λόσαις, λόσαι; the pluperfect in -κει of that in -κειν; λυθείμεν, διδοίμεν of λυθείμεν, διδοίμεν; φιλοίην of φιλοίμην. The perfect active imperative has been relegated to a note, and so has the optative form λελυκοίην; the noun ἀνάγωον has been discarded as non-existent. In the dual feminine of pronouns, τῶ, τῶδε, τοῦτῶ have taken the place of τᾶ, τᾶδε, ταῦτᾶ. So the rules for augment of diphthongs (357) and of the pluperfect (358) have been restated in accordance with the now established Attic usage. I might have drawn the lines still closer in these matters; but the maker of a school-grammar is hampered by the necessity of having some regard to the current Greek texts.

The Classified Verb-List has been revised with the aid of Veitch's



*Greek Verbs*, and the forms of Attic prose and poetry distinguished by means of two kinds of type. The Alphabetical Verb-List, which was formerly a mere index to the other, has been amplified so as to serve some purposes independently, and has been placed at the end of the book instead of the middle.

The greatest changes are in the Syntax: here a good deal is substantially rewritten. This is particularly true of the Syntax of the Modes. And here I owe very especial thanks to Professor Goodwin for cordial permission to adopt some important features of his works: especially the distinction of general and particular conditions, and the application of the categories of conditions to conditional relative clauses. The arrangement of final clauses also follows closely Professor Goodwin's.

The introductory part of the Syntax as far as § 689, is entirely recast and rearranged. There is less that is new in the syntax of Cases, and of the Infinitive and Participle; yet even here much is altered. The prepositions I have arranged in alphabetical order. In all parts of the Syntax I have striven to bring into greater prominence what is important and peculiar to Greek, and to separate it more thoroughly from what is unimportant or self-evident.

Professor Hadley, as he explains in his preface, did not think it necessary to give the sources of the Greek examples used in illustrating the syntax. In the new edition, on the other hand, I have followed the plan of giving exact citations for these. The old examples have been very generally employed, yet in numerous instances others have been substituted or added.

The chapter on Word Formation has been somewhat enlarged, but is otherwise not much changed. The same is true of the Versification; only here I have stated the modern theories more boldly than Professor Hadley had ventured to do, and have modified the system of notation.

So much about the separate parts of the work. Throughout the whole the lesser changes, in wording, arrangement, and so on, and the minor additions and omissions, are numerous. Many good hints as to conciser forms of expression were derived from Professor Hadley's smaller work, *The Elements of Greek Grammar* (1869).

A word respecting explanations of the origin of inflectional forms. I hope no one will suppose that this book professes to embody the latest results of comparative grammar. Those results are at present partly in a very chaotic condition, partly very ill suited to be set

before a learner. Much that in Professor Hadley's time was thought certain has been entirely upset or become very doubtful, and in many cases nothing positive has taken its place. All that can be demanded of a school-grammar in this respect is that its classifications and analyses shall not be seriously at variance with *well-established* facts of genesis. I have occasionally gone a trifle further than Professor Hadley in these historical statements; but oftener, I think, have retrenched or modified explanations which he gave, and have been entirely content to leave much unexplained. And I have put this matter, so far as possible, in separate paragraphs and in the smallest type.

I am under obligations to so many friends for help that I cannot name them all, but must content myself with mentioning those who have done me the most service. My colleagues, Professors Lane and Lanman, and my friend Dr. Robert Keep, of Williston Seminary, have been ever ready with advice and useful suggestions. Professor W. G. Frost, of Oberlin, sent me some good hints about syntax; Professor T. D. Seymour and Dr. H. M. Clarke gave me valuable assistance in revising the verb-list, and Dr. Clarke also in finding examples. The two general indices are in great part the work of Dr. F. B. Goddard and Dr. A. W. Roberts. Besides these, I must thank all whom I have consulted, by letter or personally, on various points, or who have written me of their own accord.

F. D. A.

July, 1884.

# CONTENTS.

INTRODUCTION.	PAGE		PAGE
Greek Language and Dialects . . . . .	1	Adjectives . . . . .	56
PART FIRST.		Vowel-Declension . . . . .	56
WRITING AND SOUND.		Consonant-Declension . . . . .	53
Alphabet . . . . .	3	Comparison of Adjectives . . . . .	65
Vowels . . . . .	4	Form. and Compar. of Adverbs . . . . .	69
Diphthongs . . . . .	5	PRONOUNS . . . . .	70
Breathings . . . . .	6	Numerals . . . . .	78
Consonants . . . . .	7	VERBS . . . . .	82
Vowel Changes . . . . .	8	Paradigms of Verbs . . . . .	85
Consonant Changes . . . . .	13	Formative Elements of the Verb . . . . .	112
Special Changes of Final Sounds . . . . .	19	Augment . . . . .	112
Crisis . . . . .	20	Reduplication . . . . .	115
Elision . . . . .	20	Tense and Mode Suffixes . . . . .	116
Final Consonants . . . . .	22	Endings . . . . .	117
Movable Consonants . . . . .	22	Use of the Endings . . . . .	119
Syllables . . . . .	23	Accent of the Verb . . . . .	120
Quantity . . . . .	24	Formation of Tense-Systems . . . . .	122
Accent . . . . .	25	Present and Imperfect . . . . .	122
Accent affected by Quantity . . . . .	26	Future Active and Middle . . . . .	128
Accent in Vowel-Changes . . . . .	27	First Aorist Act. and Mid. . . . .	129
Accent in Connected Discourse . . . . .	28	Second Aorist Act. and Mid. . . . .	131
Punctuation . . . . .	30	Perfect and Pluperfect Active . . . . .	133
PART SECOND.		Perf., Pluperf., Fut. Perf., Mid. . . . .	135
INFLECTION.		Aorist and Future Passive . . . . .	138
NOUNS . . . . .	31	Verbal Adjectives . . . . .	139
First Declension (A-Decl.) . . . . .	33	Irregular Verbs in $\mu$ - . . . . .	139
Second Declension (O-Decl.) . . . . .	37	Enumeration of $\mu$ -forms . . . . .	145
Attic Second Decl. . . . .	40	Presents of $\mu$ -form . . . . .	145
Third Declension (Cons.-Decl.) . . . . .	40	Second Aorists of $\mu$ -form . . . . .	145
Labial and Palatal Stems . . . . .	43	Shorter 2d Perf. without $\alpha$ - . . . . .	148
Lingual Stems . . . . .	44	Dialectic Formations . . . . .	150
Liquid Stems . . . . .	46	Irregularities of Meaning . . . . .	151
Stems in $-\epsilon\sigma$ - and $-\alpha\sigma$ - . . . . .	47	Classified Verb-List . . . . .	153
Stems in $-f$ - . . . . .	49	First Class (Variable-Vowel Class) . . . . .	153
Stems in $-t$ - and $-v$ - . . . . .	50	Second Class (Strong-Vowel Class) . . . . .	164
Diphthong Stems . . . . .	51	Third Class (Tau-Class) . . . . .	166
Irregular Declension . . . . .	52	Fourth Class (Iota-Class) . . . . .	168
Local Endings . . . . .	55	Fifth Class (Nasal Class) . . . . .	175
		Sixth Class (Inceptive Class) . . . . .	181
		Seventh Class (Root-Class) . . . . .	184
		Eighth Class (Mixed Class) . . . . .	186

PART THIRD.		PAGE
FORMATION OF WORDS.		PAGE
Formation of Simple Words	188	
Substantives	189	
Adjectives	193	
Denominative Verbs	195	
Composition of Words	197	
Form of Compound Words	197	
Meaning of Compound Words	199	
PART FOURTH.		
SYNTAX.		
Definitions	201	
General Rules of the Sentence	203	
Subject	203	
Verb	203	
Predicate-Nouns	206	
Attributives	207	
Appositives	208	
Pronouns of Reference	210	
Other Peculiarities in Number and Gender	211	
Adjectives and Adverbs	212	
The Article	215	
<i>δ</i> in Poetry	215	
<i>δ</i> as Demonstrative	215	
<i>δ</i> as an Article	216	
Pronouns	220	
The Cases	226	
Nominative and Vocative	226	
Accusative	227	
Two Accus. with one verb	231	
Genitive	232	
with Substantives	233	
with Verbs	235	
with Adjectives and Adverbs	241	
in looser Relations	243	
Dative	244	
of Indirect Object	244	
of Interest	245	
of Association and Likeness	246	
with Compound Verbs	248	
of Instrument, Means, Manner, Cause	248	
of Time and Place	250	
Prepositions with Cases	250	
General View	252	
Use of the Prepositions	252	
The Voices	260	
Active	260	
Middle	260	
Passive	262	
The Tenses	264	
Tenses of the Indicative	265	
Tenses in other Modes	270	
The Modes	273	
The Adverb <i>ἄν</i>	273	
Finite Modes in Simple Sentences	274	
Finite Modes in Comp'd Sentences	277	
Final Clauses	278	
Conditional Sentences	281	
Peculiarities	286	
Relative Clauses	287	
Clauses of Cause and Result	291	
Indirect Discourse	292	
Infinitive	295	
Subject and Predicate	295	
Infinitive without Article	297	
Infinitive with Neuter Article	300	
Infinitive with <i>ἄν</i>	301	
Participle	302	
Attributive Participle	302	
Predicate-Participle	302	
Circumstantial Participle	302	
with Case Absolute	304	
Adjuncts of Participle	305	
Supplementary Participle	307	
Participle with <i>ἄν</i>	309	
Verbal Adjectives in <i>-τός</i>	309	
Relative Sentences	310	
Attraction, Incorporation	310	
Other Peculiarities	313	
Interrogative Sentences	315	
Negative Sentences	318	
Particles	322	
Conjunctions	324	
Figures of Syntax	332	
APPENDIX.		
Versification	334	
Trochaic Rhythms	339	
Iambic Rhythms	340	
Dactylic Rhythms	343	
Anapaestic Rhythms	345	
Logaoedic Rhythms	346	
Dactylo-Epitrictic Rhythms	349	
Cretic Rhythms	350	
Choriambic Rhythms	351	
Ionic Rhythms	351	
Dochmiac and Bacchic Rhyth.	352	
Abbreviations	354	
ALPHABETICAL LIST OF VERBS	355	
GREEK INDEX	367	
ENGLISH INDEX	393	

## INTRODUCTION.

### *The Greek Language and Dialects.*

1. The inhabitants of ancient Greece called themselves *Hellenes* (*Ἕλληνες*), and their country *Hellas* (*Ἑλλάς*). The name *Hellenes* was applied also to the members of the same race, dispersed by colonization over the islands and coasts of the Mediterranean. By the Romans they were called *Graeci*, and hence are known to us as Greeks. Their language—the Greek—is connected with the languages of the Indians, Persians, Romans, the Slavonic, Germanic, and Celtic nations. These are all kindred languages, and together form the Indo-European family of languages.

2. The *Hellenes* referred themselves for the most part to three principal *divisions*, *Aeolians*, *Dorians*, and *Ionians*. To these belonged three groups of dialects: the *Aeolic*, spoken in *Aeolis*, *Boeotia*, *Thessaly*, and elsewhere; the *Doric*, in *Peloponnesus*, *Isthmus*, and north-western Greece, also in *Crete* and *Caria*, *Sicily* and southern *Italy*; the *Ionic*, in *Ionia* and *Attica*, and in most of the *Aegean* islands. The *Aeolic* and *Doric* groups were more closely related to each other than either was to the *Ionic*. In each group the various dialects differed somewhat from each other; and the *Aeolic* dialects in particular were very unlike. As regards the written works which have come down to us, it is enough to specify the following forms:

3. a. The *Aeolic* of *Lesbos*, found in the lyric fragments of *Alcaeus* and the poetess *Sappho* (600 B. C.).

b. The *Doric*, found in the lyric poetry of *Pindar* (470 B. C.) and the bucolic (*pastoral*) poetry of *Theocritus* (270 B. C.). Even the *Attic* dramas in their lyric parts contain some *Doric* forms. The language of *Pindar* has some peculiarities derived from the *Aeolic*, and still more from the *Epic*.

c. The *Ionic*, including

(1) The *Old Ionic*, or *Epic*, found in the poetry of *Homer* and *Hesiod* (before 700 B. C.). In all the poetry of later times (though least of all in the dramatic dialogue) we find more or less admixture of *Epic* words and forms.

(2) The *New Ionic*, the language of *Ionia* about 425 B. C., found in the history of *Herodotus* and the medical writings of *Hippocrates*.

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1 D. In *Homer*, *Hellas* is only a district in northern Greece, the *Hellenes* its inhabitants. For the Greeks at large, he uses the names *Ἀχαιοί*, *Ἀργεῖοι*, *Δαναοί*, which, strictly taken, belong only to a part of the whole people.

2 D. The division into *Aeolians*, *Dorians*, *Ionians*, is unknown to *Homer*.

The following dialect, though in strictness the Ionic of Attica, and closely related to the two preceding, is always distinguished as

d. The *Attic*, the language of Athens in her flourishing period (from 490 B. C.), found in many works of poetry and prose, especially the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the philosophical writings of Plato, and the orations of Lysias, Isocrates, Aeschines, and Demosthenes. The political importance of Athens and the superiority of her literature gave a great ascendancy to her dialect, which at length banished the others from literary use; though the Doric and the Old Ionic were still retained, the latter for epic, the former for lyric and bucolic poetry. The Attic thus became the common language of all cultivated Greeks; but at the same time began to lose its earlier purity. In this state, commencing about the time of Alexander (who died 323 B. C.), it is called

e. The *Common dialect* (ἡ κοινὴ διάλεκτος), in distinction from the purer Attic. On the border between the two, stands the great philosopher Aristotle, with his pupil Theophrastus. Among later authors, the most important are the historians Polybius (140 B. C.), Plutarch (100 A. D.), Arrian (150 A. D.), and Dio Cassius (200 A. D.), the geographer Strabo (1 A. D.), and the rhetoricians Dionysius of Halicarnassus (30 B. C.), and Lucian (170 A. D.).

REMARK.—There is a noticeable difference between the *earlier* and *later* Attic. The first is seen in the tragic poets and Thucydides; the last, in most other Attic writers. The language of Plato has an intermediate character. The *tragic* language is marked by many peculiarities of its own.

#### 4. For completeness, we may add

f. The *Hellenistic*, a variety of the Common dialect, found in the New Testament, and in the Septuagint version of the Old Testament. The name comes from the term *Hellenist* (Ἑλληνιστής from ἐλληνίζω), applied to Hebrews, or others of foreign birth, who used the Greek language.

g. The *Modern Greek*, or popular language for the last thousand years, found in written works since about 1150 A. D. It is also called *Romaic* from Ῥωμαῖοι (*Romans*), the name assumed in place of Ἕλληνες by the Greeks of the middle ages.

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NOTE.—Through the first two Parts of the Grammar, the forms of Attic Greek, especially the Attic prose, are described in the body of the text; while the peculiarities of other dialects (particularly those of Homer and Herodotus) are added in smaller type at the foot of each page.

*Hm.* stands for *Homer*, and *Hd.* for *Herodotus*; *cf.* is used for Latin *confer* (compare); *sc.* for *scilicet* (to wit); *ib.* for *ibidem* (in the same place); *i. e.* for *id est* (that is); *e. g.* for *exempli gratia* (for example); *καλ.* for *καὶ τὰ λοιπὰ* (Lat. *et cetera*). Other abbreviations will explain themselves.



# PART FIRST.

## WRITING AND SOUND.

### *Alphabet.*

5. The Greek is written with twenty-four letters.

Form.		Name.	Latin.	
A	α	ἄλφα	<i>alpha</i>	a
B	β	βῆτα	<i>beta</i>	b
Γ	γ	γάμμα	<i>gamma</i>	g
Δ	δ	δέλτα	<i>delta</i>	d
E	ε	ἒ ψιλόν	<i>epsilon</i>	ē
Z	ζ	ζῆτα	<i>zeta</i>	z
H	η	ῆτα	<i>eta</i>	ē
Θ	θ θ	θῆτα	<i>theta</i>	th
I	ι	ἰῶτα	<i>iota</i>	i
K	κ	κάππα	<i>kappa</i>	c
Λ	λ	λάμβδα	<i>lambda</i>	l
M	μ	μῦ	<i>mu</i>	m
N	ν	νῦ	<i>nu</i>	n
Ξ	ξ	ξῖ	<i>xi</i>	x
O	ο	ὀ μικρόν	<i>omicron</i>	ō
Π	π	πί	<i>pi</i>	p
P	ρ	ῥῶ	<i>rho</i>	r
Σ	σ σ	σίγμα	<i>sigma</i>	s
T	τ	ταῦ	<i>tau</i>	t
Υ	υ	ὕ ψιλόν	<i>upsilon</i>	y
Φ	φ	φῖ	<i>phi</i>	ph
X	χ	χῖ	<i>chi</i>	ch
Ψ	ψ	ψῖ	<i>psi</i>	ps
Ω	ω	ὦ μέγα	<i>omega</i>	ō

6. Sigma at the end of a word has the form  $\varsigma$ ; in any other place the form  $\sigma$ : thus  $\sigma\tau\acute{\alpha}\sigma\iota\varsigma$  *faction*.

a. Abbreviations for many combinations of two or three letters are found in manuscripts and old editions. Two of these are still occasionally employed:  $\varsigma$  for *ov*, and  $\varsigma$  for *ov*.

7. The oldest Greek alphabet had two other letters:

F f	Faū	varu	Latin v
Ϝ	Ϝόππα	koppa	“ q

Vau stood in the alphabet between  $\epsilon$  and  $\zeta$ , koppa between  $\pi$  and  $\rho$ . Vau is also called *digamma*,  $\delta\iota\gamma\alpha\mu\mu\alpha$  (double gamma, from its form).

8. The ancients used only the capital letters. The small letters came into use during the middle ages. The names *epsilon*, *omicron*, *upsilon*, and *omega* are also of late origin; the ancient names were  $\epsilon\iota$  or  $\xi$ ,  $\omicron\upsilon$  or  $\upsilon$ ,  $\delta$ , and  $\omega$ .

a. The term *alphabet* is formed from the names of the first two letters. The Greek alphabet is the source of the Latin: it is itself derived from the Phoenician alphabet.

### Vowels.

9. The vowels are  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\omega$ ,  $\upsilon$ .

Of these,  $\epsilon$ ,  $\omega$ , are always *short*,

$\eta$ ,  $\omega$ , always *long*,

$\alpha$ ,  $\iota$ ,  $\upsilon$ , short in some words, long in others.

10. The short sounds of  $\alpha$ ,  $\iota$ ,  $\upsilon$ , are sometimes indicated by  $\acute{\alpha}$ ,  $\acute{\iota}$ ,  $\acute{\upsilon}$ ; the long sounds, by  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ .

In this grammar, however, the long vowels,  $\bar{\alpha}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ , are so marked throughout, and the unmarked  $\alpha$ ,  $\iota$ ,  $\upsilon$  are therefore understood to be short. We have, then:

the *short* vowels,  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $\omega$ ,  $\upsilon$ , and

the *long* vowels,  $\bar{\alpha}$ ,  $\eta$ ,  $\bar{\iota}$ ,  $\omega$ ,  $\bar{\upsilon}$ .

NOTE.—The mark of length is omitted over circumflexed vowels ( $\acute{\alpha}$ ).

11. The long vowels were originally sounded as  $\alpha$ ,  $\epsilon$ ,  $\acute{\iota}$ ,  $\omega$ ,  $\upsilon$ , in the English words *par*, *prey*, *machine*, *prone*, *prupe*, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance—nearly, therefore, like the English short sounds in the words *papa* (first syllable), *pet*, *pit*, *obey*, *pull*.

a. But  $\upsilon$  and  $\bar{\upsilon}$  assumed at an early period (before 400 B. C.) the sound of the French  $u$  or German  $\bar{u}$ , intermediate between English  $oo$  and  $ee$ . At the end of a diphthong  $\upsilon$  retained its earlier sound.

11 D. a. Some of the Doric and Aeolic dialects always retained the older sound of  $\upsilon$ .

12. The vowels are *open* or *close*.

The open vowels are  $\left\{ \begin{array}{l} \alpha, \bar{\alpha}, \\ \epsilon, \eta, \omicron, \omega \end{array} \right.$  (the most open).  
 (less open).

The close vowels are  $\left\{ \begin{array}{l} \iota, \bar{\iota}, \\ \upsilon, \bar{\upsilon}. \end{array} \right.$

*Diphthongs.*

13. The diphthongs (*δίφθογγοί double sounds*) unite two vowels—an open and a close vowel—in one syllable. They are

$\alpha\iota, \epsilon\iota, \omicron\iota, \alpha\upsilon, \epsilon\upsilon, \omicron\upsilon,$   
 $\tilde{\alpha}, \tilde{\eta}, \tilde{\omega}, \eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota :$

but in  $\upsilon\iota$  both the vowels are close.

The diphthongs  $\tilde{\alpha}, \tilde{\eta}, \tilde{\omega}$ , which have the first vowel long, are sometimes called *improper* diphthongs. Their second vowel is called *iota subscript* (written below the first).

a. But when the first vowel is written as a capital letter,  $\iota$  stands upon the line:  $\Omega\Delta\text{HI} = \Omega\delta\tilde{\eta} = \phi\delta\tilde{\eta}$ .

14. a. In the diphthongs, as at first pronounced, both vowels were heard, each with its proper sound, but without break between them. Thus  $\alpha\iota$  was sounded like Engl. *ay* affirmative;  $\alpha\upsilon$  like Engl. *ou* in *our*;  $\omicron\iota$  and  $\epsilon\upsilon$  nearly like *oi* in *foil* and *eu* in *feud*. But  $\epsilon\iota$  and  $\omicron\upsilon$ , though they originally had the diphthongal sounds to be inferred from their composition, came at an early time (before 400 B. C.) to be pronounced with simple sounds:  $\omicron\upsilon$  like *ou* in *youth*;  $\epsilon\iota$  like the *ei* in *rein* (and much later like that in *seize*).

b. From the genuine  $\epsilon\iota$  and  $\omicron\upsilon$  above described must be distinguished, however, the *spurious* diphthongs  $\epsilon\iota$  and  $\omicron\upsilon$ , which arise by compensative lengthening (34) or contraction of  $\epsilon\epsilon, \epsilon\omicron, \omicron\epsilon, \omicron\omicron$  (37 e). These were sounded from the beginning as in *rein* and *youth*, and were not originally written as  $\epsilon\iota$  and  $\omicron\upsilon$ ; but about 400 B. C. they coalesced with the genuine  $\epsilon\iota$  and  $\omicron\upsilon$  in sound and writing.

c. In  $\tilde{\alpha}, \tilde{\eta}, \tilde{\omega}$ , the second vowel was at first written on the line and sounded, as in other diphthongs. But afterwards (about 100 B. C.) it ceased to be pronounced, being swallowed up by the long  $\bar{\alpha}, \bar{\eta}, \bar{\omega}$ , before it. The custom of writing it under the line dates from about the eleventh century.

d. The sounds of  $\eta\upsilon$  and  $\omega\upsilon$  cannot be exemplified from English. These diphthongs are rare:  $\eta\upsilon$  occurs in Attic only as the result of

14 D. d. The Ionic has  $\eta\upsilon$  also in  $\eta\upsilon\varsigma$  (Hm. Hd.) Att.  $\nu\alpha\upsilon\varsigma$  *ship*, and  $\gamma\eta\upsilon\varsigma$  (Hm.) Att.  $\gamma\eta\alpha\upsilon\varsigma$  *old woman*. The New Ionic has  $\omega\upsilon$  in  $\omega\upsilon\tau\acute{o}\varsigma, \tau\omega\upsilon\tau\acute{o}$ , etc., by crasis for  $\delta \alpha\omega\tau\acute{o}\varsigma, \tau\delta \alpha\omega\tau\acute{o}$  (77 D); also in reflexive pronouns, as  $\dot{\epsilon}\omega\upsilon\tau\acute{o}\upsilon$  (266 D), which seems to have arisen by crasis from  $\dot{\epsilon}\omicron \alpha\omega\tau\acute{o}\upsilon$ ; further in  $\theta\omega\upsilon\mu\alpha$  Att.  $\theta\alpha\upsilon\mu\alpha$  *wonder*, and words derived from it.

augment (857) or of crasis (76): *ov* is chiefly Ionic. The diphthong *ui* was sounded somewhat like *ui* in *quit*; it is never followed by a consonant in the same word.

15. In *Latin letters* the diphthongs were represented,

<i>ai</i> ,	<i>ei</i> ,	<i>oi</i> ,	<i>av</i> ,	<i>ev</i> ,	<i>ov</i> ,	<i>vi</i> ,	<i>ā</i> ,	<i>η</i> ,	<i>φ</i> ,
by <i>ae</i> ,	<i>ē</i> or <i>ī</i> ,	<i>oe</i> ,	<i>au</i> ,	<i>eu</i> ,	<i>ū</i> ,	<i>yi</i> ,	<i>ā</i> ,	<i>ē</i> ,	<i>ō</i> .

a. For *ai*, *oi*, in a few proper names, we have Latin *ai*, *oi*; *Maia* *Maia*, *Tpoia* *Troia*, *Aias* *Aiaz*. For *φ*, in a few compounds of *φδῆ* *song*, we have *oe*: *τραγῳδός* *tragoedus*.

16. *Diaeresis*.—A double dot, called a mark of *diaeresis* (separation), is sometimes written over an *i* or *u*, to show that it does not form a diphthong with the vowel before it: thus *ποῖέναι*, pronounced *πο-ιέναι* to *advance*.

a. The *diaeresis* may be omitted, when it is evident from a breathing (17 a), or an accent (96), or from *i* written on the line (13 a), that the two vowels do not unite as a diphthong. Thus in *ἄντῃ*, *ἰχθυί*, *ληϊζόμενος*, the vowels are evidently separate (= *ἄντῃ*, *ἰχθυί*, *ληϊζόμενος*), while in *ἄντῃ*, *ἰχθυί*, *ληζόμενος*, they unite as diphthongs.

### *Breathings.*

17. A vowel at the beginning of a word always has either the *rough* breathing (') or the *smooth* (ˊ) written over it. The rough breathing shows that *h* was sounded before the vowel: thus *ἑπτά* (pronounced *hepta*) *seven*. The smooth breathing means simply that the vowel was sounded without *h*: thus *ἐπί* (pronounced *epi*) *upon*.

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: *αἰοῦ* of *himself*, *αἰοῦ* of *him*. But in the *improper* diphthongs, *i* never takes the breathings, even when it stands upon the line: *Ἅιδης* = *ἥδης* *Hades*.

b. All words which begin with *u* or *ū* have the rough breathing.

18. The consonant *ρ* at the beginning of a word always has the rough breathing (thus *ῥ*, Latin *rh*): *ῥήτωρ* *rheto* *orator*. And in the middle of a word *pp* is by many editors written *ῖῖ* (Latin *rrh*): thus *Πύρρος* *Pyrrhus*; though some write *Πύρρος*.

a. Except in *ῖῖ*, the breathings belong only to *initial* letters; if brought into the middle of a word by composition, they are not writ-

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17 D. b. The Epic pronouns *ἔμμε*, *ἔμμι*, *ἔμμε* (261 D) have the smooth breathing. The Aeolic dialect had other exceptions.

ten: *προίεσθαι* (for *προ-ῖεσθαι*) to *abandon*, though there is evidence that the rough breathing was often pronounced. Compare the Latin forms *enhydriis* ἔνυδρις, *polyhistor* πολυῖστωρ.

### Consonants.

19. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (5). But observe that *κ*, *γ*, *σ*, *τ* had only the sounds which are heard in Engl. *coo*, *go*, *so*, *to*: thus in *Λυκιά* *Lycia*, *Φρυγιά* *Phrygia*, *Μυσία* *Mysia*, *Βοιωτία* *Boeotia*.

20. Gamma (*γ*) before *κ*, *γ*, *χ*, or *ξ*, had the sound of *n* in *ink*, *anger*, and was represented by a Latin *n*: *ἀγκῦρα* (Lat. *ancora*) *anchor*, *ἄγγελος* (Lat. *angelus*) *messenger*, *σφίγξ* *sphinx*. This is called *gamma nasal*.

21. The letters *φ*, *θ*, *χ*, seem to have had at first the sounds of *ph*, *th*, *ch*, in English *uphill*, *hothouse*, *blockhead*. But afterwards they came to sound as in English *graphic*, *pathos*, and German *machen*.

a. Zeta (*ζ*) was sounded like Engl. *dz*; in late Greek like Engl. *z*.

b. Every consonant was sounded: thus *κ* was heard in *κτῆμα* *possession*, *γ* in *γνώμη* *judgment*, and *φ* in *φθίσις* *decay*. Similarly *ξένος* *stranger*, *ψεῦδος* *falsehood*, were pronounced *kḗnos*, *pseudos*, with *k* and *p* distinctly heard.

22. Among consonants we distinguish *semivowels*, *mutcs*, and *double consonants*.

23. The SEMIVOWELS are *λ*, *μ*, *ν*, *ρ*, *σ*, and *γ*-nasal; of which

*σ* is called a *spirant* (or a *sibilant*),

*λ*, *μ*, *ν*, *ρ* are called *liquids*,

*μ*, *ν*, *γ*-nasal are called *nasals*.

a. Another spirant is the old Greek *ϕ* (see 7), which had the sound of English *w*.

24. The MUTES are of three classes:

labial mutes	π	β	φ	or π-mutes,
lingual mutes	τ	δ	θ	or τ-mutes,
palatal mutes	κ	γ	χ	or κ-mutes.

Mutes of the same class are said to be *cognate*, as produced by the same organ (lips, tongue, or palate).

25. The mutes are also divided into three orders:

smooth mutes	π	τ	κ	(tenues),
middle mutes	β	δ	γ	(mediae),
rough mutes	φ	θ	χ	(aspiratae).

Those of the same order are said to be *co-ordinate*.

a. The rough mutes, or *aspirates*, are so named from the rough breathing (*h*) which was heard in them. The middle mutes are so called merely from their place in the arrangement.

26. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which ψ is written for πσ, and ξ for κσ.

27. The relations of the consonants may be seen from the following table:

	Semi-vowels.			Mutes.			Double Conso- nants.
	Spirants.	Liquids.		Smooth.	Middle.	Rough.	
		Nasals.					
Labials	f		μ	π	β	φ	ψ
Linguals	σ	λ ρ	ν	τ	δ	θ	ζ
Palatals		γ-nasal.		κ	γ	χ	ξ

a. **SURDS AND SONANTS.**—The smooth and rough mutes, with σ, ψ, ξ, are *surd*; that is, hushed or whispered sounds. The other consonants and all the vowels are *sonant*, sounding.

## VOWEL CHANGES.

### Interchange of Vowels.

28. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words: τρέφ-ω *nourish*, ἐ-τρέφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nourishment*.

a. So sometimes η and ω: ἀρίγ-ω *help*, ἀρωγ-ός *helper*.

29. In like manner εἰ and οἰ, in root-syllables (see 32), are interchanged: λείπ-ω *leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*. In σπεύδ-ω *hasten*, σπουδ-ή *haste*, we have a like interchange of εὔ and οὔ.

30. In Attic the general rule is that ā of the earlier language becomes η, unless preceded by ε, ι, or ρ: thus φήμη *report*, older (Doric) form φάμā; ἴστημι *set up*, older (Doric) ἴστāmi; but γενεά *generation*, σοφία *wisdom*, πράσσω *do*, remain unchanged.

29 D. The variation of εὔ to οὔ is seen in εἰλήλουθα (Hm.) for ἐλήλουθα *have come* (root ελυθ-, strong form ελευθ-, 539, 2).

30 D. (1) The Ionic (Epic and New Ionic) has η for Attic ā, even after ε, ι, and ρ: Ion. νεηνίης for Att. νεανίας *young man*; so γενεή, σοφίη, πρήσσω, for γενεά, σοφία, πράσσω. But not so when ā arises by contraction or com-



a. This rule does not apply to *ā* arising by contraction (37) or compensative lengthening (34). This is always unchanged.

31. A close and open vowel are rarely interchanged: *ἔστί* is, *ἰσθί* be thou; *ὄνομα* name, *ἄνωνμος* nameless; poetic *ῥῶμος* blame, *ἄμωμον* blameless; *ὄνησις* (for *ορ-ονησι*) benefit. In such cases the open vowel is always the original.

### Strong and Weak Root-Vowels.

32. In root syllables we often find an interchange of

ι with ει or οι,  
υ with ευ (seldom ου),  
α with η, ᾱ.

In such cases the short vowel is said to be the *weak* form, the diphthong or long vowel the *strong* form. The weak vowel is conveniently treated as the fundamental form. Thus:

*ἔ-λιπ-ον* (root *λιπ-*) *left*, *λείπ-ω* *leave*, *λέ-λοιπ-α* *have left*.

*ἔ-φυγ-ον* (root *φυγ-*) *fled*, *φεύγ-ω* *flee*.

a. For the interchange of ει and οι, ευ and ου, see 29.

### Long and Short Vowels.

33. Long and short vowels are sometimes interchanged in the inflection and formation of words.

Thus corresponding to      α,      ε,      ι,      ο,      υ,  
the long forms are      η or ᾱ,      η,      ι,      ω,      ῠ.

<i>τιμά-ω</i> I honor,	<i>τι-θε-μεν</i> we put,	<i>δί-δο-μεν</i> we give,
<i>τιμή-σω</i> I shall honor,	<i>τι-θη-μι</i> I put,	<i>δί-δο-μι</i> I give.
<i>τί-σις</i> retribution,	<i>φύ-σις</i> nature,	
<i>τί-σω</i> shall repay,	<i>πέ-φῦ-κα</i> am.	

compensative lengthening: Ion. and Att. *δρᾶ* (for *δρα-ε*) see thou, *μέλας* (for *μελαν-ς*) black.

(2) The Doric and Aeolic, on the other hand, have *ā* for Attic *η*: Dor. *δᾱμος* for Att. *δήμος* people, *μάτηρ* (Lat. *mater*) for *μήτηρ* mother, *Ἀθᾱνά* (used also in Trag.) for Hom. *Ἀθήνη* (in Att. commonly *Ἀθηνᾶ*) the goddess *Athena*. But not so when *η* arises from a lengthening of *ε*: Dor. and Att. *τίθημι* (root *θε-*) *put*, *λιμήν* (Gen. *λιμέν-ος*) *harbor*.

31 D. In the dialects this change is more frequent: Ion *ἰστίη* Dor. *ἰστιά* for Att. *ἔστιά* *hearth*.

33 D. Hm. puts a long vowel or a diphthong for a short vowel in many words which would otherwise be excluded from his verse. Thus, where otherwise three short syllables would stand in succession: *ἡγορέη* from *ἄνθρωπος* man, *εἰαρινός* from *ἔαρ* spring, *οὐλόμενος* for *ὀλόμενος* destroying, *οὐρεος*, *οὔρεα* from *ὄρος* (never *οὔρος*) *mountain*, *ὄνομα* for *ὄνομα* name (also in Hd.).

a. It is convenient, in general, to treat the *short* vowel as the fundamental form, and to speak of the long vowel as the result of the *formative lengthening*.

b. The lengthened form of *a* coincides with its *strong* form (32). Whether *ā* or *η* is used depends on 30.

### Compensative Lengthening.

34. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is Compensative Lengthening.

By this,	a,	ε,	ι,	ο,	υ,
become	ā,	ει,	ῑ,	ου,	ū.

Thus for	μελα-ν-ς,	θε-ντ-ς,	εκρι-νσ-α,	λῦο-ν-σι,	φυ-ντ-ς,
we have	μελάς,	θείς,	ἐκρίνα,	λύουσι,	φύς.

a. For an exception in which *a* becomes *η*, see 431; for one in which *ε*, *ο* become *η*, *ω*, see 168 (2).

b. The *ει* and *ου* arising by this process are the *spurious* diphthongs (14 b).

35. When *ι* is dropped between two vowels (44), the former vowel is sometimes made long: thus *δεί*, *κάω*, from *αίει*, *καίω*.

36. TRANSFER OF QUANTITY. — A long open vowel standing before a short one sometimes shifts its length to the latter, *āo* and *ηο* becoming *εω*, and *ηα* becoming *εā*: thus *νᾶός* *temple* becomes *νεώς*, *μετήγορος aloft* *μετέωρος*, *βασιλῆα king* *βασιλέῃ*. Even *āω* and *ηω* become *εω*: *τεθνεώς* for *τεθνηώς* *dead*.

*δφιπέτηλος* from *πέταλον leaf*, *τιθήμενος* for *τιθέμενος* *pulling*; or a short between two long, *δυσᾶων* for *δυσᾶέων* from *δυσᾶής ill-blowing*. Also, where two long syllables would stand between two short ones: *Οὐλύμπιοι* (for *Ὀλύμπιοι*) of *Ολύμπιος*, *εἰλήλουθα* (for *εληλουθα*) *have come*.

34 D. The dialects differ much in respect to compensative lengthening. Most Aeolic and Doric dialects lengthened *ε*, *ο* to *η*, *ω*: *ἦναι* = *εἶναι* (from *ἔσ-ναι*), *θῆς* = *θείς*, *μῶσα* = *μοῦσα* (from *μονσα*). The Aeolic of Lesbos made *αισ*, *εισ*, *οισ* from *ανσ*, *ενσ*, *ονσ*; as *παῖσα* = *πᾶσα*, *μέλαις* = *μέλας*, *μοῖσα* = *μοῦσα* (used also by Pindar and Theocritus); but in other cases avoided compensative lengthening by using assimilated forms (46): *ἐκριννα* = *ἐκρίνα* (from *ἐκριν-σα*), *ἐμμί* = *εἰμί* (from *ἔσ-μι*), *βόλλα* = *βουλή*. The Ionic agrees in the main with the Attic. In *ξείνος* for *ξένος* *stranger*, *κενός* for *κενός* *empty*, *εἵνεκα* for *ἐνεκα* *on account of*, *μόννος* for *μόνος* *alone*, *κοῦρος*, *κοῖρη* for *κόρος*, *κόρη* *boy, girl*, the Ionic employs the lengthening while the Attic does not: these are general poetic forms.

36 D. So especially in Ionic: *Ἀτρεῖδew*, originally *Ἀτρεῖδᾶo* (Att. *Ἀτρεῖδew*) of *Atrides*; *πυλῶν*, orig. *πυλᾶων* (Att. *πυλᾶν*) of *gates*; *Ποσειδῶν*, orig. *Ποσειδᾶων* (Att. *Ποσειδῶν*) the god *Poseidon*.

### Contraction of Vowels.

37. Contraction unites concurrent vowels of different syllables into one long vowel or diphthong.

For simple vowels the rules are these :

- a. An open vowel before a close forms a diphthong with it.
- b. Two like vowels unite in the common long.
- c. An *o*-sound absorbs an *a*- or an *e*-sound and becomes *ω*.
- d. If an *a*- and an *e*-sound come together, the first in order absorbs the second and becomes long.
- e. But *e-e* gives *ει* ; *ε-o*, *ο-ε*, *ο-ο* give *ου*.

a. ε-ι	ει	γένε-ι.	γένει	c. ο-α	ω	αἰδó-α	αἰδῶ
ο-ι	οι	πειθó-ι	πειθοῖ	α-ο	ω	όρά-ομεν	δρῶμεν
ε-υ	ευ	έ-ύ	εὔ	ο-η	ω	δηλό-ητε	δηλώτε
ᾱ-ι	ῃ	γῤᾱ-ίδιον	γῤᾱδιον	ε-ω	ω	φιλέ-ωσι	φιλωσι
η-ι	η	κλή-ιθρον	κλήθρον	ω-α	ω	ἤρω-α	ἤρῳ
ω-ι	ω	πρω-ί	πρῶ	d. α-ε	ᾱ	όρά-ετε	όρᾱτε
b. α-α	ᾱ	γέρα-α	γέρᾱ	α-η	ᾱ	όρά-ητε	όρᾱτε
ε-η	η	φιλέ-ητε	φιλήτε	ε-α	η	γένε-α	γένη
η-ε	η	τίμή-εντι	τίμῃντι	e. ε-ε	ει	φιλε-ε	φιλει
ι-ι	ι	Χι-ιος	Χίος	ε-ο	ου	γένε-ος	γένους
ο-ω	ω	δηλό-ωσι	δηλώσι	ο-ε	ου	δίλο-ε	δήλου
ω-ο	ω	σῶος	σῶς	ο-ο	ου	πλό-ος	πλούς

38. a. A close vowel before an open is seldom contracted : yet *ιχθύ-ες* fishes gives *ιχθύς*.

37 D. The dialects differ widely in respect to the contraction of vowels.

f. The Ionic (Old and New) has *uncontracted* forms in very many cases where the Attic contracts : *νόος* for *νοῦς* mind, *γένεα* for *γένη* races, *φιλέης* for *φιλεῖς* thou mayest love, *ἀέκων* for *ἄκων* unwillling, *αἰδῆ* for *αἰδή* song.— In a few instances, however, these dialects have contracted forms where the Attic does not contract : Ion. *ἱρός* (and *ἱερός*) Att. *ιερός* sacred (see 38 a), *ἐγδῶκοντα* for Att. *ἐγδοήκοντα* eighty.

g. All dialects, except the Attic, leave *εο*, *εω*, *εου*, as a rule, uncontracted. But the Ionic and Doric occasionally contract *εο*, *εου* into *ευ* (instead of *ου*) : *ποιεῦμεν*, *ποιεῦσι*, from *ποιέ-ομεν*, *ποιέ-ουσι* (Att. *ποιοῖμεν*, *ποιοῦσι*), *we* do, *they* do.

h. The Doric and Aeolic often contract *αο*, *δο*, *αω*, *ᾶω* into *ᾶ* : *Ἀτρεῖδᾶ*, orig. *Ἀτρεῖδοο* (see 146 D) ; *πυλᾶν*, orig. *πυλᾶων* (141 D) ; *Ποσειδᾶν* or *Ποτειδᾶν*, Hm. *Ποσειδάων* (Att. *Ποσειδῶν*).

i. The Doric often contracts *αε*, *αι* to *η*, *η* : *δρη*, *δρηῖς*, from *δρα-ε*, *δρά-εις* (Att. *δρᾶ*, *δράς*), see *thou*, *thou seest*.

j. All Aeolic and some Doric dialects contract *εε* into *η*, *οο* and *οε* into *ω* : Dor. *ἀγῆται*, from *ἀγε-εται* (Att. *ἡγεῖται*) *he leads*, *μισθῶντι* from *μισθο-οντι* (Att. *μισθοῦσι*) *they let for hire*.

b. Contraction is often neglected when the first vowel is long: *νηϊ* to a *ship*, *ξυνδοπος* *helpmeet*. But see 36.

39. Simple vowels before diphthongs are often contracted.

a. In general they are contracted with the first vowel of the diphthong: the last vowel, if it is *ι*, becomes subscript.

b. But *ε* and *ο* are absorbed in some diphthongs without changing them.

c. And *ο-ει*, *ο-η* give *οι*; *α-ου* gives *ω*.

a. α-ε	ᾱ	τῖμά-ε	τῖμᾱ	b. ε-ε	ε	φιλέ-ε	φιλῑ
α-η	ᾱ	τῖμά-η	τῖμᾱ	ε-οι	οι	φιλέ-οι	φιλοῖ
α-οι	ω	τῖμά-οιμι	τῖμῶμι	ε-ου	ου	φιλέ-ου	φילוῦ
ε-αι	η	λῦε-αι	λῦη	ο-οι	οι	δηλό-οι	δηλοῖ
η-αι	η	λῦη-αι	λῦη	ο-ου	ου	δηλό-ου	δηλοῦ
η-οι	ω	μεμνη-οίμην	μεμνώμην	c. ο-ε	οι	δηλό-ε	δηλοῖ
ο-αυ	ω	προ-αυδᾶν	πρωυδᾶν	ο-η	οι	δηλό-η	δηλοῖ
				α-ου	ω	τῖμά-ου	τῖμῶ

40. a. The spurious diphthong *ε* (14 b) is contracted like simple *ε*: *τῖμᾶν* (not *τῖμᾶν*) from *τῖμά-ε*ιν, *οῖνοῦς* from *οῖνό-ε*ις, *τῖμῆς* from *τῖμή-ε*ις.

b. *α-ε* rarely gives *αι* instead of *ᾱ*: *αῖρω* raise from *ἄ-ε*ίρω, *αἰκῆς* *unseemly* from *ἀεικῆς*.

c. *ε-αι* in the second person singular of verbs gives both *ε* and *η*: *λῆε* or *λῆη*, from *λῆεαι*. But see 384.

41. IRREGULAR CONTRACTION.—In contracts of the first and second declensions, a short vowel followed by *α*, or by any long vowel-sound, is absorbed: *δοτῆ-α*, *δοτᾶ* (not *οσση*); *ἀργυρέ-αν*, *ἀργυρᾶν*; *ἄπλό-η*, *ἄπλῃ* (not *ἄπλω*); *διπλό-αις*, *διπλαῖς*. Only in the singular, *εᾶ*, after any consonant but *ρ*, is contracted to *η*: *χρῦσέ-ᾱ*, *χρῦσῇ*. Other cases of irregular contraction will be noticed as they occur.

42. SYNIZESIS.—Sometimes two vowels, which could not form a diphthong, were yet so far united in pronunciation as to pass for one syllable: thus *θεός* *god*, used in poetry for one syllable. This is called *synizesis* (setting together). It is not indicated in the writing, and therefore appears only in poetry, where it is detected by the metre.

### Omission and Addition of Vowels.

43. A short vowel between two consonants is sometimes dropped (*syncope*): *πατρός* (for *πατέρος*) from *πατήρ* *father*.

42 D. Synizesis is very frequent in Hm., especially after *ε*: *θυπέων* *of doors*, *χρῦσέοις* *golden*, *στήθεα* *breasts*, *πόλεις* *cities*, *εἰγῆθ* *eighth*, all used as words of two syllables.

44. The close vowels *ι* and *υ* are sometimes dropped between two vowels: βασιλέ-ων (for βασιλευ-ων) from βασιλεύ-*s king*, ἀκο-ή (for ἀκου-ή) *hearing*, πλέ-ων for πλεί-ων *more*.

a. In this case, *υ* was first changed to the cognate semivowel *F* (βασιλε*F*ων, ακο*F*η), which afterwards went out of use.

45. a. *Prothetic Vowel*.—A short vowel appears at the beginning of some words which formerly began with two consonants or a single semivowel: ἐ-χθής, also χθής, *yesterday*. When such a vowel came before initial *F*, it remained after the *F* had disappeared: ἀ-έθλον (Att. θήλον) *prize*, formerly α-*F*έθλον.

b. A similar vowel is sometimes developed between *λ* or *ρ* and another consonant: ὄργ-υια, also ὄργ-υιά, *fathom*; ἀλέξ-ω *defend*, from root ἀλέ- (cf. ἔπ-αλέ-*s battlement*).

### CONSONANT CHANGES.

46. *ASSIMILATION*.—Many of the following changes are of the nature of *assimilation*; that is, the making of one consonant like another contiguous one. Assimilation may be *total* or *partial*.

#### *Doubled Consonants.*

47. These have in many cases arisen by total assimilation. See 53, 55 c, 59, 66. The middle mutes are never doubled in Attic. The rough mutes are never doubled, but πφ, τθ, κχ are used instead.

48. The later Attic has ττ for σσ of the earlier Attic and most other dialects: τάττω *arrange*, κρείττων *stronger*, later Attic for τάσσω, κρείσσω.

a. This rule applies only to the σσ arising from a mute with *ι*. See 67.

49. *ρ* at the beginning of a word is doubled when, by inflection or composition, a simple vowel is brought before it: ῥέω *flow*, ἔρρει *was flowing*, κατα-ῥρέων *flowing down*. After a *diphthong*, *ρ* remains single: εὖ-ροος *fair-flowing*.

47 D. Hm. in many words doubles a consonant which is single in the common form, especially a *semivowel*: ἔλλαβε for ἔλαβε *he took*, φιλομειδής for φιλομειδής *fond of smiles*, ἐβνηγτος for εὔνηγτος *well-sprung*, ὅσσω for ὅσον *quantum*, ὀπίσσω for ὀπίσω *backward*. Less often a *mute*: ὀππας for ὀπας *as*, ὀππι for ὀπι *that*, ἐδδεισε for ἔδεισε *he feared*. In some words he has both a single and a double form: Ἀχιλλεύς, Ὀδυσσεύς, less often Ἀχιλεὺς, Ὀδυσεὺς.—For some cases in Hm. (καδδῦσαι, ὑββάλλειν, etc.), in which a middle mute is found doubled, see 84 D.

49 D. In Hm. *ρ* sometimes remains single, even after a simple vowel: ἔ-ρεξε from ῥέξω *do*, ἐκβ-ροος *swift-flowing*.

a. This doubling is due to the assimilation of an initial  $\sigma$  or  $F$ , with which most of these verbs originally began:  $\xi\text{-}\rho\bar{\rho}\epsilon\iota$  for  $\epsilon\text{-}\sigma\rho\epsilon\iota$ .

50. The later Attic has  $\rho\bar{\rho}$  for  $\rho\sigma$  of the earlier Attic and the other dialects:  $\kappa\acute{\omicron}\rho\bar{\rho}\eta$  *temple*,  $\theta\acute{\alpha}\rho\bar{\rho}\omicron\varsigma$  *courage*, for  $\kappa\acute{\omicron}\rho\sigma\eta$ ,  $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ .

### Consonants with Consonants.

#### MUTES BEFORE MUTES.

51. Before a lingual mute, a labial or palatal mute becomes co-ordinate (25). Thus,

$\beta\tau$ and $\phi\tau$ become $\pi\tau$	$\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
$\pi\delta$ " $\phi\delta$ " $\beta\delta$	$\kappa\delta$ " $\chi\delta$ " $\gamma\delta$
$\pi\theta$ " $\beta\theta$ " $\phi\theta$	$\kappa\theta$ " $\gamma\theta$ " $\chi\theta$
$\tau\acute{\epsilon}\tau\rho\bar{\iota}\pi\tau\alpha\iota$ for $\tau\epsilon\tau\rho\bar{\iota}\beta\text{-}\tau\alpha\iota$	$\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$	$\delta\acute{\epsilon}\delta\epsilon\kappa\tau\alpha\iota$ " $\delta\epsilon\delta\epsilon\chi\text{-}\tau\alpha\iota$
$\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ " $\gamma\rho\alpha\phi\text{-}\delta\eta\nu$	$\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ " $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$
$\epsilon\lambda\epsilon\bar{\iota}\phi\theta\eta\nu$ " $\epsilon\lambda\epsilon\iota\pi\text{-}\theta\eta\nu$	$\epsilon\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\pi\lambda\epsilon\kappa\text{-}\theta\eta\nu$
$\epsilon\tau\rho\bar{\iota}\phi\theta\eta\nu$ " $\epsilon\tau\rho\bar{\iota}\beta\text{-}\theta\eta\nu$	$\epsilon\lambda\acute{\epsilon}\chi\theta\eta\nu$ " $\epsilon\lambda\epsilon\gamma\text{-}\theta\eta\nu$

52. A lingual mute before another lingual mute is changed to  $\sigma$ .

$\zeta\sigma\tau\epsilon$ for $\iota\delta\text{-}\tau\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$
$\zeta\sigma\theta\iota$ " $\iota\delta\text{-}\theta\iota$	$\epsilon\pi\acute{\epsilon}\iota\sigma\theta\eta\nu$ " $\epsilon\pi\epsilon\iota\theta\text{-}\theta\eta\nu$

a. But  $\tau\tau$  for  $\sigma\sigma$  (48) remains unchanged. So also  $\tau\tau$  and  $\tau\theta$  in a few other words:  $\text{'}\text{Α}\tau\tau\iota\kappa\acute{\omicron}\varsigma$ ,  $\text{'}\text{Α}\tau\theta\iota\varsigma$  *Attic*.

#### MUTES BEFORE LIQUIDS.

53. Before  $\mu$ , a labial mute becomes  $\mu$ ,  
a palatal mute "  $\gamma$ ,  
a lingual mute "  $\sigma$ .

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$
$\tau\acute{\epsilon}\tau\rho\bar{\iota}\mu\mu\alpha\iota$ " $\tau\epsilon\tau\rho\bar{\iota}\beta\text{-}\mu\alpha\iota$	$\epsilon\psi\epsilon\nu\sigma\mu\alpha\iota$ " $\epsilon\psi\epsilon\nu\delta\text{-}\mu\alpha\iota$
$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ " $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ " $\pi\epsilon\pi\epsilon\iota\theta\text{-}\mu\alpha\iota$

a. But  $\kappa\mu$ ,  $\tau\mu$ , brought together by *metathesis* (64), are never changed:  $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$  *am wearied*,  $\epsilon\text{-}\tau\mu\eta\text{-}\theta\eta\nu$  *was cut*. And often a palatal or lingual mute remains before a formative suffix beginning with  $\mu$ :  $\acute{\alpha}\kappa\text{-}\mu\eta$  *edge*,  $\acute{\alpha}\tau\text{-}\mu\acute{\omicron}\varsigma$  *warrior*,  $\sigma\tau\alpha\theta\text{-}\mu\acute{\omicron}\varsigma$  *station*.

53 D. a. In Hm. the exceptions are more numerous:  $\iota\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$  *favoring* (root  $\iota\kappa$ ,  $\iota\kappa\acute{\alpha}\nu\omega$  *come*),  $\acute{\alpha}\kappa\alpha\chi\text{-}\mu\epsilon\nu\omicron\varsigma$  *sharpened* (root  $\alpha\kappa$ - or  $\alpha\chi$ -, Lat. *acuo*),  $\delta\delta\text{-}\mu\eta$  *Att. δσμή smell* (root  $\omicron\delta$ -,  $\delta\zeta\omega$  *smell*, Lat. *odor*),  $\iota\delta\text{-}\mu\epsilon\nu$  *Att. ἴσμεν we know* (root  $\iota\delta$ -,  $\omicron\iota\delta\alpha$ ),  $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\epsilon\nu\omicron\varsigma$  *equipped* (theme  $\kappa\omicron\rho\upsilon\theta$ -,  $\kappa\omicron\rho\upsilon\sigma\sigma\omega$ ).

b. Before the other liquids, λ, ρ, ν, the mutes remain unchanged. Yet we find *σεμνός* *revered* for *σεβ-νός* (*σέβ-ομαι* *revere*), and *ἐρεμνός* *murky* for *ερεβ-νός* (*ἐρεβός* *thick darkness*).

#### MUTES BEFORE Σ.

54. Before σ, a labial mute forms ψ (= πσ);  
 a palatal mute forms ξ (= κσ);  
 a lingual mute is dropped without further change.

λείψω for λειπ-σω	κόραξ for κορακ-ς	σώμασι for σωματ-σι
τρίψω “ τριβ-σω	φλόξ “ φλογ-ς	ἐλπίσι “ ἐλπιδ-σι
γράφω “ γραφ-σω	βήξ “ βηχ-ς	ὄρνισι “ ορνιθ-σι

#### N AND Ξ BEFORE OTHER CONSONANTS.

55. a. ν before a labial becomes μ;  
 b. ν before a palatal becomes γ-nasal;  
 c. ν before λ, ρ, is assimilated;  
 d. ν before σ is dropped and the preceding vowel is lengthened (34).

a. ἔμπας for εν-πās	b. συγκαίω for συν-καιω	c. ἐλλείπω for εν-λειπω
ἐμβαίνω “ εν-βαινω	συγγενής “ συν-γενης	συρρέω “ συν-ρεω
ἐμφανής “ εν-φανης	συγχέω “ συν-χεω	d. μέλας “ μελαν-ς
ἐμμένω “ εν-μενω	ἐγξέω “ εν-ξεω	λύουσι “ λυον-σι

56. So also ντ, νδ, νθ are dropped before σ (54), and the preceding vowel is lengthened (34).

δοῦς for δοντ-ς σπείσω for σπενδ-σω πείσομαι for πενθ-σομαι

57. Before σι of the dative plural, the vowel remains unchanged when ν alone is dropped: μέλασι, λιμέσι, δαίμοσι, for μελαν-σι, λιμεν-σι, δαιμον-σι. But when ντ is dropped, the vowel is lengthened: πάσι, θεΐσι, λύουσι, for παντ-σι, θεντ-σι, λυοντ-σι.

58. ν remains before σ in the nominatives ἔλμυς *worm*, τίρυνς *Tiryne*, for ἔλμυθ-ς, τίρυνθ-ς (54), and in a few nouns in -σις, as θέρμανσις *warming*.

#### 59. In composition:

έν before ρ, σ, is not changed: ἔν-ρυθμος, έν-στάζω.  
 σύν, before σ with a vowel, becomes συσ-: συσ-στίων;  
 before σ with a cons., or ζ, becomes συ-: σύ-στημα, σύ-ζυγος.  
 πᾶν, πάλιν, before σ, retain ν: πᾶν-σοφος; or change ν to σ: παλίσ-συτος.

54 D. In Hm., a τ-mute is sometimes assimilated to a following σ: ποσ-σί for ποδ-σι Att. ποσί to feet.

60. Between  $\nu$  and  $\rho$  is developed a  $\delta$ ; this happens in the declension of *ἀνὴρ man*: *ἀνδρός* for *ανρος* for *ἀνέρος*. Similarly, between  $\mu$  and  $\rho$  (or  $\lambda$ ) is developed a  $\beta$ , in *μεσημβρίᾱ, midday, south*, for *μεσ-ημεριᾱ* for *μεσ-ημεριᾱ*, from *μέσος* and *ἡμέρᾱ*.

61.  $\sigma$  between two consonants is dropped: *γεγράφ-θαι* for *γεγραφ-σθαι*; *ἕκ-μηνος* of *six months* for *ἐξ-μηνος*.

a. Not so, however, when initial  $\sigma$  is brought by composition between two consonants: *ἐν-στάζω*.

b. The preposition *ἐξ* (= *eks*) in composition drops *s* before any consonant, but undergoes no further change: *ἐκ-δοῦναι* *give out* (not *εγ-δουναί*, 51).

62. When two sigmas are brought together by inflection, one of them is dropped: *τείχεσι* for *τειχεσ-σι*, *ἔσπασαι* for *εσπασ-σαι*.

63. The combination  $\sigma\delta$ , in some adverbs of place (219 a), passes into  $\zeta$ : *θύρᾱζε* *out* for *θυρᾱσ-δε*.

### Consonants with Vowels.

#### METATHESIS.

64. A vowel and a liquid are sometimes transposed: *θάρος* *courage*, also *θράσος*; thus, too,

aorist *ἔ-θορ-ον*, present *θρώ-σκω*; present *βάλ-λω*, perfect *βέ-βλη-κα*;  
 “ *ἔ-θαν-ον*, “ *θνή-σκω*; “ *τέμ-νω*, “ *τέ-τμη-κα*.

a. The vowel is often made long. See the last four examples.

#### CONSONANTS BEFORE I.

65. The close vowel *i*, following a consonant, gives rise to various changes. Thus, frequently,

60 D. This change of  $\mu\rho$ ,  $\mu\lambda$  to  $\mu\beta\rho$ ,  $\mu\beta\lambda$  takes place in a few Epic words: *μέ-μβλω-κα*, *have gone* (from root *μολ-*, by transposition *μλω*, 64). At the beginning of a word,  $\mu$  before this  $\beta$  is dropped: *βλώσκω* *go*, for *μβλω-σκω* (root *μολ-*, *μλω-*); *βροτός* *mortal* for *μβρο-τός* (root *μωρ-*, *μωρ-*; Lat. *mor-tor mortuus*). But in composition  $\mu$  remains: *ἄ-μβροτος* *immortal*, *φθισί-μβροτος* *man-destroying*.

62 D. In Hm., both sigmas are often retained: *ἔπεσ-σι* Att. *ἔπεσι* *to words*, *ἐσ-σί* Att. *ἐί thou art*.

63 D. The Aeolic has  $\sigma\delta$  for  $\zeta$  in the middle of a word; this is often found in Theocritus: *μελίσδω* Att. *μελίζω* *make melody*.

64 D. Metathesis is very frequent in Hm.: *κατερός* and *κρατερός* *powerful*, *κάρτιστος* = Att. *κράτιστος* *most powerful, best*, from *κράτος* *power*, *ἀταρπός* Att. *ἀτραπός* *raih*, *τραπέλομεν* for *ταρπειόμεν* (root *τερπ-*, *τέρπω* *delight*). Similarly, *ἔδρακον* from *δέρκ-ομαι* *see*, *ἔπραβον* from *πέρθ-ω* *destroy*.



ι, after ν and ρ, passes over to the preceding vowel and unites with it by contraction (*epenthesis*).

χείρων	for	χερ-ων	τείνω	for	τεν-ω
δότεира	"	δοτερ-ια	κρίνω	"	κριν-ω
μαίνομαι	"	μαν-ιομαι	σύρω	"	συρ-ω

66. ι after λ forms with it λλ.

μᾶλλον	for	μαλ-ιον	ἄλλος	for	αλ-ιος	Lat. <i>alius</i>
στέλλω	"	στελ-ιω	ἄλλομαι	"	ἀλ-ιομαι	Lat. <i>salio</i>

67. ι after κ, γ, χ, or after τ, θ, forms with them σσ (later Attic ττ, 48).

ῥῆσων	for	ῥκ-ων	ἐλάσσω	for	ελαχ-ων
Ῥῥᾶσσα	"	Ῥῥᾶκ-ια	Κῥῆσσα	"	Κρητ-ια
τάσσω	"	ταγ-ιω	κορύσσω	"	κορυθ-ιω

68. ι after δ (sometimes after γ) forms with it ζ.

ἐλπίζω	for	ελπιδ-ιω	μείζων	for	μεγ-ων
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69. τ before ι often passes into σ.

δίδωσι, originally δίδωτι      πλούσιος for πλούτ-ιος, from πλούτος.

a. The same change occurs, though rarely, before other vowels: σύ, σόλ, σέ, originally τύ, τολ, τέ; σήμερον *to-day* for τήμερον.

### Disappearance of Spirants.

When σ is not supported by a consonant before or after it, it often disappears. Thus:

70. Initial σ before a vowel often changes to the rough breathing: ὤς for σῷς, Lat. *sus*; ἵστημι for σιστημι, Lat. *sisto*.

71. σ between two vowels is dropped: thus λῦει contracted from λῦε-αι for λῦε-σαι, λίσσαιο for λῦσαι-σο, γένους contracted from γένε-ος for γενεσ-ος, Lat. *gener-is*.

72. *Vau* (*digamma*, γ) disappeared entirely in Attic and Ionic at an early period: οἶνος *wine*, formerly φοῖνος (Lat. *vinum*); οἷς *sheep*,

69 D. The Doric often retains the original τ: δίδωτι, τύ, τολ, τέ; λέγουσι *they say*, Att. λέγουσι. Even the older Attic retains it in τήμερον and a few other words.

72 D. *Vau* was retained by the Dorians and Aeolians long after it was lost by the Ionians: thus Dor. and Aeol. *Fétos year*, *Fídiος own*, Att. *étos* and *ídios*; Dor. κλέφος *renown*, αἰφέ *always*, Att. κλέος, αἰέ. It must have existed, however, in the old Ionic of Homer, although not written in the text of his poems. Thus it must have been sounded by Hm., more or less constantly, at the beginning of these words and their derivatives. (Those in which the former existence of *F* is confirmed by inscriptions are marked *insc.*):

formerly *οἶς* (Lat. *ovis*). Some words have lost both *σ* and *φ* at the beginning: ἡδύς *sweet*, ὅς *his own*, formerly *Fadús*, *Fós*, still older *οἶFadús*, *σFos* (Lat. *suavis*, *suus*).

### *Rejection or Transfer of Aspiration.*

73. The Greeks disliked to begin successive syllables with rough mutes, especially the same rough mute. To avoid this:

a. Reduplications change a rough mute to the cognate smooth: *πέ-φῦ-κα* for *φε-φῦ-κα*, *τί-θη-μι* for *θι-θη-μι*, *ἐ-κέ-χῡ-το* for *ε-χε-χῡ-το*.

b. The imperative ending *-θι* becomes *-τι* after *-θη-* in the first aorist passive: *λύ-θη-τι* for *λυ-θη-θι*.

c. The roots *θε-*, *θυ-*, of *τίθημι put*, *θύω sacrifice*, become *τε-*, *τυ-* before *-θη-* in the first aorist passive: *ἐ-τέ-θην*, *ἐ-τύ-θην*.

d. Single instances are *ἀμπέχω*, *ἀμπίσχω clothe*, for *ἀμφ-*, *ἐκεχειρίᾱ truce*, for *εχε-χειρίᾱ* (from *ἐχω* and *χείρ*), and a few other words.

e. For a like reason the rough breathing was dropped at the beginning of *ἐχω have, hold*, for *ἐ-χω* (fut. *ἐξω*), originally *σεχω*.

*ἐγνῦμι break*, *ἄλις in numbers, enough*, *ἀλῶναι to be taken*, *ἄναξ lord* (insc.), *ἀνδάν please* (insc.), *ἄστυ town* (insc.), *ἔαρ* (Lat. *ver*) *spring*, *ἔδνον bride-gift*, *εἰκοσι twenty* (insc., Dor. *ἑκατῖ*, Lat. *viginti*), *εἰλω yield*, *εἰλω press* (insc.), *εἶρω say*, fut. *ἐρέω* (insc.), *ἐκαστος each* (insc.), stem *ἐκα-* (*ἐκηβόλος far-shooting* etc., insc.), *ἐκητι by will of*, *ἐκὼν willing* (insc.), *ἐκυρός father-in-law*, *ἐλιε coil, crooked*, *ἐλπομαι hope*, *ἐξ six* (insc.), *ἐο, οἶ, ἑ, himself* (insc.), *ἐπος word* (insc.), *εἶπον I said* (insc.), *ἐργον work* (insc.), *ἐββω go*, *ἐρύω draw*, root *Feσ-* (*ἐννῦμι clothe*, *ἐσθής clothing*, *εἶμα garment*), cf. Lat. *ves-tis*, *ἑσπερος evening* (insc., cf. Lat. *vesper*), *ἐτης clansman* (insc.), *ἔτος year* (insc.), *ἡδύς sweet*, *ἰάχω, ἰαχῆ cry*, root *Fiδ-* (*ἰδεῖν to see*, *οἶδα I know*), insc., cf. Lat. *vid-ere*, root *Fiκ-* (*ἱκελος, εἰκελος like*, *ἱουκα am like*), insc., *ἰον violet* (cf. Lat. *vio-la*), *ἰρίς Iris*, *rainbow*, *ἰς, ἰφι strength* (insc., cf. Lat. *vis*), *ἴσος equal* (insc.), *ἰτέη willow*, *οἶκος house* (insc., cf. Lat. *vicus*), *οἶνος wine* (insc.), *ὅς, ἡ, ὅν his*. Probably also *ἀραιός slender*, *ἔθνος host*, *Ἰλῖος Troy*, *ἡθεα haunt*.

a. At the beginning of some words Hm. has a *prothetic* vowel *ε* (45 a) as a result of former *F*: *εἰκοσι twenty*, *εἴση fem. of ἴσος equal*, *ἐέρση dew*, *ἐέργω shut in or out*.

For effects of *vau* in Hm., see 75 D a, 92 D c, 93 D.

b. Other examples of preserved *F*, from inscriptions, are *ἑστῖᾱ hearth*, *ἑστῖᾱ treaty*, *ἑνFος guest*, *ὄρFος boundary* (Att. *ἑστῖᾱ, ῥήτηρ, ἑνός, ὄρος*).

73 D. Hm. often has a smooth breathing where the Attic has the rough: *Ἄιδης* Att. *Ἄιδης* the god *Hades*, *ἄμαξα* Att. *ἄμαξα wagon*, *ἡέλιος* Att. *ἥλιος sun*, *ἡώς* (so Hd.) Att. *ἑως dawn*, *ἱρηξ* (so Hd., cf. 37 D f) Att. *ἱεράξ hawk*. Cf. Hd. *ὄρος* Att. *ὄρος boundary*. A smooth mute used instead of a rough is seen in *αἶσῖς* (Hm. Hd.) Att. *αἰδῖς again*, *οὐκί* (Hm. Hd.) Att. *οὐχί not*, *δέκομαι* (Hd.) Att. *δέχομαι receive*.

74. *Transfer of aspiration* is found in a few roots which begin with  $\tau$  and end with  $\phi$  or  $\chi$ . When, for any cause, the rough sound is lost at the end of the root, it appears at the beginning, changing  $\tau$  to  $\theta$ . This occurs:

a. In the substantive-stem  $\tau\rho\iota\chi$ - *hair*; gen. sing.  $\tau\rho\iota\chi\acute{o}s$ , nom. plur.  $\tau\rho\iota\chi\epsilon s$ , but nom. sing.  $\theta\rho\iota\acute{\xi}$ , dat. plur.  $\theta\rho\iota\acute{\xi}i$ .

b. In the adjective  $\tau\acute{\alpha}\chi\upsilon s$  *swift*, superlative  $\tau\acute{\alpha}\chi\iota\sigma\tau\omicron s$ , but comparative  $\theta\acute{\alpha}\sigma\sigma\omega\nu$  ( $\theta\acute{\alpha}\tau\tau\omega\nu$ ) for  $\tau\acute{\alpha}\chi\iota\omega\nu$  (253).

c. In the roots:

$\tau\rho\epsilon\phi$ -, pres. $\tau\rho\acute{\epsilon}\phi\omega$ <i>nourish</i> ,	fut. $\theta\rho\acute{\epsilon}\phi\omega$ ,	subst. $\theta\rho\acute{\epsilon}\mu\mu\alpha$ <i>nursling</i> ;
$\tau\alpha\phi$ -, " $\theta\acute{\alpha}\pi\tau\omega$ <i>bury</i> ,	" $\theta\acute{\alpha}\psi\omega$ ,	" $\tau\acute{\alpha}\phi\omicron s$ <i>tomb</i> ;
$\tau\rho\epsilon\chi$ -, " $\tau\rho\acute{\epsilon}\chi\omega$ <i>run</i> ,	" $\theta\rho\acute{\epsilon}\chi\omicron\mu\alpha i$ ,	
$\tau\rho\upsilon\phi$ -, " $\theta\rho\upsilon\pi\tau\omega$ <i>weaken</i> ,	" $\theta\rho\upsilon\psi\omega$ ,	" $\tau\rho\upsilon\phi\acute{\eta}$ <i>delicacy</i> ;
$\tau\upsilon\phi$ -, " $\tau\acute{\epsilon}\phi\omega$ <i>smoke</i> ,	perf. $\tau\acute{\epsilon}\theta\upsilon\mu\mu\alpha i$ .	

d. The first aorist passive and perfect middle infinitive of these verbs retain  $\theta$  at the beginning of the root, although the last consonant has been again made rough by  $\delta i$ : so  $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ ,  $\tau\epsilon\theta\rho\acute{\alpha}\phi\theta\alpha i$ ,  $\tau\epsilon\theta\acute{\alpha}\phi\theta\alpha i$ .

#### SPECIAL CHANGES OF FINAL SOUNDS.

75. **HIATUS.**—When a word ending with a vowel is followed by another beginning with a vowel, the result is a *hiatus*. This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was obviated by *crasis* or *elision*, or the addition of a *movable consonant*. Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

74 D. Hd. shows a transfer of aspiration in  $\kappa\iota\theta\acute{\alpha}\nu$  Att.  $\chi\iota\tau\acute{\alpha}\nu$  *tunic*, and  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$  *thence*, Att.  $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ ,  $\acute{\epsilon}\nu\tau\epsilon\upsilon\theta\epsilon\nu$ .

75 D. **HIATUS IN EPIC POETRY.**—In Epic poetry, the hiatus is allowed in many cases; the most important are the following:

a. When the second word begins with digamma:  $\kappa\alpha\tau\acute{\alpha}$   $\omicron\iota\kappa\omicron\nu$  =  $\kappa\alpha\tau\acute{\alpha}$   $\text{F}\acute{o}\iota\kappa\omicron\nu$ , *in the house*. Here the hiatus is only *apparent*.

b. When the first word ends in a close vowel ( $i$ ,  $u$ ), and is one which seldom or never suffers elision:  $\pi\alpha\upsilon\delta\iota$   $\theta\upsilon\alpha\sigma\sigma\epsilon$  *he bestowed on his son*.

c. When the two words are separated by a mark of punctuation:  $\delta\chi\acute{\epsilon}\omega\nu$   $\acute{\epsilon}\pi\iota\beta\eta\sigma\epsilon\omicron$ ,  $\theta\epsilon\rho\alpha$   $\iota\theta\eta\mu\iota$  *mount the car, that you may see*.

d. When the vowels, which make hiatus, are the two short syllables of the third foot:  $\tau\acute{\omega}\nu$   $\omicron i$  |  $\acute{\epsilon}\xi$   $\acute{\epsilon}\gamma\acute{\epsilon}$  |  $\nu\omicron\nu\tau\omicron$   $\acute{\epsilon}$  |  $\nu i$   $\mu\epsilon\gamma\acute{\alpha}$  |  $\rho\omicron\upsilon\sigma i$   $\gamma\epsilon$  |  $\nu\acute{\epsilon}\theta\lambda\eta$ . The two words are then separated by the *feminine caesura* of the third foot (1100).

e. When a long vowel or diphthong at the end of the first word gives up a part of its quantity, and becomes short before the following initial vowel:  $\text{'}A}\tau\rho\acute{\epsilon}\iota\theta\alpha i$   $\tau\epsilon$   $\kappa\alpha\iota$   $\acute{\epsilon}\lambda\lambda\omicron i$   $\acute{\epsilon}\nu\kappa\eta\mu\acute{\iota}\delta\epsilon s$   $\text{'A}\chi\alpha\upsilon\acute{o} i$  ( $\text{'}A}\tau\rho\acute{\epsilon}\iota\theta\alpha i$   $\tau\epsilon$   $\kappa\alpha\iota$   $\acute{\epsilon}\lambda\lambda\omicron i$   $\acute{\epsilon}\nu\kappa\eta\mu\acute{\iota}\delta\epsilon s$   $\text{'A}\chi\alpha\upsilon\acute{o} i$ ). This is regarded as a *weak* (improper) hiatus, being relieved by the sacrifice of quantity.

*Crasis.*

76. Crasis (*mingling*) is the contraction of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* or 'hook' (') over the vowel in which they join. Thus τοῦνομα *the name*, for τὸ ὄνομα.

a. The coronis is omitted when the first vowel has the rough breathing: ἄν for ἄ ἄν.

b. Crasis is used chiefly after forms of the article, the relative pronouns δ, δέ, the preposition πρό, the conjunction καί, and the interjection ἄ.

77. Crasis follows generally the rules of contraction (37, 39): thus τοῦναντίον *the contrary* for τὸ ἐναντίον, οὐκ for ὁ ἐκ, θοιμάτιον *the cloak* for τὸ ἱμάτιον (82), ἀγαθὲ *my good sir* for ὦ ἀγαθὲ, ἐγῶμαι *I suppose* for ἐγὼ οἶμαι. But:

a. If the first word ends in a diphthong, its last vowel is dropped before contraction: οὐπί for οἱ ἐπί, οὖν for οἱ ἐν, κἄν for καὶ ἐν.

b. The final vowel or diphthong of the article is absorbed by initial α: ἀνὴρ *the man* for ὁ ἀνὴρ, ἄνδρες *the men* for οἱ ἄνδρες, τάνδρος for τοῦ ἀνδρός, αὐτός *the same* for ὁ αὐτός. The particle τοί follows the same rule: τᾶρα for τοῖ ἄρα, μεντᾶν for μέντοι ἄν.

c. The diphthong of καί is absorbed by all vowels and diphthongs except ε and ει: καὐτός for καὶ αὐτός, χῆ for καὶ ἡ, χῶ for καὶ ὁ, χοῖ for καὶ οἱ, but κᾶς for καὶ ἐς, κᾶτα for καὶ εἴτα. Yet καὶ εἰ and καὶ εἰς give κεῖ and κελς.

d. Ἔτερος *other* enters into crasis under the form ἄτερος: thus ἄτερος for ὁ ἕτερος, θᾶτερον, θᾶτέρου, for τὸ ἕτερον, τοῦ ἑτέρου.

78. SYNIZESIS (cf. 42).—Sometimes the final and initial vowels, though not contracted by crasis, were so far united in pronunciation as to serve in poetry for one syllable. This occurs only after a long vowel or diphthong; especially after the conjunctions ἐπεὶ *since*, ἥ *or*, ἦ *interrogative*, μή *not*, and the pronoun ἐγὼ *I*: thus ἐπεὶ οὐ, as two syllables; and so μὴ ἄλλοι, ἐγὼ οὐ.

*Elision.*

79. Elision is the *cutting off* of a *short* vowel at the end of a word when the next word begins with a vowel. The place

76 D. Crasis is rare in Hm.; in Hd. it is not frequent. It is most extensively used in Attic poetry.

77 D. b and d. These rules apply mainly to the Attic. Hm. has ἄριστος, αὐτός (with coronis in place of the rough breathing) for ὁ ἄριστος, ὁ αὐτός. Hd. has ὡνὴρ for ὁ ἀνὴρ, τᾶλθές for τὸ ἀλθές, ὡνῆρωτοι for οἱ ἑνῆρωτοι (yet τᾶνθρόπου for τοῦ ἀνθρώπου), αὐτός, αὐτοί, τῶντοῦ (cf. 14 D d), for ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ, τοῦτερον for τὸ ἕτερον.

of the elided vowel is marked by an *apostrophe* ('). Thus ἐπ' αὐτῷ for ἐπὶ αὐτῷ.

80. Elision is most frequent in:

- a. Words of one syllable in -ε, as γέ, δέ, τέ.
- b. Prepositions and conjunctions of two syllables, as παρά, ἀλλά; (except περί, ἀχρι, μέχρι, ὅτι.)
- c. Some adverbs in common use, such as ἔτι, ἅμα, εἴτα, μάλα, τάχα.

Exempt from elision are:

- d. The vowel -υ.
- e. Final -α, -ι, -ο, in words of one syllable.
- f. Final -α in the nominative of the first declension, and -ι in the dative of the third.

REM.—Forms which can take ν movable (87) are not affected by elision in prose, except only ἐστί is.

81. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it: ἀπαιτέω from ἀπό and αἰτέω, οὐδέις from οὐδέ and εἰς, διέβαλον from διά and ἔβαλον, ἀμπέχω (cf. 73 d) from ἀμφί and ἔχω.

82. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate *rough mute*:

ἀφ' ὦν for ἀπ(δ) ὦν                      νύχθ' ὀλην for νύκτ(α) ὀλην (51)

So also in *compound* words:

ἀφαιρέω from ἀπό and αἰρέω            καθήμι from κατά and ἔημι  
δεχήμερος from δέκα and ἡμέρᾱ      ἐφθήμερος from ἐπτά and ἡμέρᾱ

The same effect is seen also in *crasis*: θάτερον for τὸ ἕτερον, χῶ for καὶ ὁ, ὁδοῦνεκα for ὅτου ἔνεκα.

a. The same change of mute takes place, notwithstanding an intervening ρ, in φρουῖδος gone (from πρὸ and ὁδός), φρουρός watchman (for προ-δρος), τέττειπτος four-horsed (from τέτταρες and ἵππος).

83. *APHAERESIS* is the elision of ε at the *beginning of a word* after a final long vowel or diphthong, especially in μή and ἦ: thus μή' γώ, ἦ' μοῦ

80 D. Elision is less frequent in Hd. than in Attic prose. It is most extensively used in poetry. Many forms, which might take ν movable, suffer elision in poetry: and so, further, the particle ῥά (only used in Epic), and the possessive pronoun σά. Datives (singular and plural) in -ι are subject to elision in Hm. The diphthongs of the verb-endings -μαι, -σαι, -ται, -ναι, -σθαι are elided in Hm. and Aristophanes (not in the tragedy): μοί, σοί, τοί suffer elision rarely in Hm., οἶμαι before ὥς in Attic poets.

82 D. In the New Ionic (Hd.), the smooth mute remains unchanged before the rough breathing: ἀπ' οὐ for ἀπ' οὐ, οὐκ οὕτως for οὐχ οὕτως, κατήμι for καθήμι, τοῦτερον for τὸ ἕτερον.

for *μη ἐγώ, ἡ ἐμοῦ*. It occurs in poetry only. Some editors write the *ε* and assume synizesis (78).

### Final Consonants.

85. The only consonants allowed to stand at the end of a word are -ν, -ρ, -ς.

a. The only combinations of consonants allowed are -ψ (πς), -ξ (κς), and -γξ (ηξ).

b. Ἐκ *from* and οὐκ, οὐχ *not* (88 c and a) were hardly felt to be separate words. Final -λς, -νς are found only in the nominatives ἄλς *salt*, *sea*, ἑλμυς *worm*, and Τίρυνς *Tiryns* (58).

86. Other consonants at the end of a word are *dropped*.

Thus in the nominatives σώμα *body* for σωματ (genitive σώματ-ος), γάλα *milk* for γαλακτ (gen. γάλακτ-ος), λυθέν *loosed* for λυθεντ (gen. λυθέντ-ος); and the vocatives παῖ *boy* for παιδ (gen. παιδ-ός), γύναι *woman* for γυναικ (gen. γυναικ-ός).

### Movable Consonants.

87. N MOVABLE.—Some words annex a -ν when the next word begins with a vowel. These are:

- (1) All words in -σι,
- (2) All verbs of the third person singular in -ε,
- (3) ἐστί *is*.

Thus πᾶσι δίδωμι *I give to all*, but πᾶσιν ἔδωκα *I gave to all*: δίδωσι μοι or δίδωσιν ἐμοί *he gives to me*, ἔδωκέ μοι or ἔδωκεν ἐμοί *he gave to me*.

84 D. APOCOPE.—Similar to elision, but confined to poetry, is apocope, the cutting off of a final short vowel before an initial consonant. In Hm., this is seen in the conjunction *ἔρ* for *ἔρα*, the prepositions *ἐν*, *κάτ*, *πάρ* for *ἐνά*, *κατά*, *παρά* (and rarely in *ἀπ*, *ὑπ* for *ἀπό*, *ὑπό*). The apocope forms are used both as separate words and in composition. The ν of *ἐν* is subject to the rules in 55. The τ of *κάτ* is assimilated to the following consonant; but before two consonants it is dropped. Thus τίς τ' ἄρ τῶν, παρμένετε for παραμένετε, ἄμ πεδίον for ἀνά πεδίον, ἀλλῶν for ἀναλῶν, καὶ ῥόον for κατὰ ῥόον, καὶ κορυφὴν for κατὰ κορυφὴν, καὶ γόνυ (pronounced *kag gonu*) for κατὰ γόνυ, καὶ δέ for κατὰ δέ, καδδύσαι for καταδύσαι, καὶ φάλαρα (47) for κατὰ φάλαρα, καταθνεῖν for καταθανεῖν, κάκτανε for κατέκτανε, ἀππέμψει for ἀποπέμψει, ὑββάλλειν for ὑποβάλλειν. Compare κάμμορος (Hm.) *ill-fated* for κακ-μορος for κακο-μορος. —Here belongs also Dor. πῶτ (only before the article) for ποτί = Att. πρὸς: thus πῶτ τᾶν (or ποττᾶν) *μᾶτέρα*.

85 D. For some apparent exceptions (ἄμ πεδίον, καὶ γόνυ, etc.), see 84 D.

87 D. In the New Ionic (Hd.), which does not avoid a concurrence of vowels, ν movable is not used.

In Hm., the pronoun ἐγώ(ν), and the plural datives (261 D) ἑμμι(ν), ὑμμι(ν), σφι(ν), have ν movable. So also forms with the suffix -φι (221 D): θεόφι(ν) *to gods*. Likewise most adverbs of place in -θεν (217): ἀνευθε(ν) *without*,

a. The 3d sing. of the pluperfect active rarely takes *ν* movable: *ῥῥει(ν) ἤε κπεω*. So too the impf. *ῥει(ν) ἤε went*. Not, however, imperfects in *-ει* for *-εε*: *ἐφίλει*.

b. This *ν* is also called *ἐφελκυστικόν* (*dragging after*). It is usual to print it at the end of a sentence and at the end of a verse in poetry. The poets often use it before a *consonant*, thus making a final short syllable long by position (92). Even in prose, as appears from inscriptions, *ν* movable was often used before a consonant.

88. a. The adverb *οὐ not*, before a vowel, becomes *οὐκ*, but before the rough breathing, *οὐχ* (cf. 82): *οὐ λέγω, οὐκ αὐτός, οὐχ οὕτως*.

b. *Μή not* follows the analogy of *οὐ* in the compound *μηκέτι* (from *μή* and *ἐτι*), like *οὐκέτι no longer*.

c. *Ἐξ* (εξ) from and *οὕτως thus* drop *s* before consonants: *ἐξ ἄσπεως from town*, but *ἐκ τῆς πόλεως from the city*: *οὕτως ἐδόκει so it seemed*, but *οὕτω δοκεῖ so it seems*.

## SYLLABLES.

89. Every single vowel or diphthong, whether with or without consonants before or after it, makes a distinct syllable. Thus *δῆλεια* has four syllables.

90. *Ultima, Penult, Antepenult*.—The last syllable of a word is called the *ultima*; the one next to the last, *penult* (*paenultima*); the one before the penult, *antepenult* (*ante-paenultima*).

91. In dividing a word into syllables (as when it has to be broken at the end of a line) it is customary to observe the following rules: (a) A single consonant in the middle of a word is connected with the following vowel: *Ι-κα-νός*. (b) Combinations of consonants, such as can stand at the beginning of a word, are assigned to the following vowel: *δ-ψομαι, βά-βδος, ἔ-σχον, κά-μνω*. (c) Other combinations of consonants are divided: *ἐρ-μα, ἐλ-πίς, ἱπ-πος*. (d) Compounds formed *without elision* are treated as if their elements were separate words: *προσ-εκ-τινω*, not *προ-σε-κτινω*.

*παροιθε(ν) before*. Further, *νόςφι(ν) apart*, and the enclitic particles *κέ(ν) = Att. ἄν, and νύ(ν) now*.

In *Hd.*, some adverbs in *-θεν* reject *ν*: so *πρόσθε before*, *ἐπισθε behind*, *ὑπερθε above*, *ἐνερθε below*.

88 D. A movable *s* is found, though used with little reference to the next word, in the following adverbs: *ἀμφί about*, *Hm. also ἀμφίς*; *ἄντικρυς right opposite*, *Hm. only ἄντικρύ*; *ἀπρέμα* and *ἀπρέμας quietly*, mostly poet.; *ἄχρι, μέχρι until*, rarely *ἄχρις, μέχρις*; *εὐθύ (Hd. ἱθύ) straight towards*, *εὐθύς (Hd. ἱθύς) straightway*, but in *Hm. only ἱθύς straight towards*; *μεσηγύ and μεσηγύς between* (*Hm. μεσσο-*); *πολλάκις often*, *Ion. also πολλάκι (Hm. Hd.)*.

## Quantity.

92. A syllable is long by *nature* when it has a long vowel or diphthong: *κρῖ-νοί-μην* may be judged.

A syllable is long by *position* when its vowel is followed by two consonants or by a double consonant: *ὄρ-τυξ* quail.

a. The consonants, which make a *final* syllable long by position, may be partly or wholly in the *following* word: thus the second syllable in *ἄλλος τύπος*, and in *ἄλλο στόμα*, is long by position.

b. In a syllable long by position it must not be supposed that the *vowel* is necessarily long. This was sounded according to its natural quantity. Thus the first vowel was sounded *short* in *λέξω*, *κάλλος*, *long* in *λήξω*, *μᾶλλον*, though the first *syllable* in all these words was long.

93. When a vowel naturally short is followed by a *mute* and *liquid*, the syllable is *common*, that is, it may be used as *long* or *short*, at pleasure: thus in *τέκνον*, *τυφλός*, *τί δρᾶς*, the first syllable is common. But,

a. The mute and liquid must be in the *same word*. Hence the preposition *ἐκ* before a liquid always (even in composition) makes a long syllable: *ἐκ νεῶν*, *ἐκλέγειν*.

b. The rule applies to *middle* mutes (β, δ, γ) only before ρ. Before μ, ν they always make a long syllable, and generally so before λ: thus in *τάγμα*, *ἔδνα*, *βίβλος* the first syllable is long.

92 D. a. In Hm. one of the consonants, which make position, may be the (unwritten) digamma: *τοῖόν αἱ πῦρ* = *τοῖόν φοι πῦρ* (— — —).

c. EPIC SHORTENING OF VOWEL BEFORE VOWEL.—In epic poetry a long vowel or diphthong at the end of a word makes a short syllable, when the next word begins with a vowel: *εἰ δὲ θεοῦ* (— — —), *καὶ μοι ὕμνοισιν* (— — —), see 75 D e. This takes place occasionally in the choruses of the dramatic poets. But the long vowel or diphthong remains long: (1) When the rhythmic accent falls upon it (in thesis, 1071): *ἐν μεγάλῃ ἄδῳ* (— — — — —); (2) When the next word began with the digamma: *ἐκατόν καὶ εἴκοσι* (— — — — —).

d. A long vowel or diphthong is rarely made short before a vowel in the *same* word: Hm. *ὅλος* (— —), *βέβληται οὐδ'* (— — —). Even in the Attic drama *τοιούτος* (— —), *ποιῶ* (— —), *δείλαιος* (— — —), and a few other words admit this interior shortening.

93 D. In Hm. a mute and liquid generally make position: *τέκνον*, *τί κλάεις* (— — — —), *ὕπνος πανδαμάτωρ* (— — — —). Even before a simple liquid at the beginning of some words a final short vowel often makes a long syllable: *κᾶλὴν τε μεγάλην τε* (— — — —), when perhaps the liquid was doubled in pronouncing. So too before F: *ἀπὸ ἔο* (— — —) = *ἀπὸ Φέο* (ἀπὸ σφέο, 72). So also before δ in the root *δει* (*δείδια* fear, etc.) and *δήν* long, which once began with δF.



94. The quantity of most syllables is obvious at once. Thus, syllables

- a. with η, ω, or a diphthong, are always long.
- b. with ε, ο, before a vowel or single consonant, are short.
- c. with ε, ο, before two consonants, or a double consonant, are long.
- d. with α, ι, υ, before two consonants, or a double consonant, are long.

Rules c and d are liable to the exception in 93. There remain, then, subject to uncertainty, only the syllables with α, ι, υ before a vowel or single consonant. As to these we observe that

Syllables with α, ι, υ may be known to be long:

- e. when they have the *circumflex* accent: κρίνε.
- f. when they arise from a *contraction*: ἄκων from ἀέκων.

REM.—The quantity of α, ι, υ, so far as it is connected with inflection, is to be learned from the grammar. In other cases, it may be ascertained by consulting the lexicons, or by observing the usage of Greek poets.

## ACCENT.

95. The Greek accent consisted in a raising of the pitch, and not in stress of utterance.

96. There are three kinds of accent :

- the *acute*, marked ' : ἐλύθην,  
the *circumflex*, marked ^ : λύσον,  
the *grave*, marked ` : λελυκώς.

a. These marks stand over the vowel of the accented syllable. In case of a *diphthong*, the accent stands over the *second* vowel; but over the *first* vowel of an *improper* diphthong (cf. 17 a): αἰτούς, αἰτοῖς, αἰτῶ.

b. The acute and grave follow the breathing when both belong to the same vowel: ὅλος, ὄν; but the circumflex is placed *above* the breathing: ἦγε, οἶτος. When they belong to a capital letter, they are placed *before* it: Ἐλλη, Ὦτος.

97. The *acute* shows that the *whole* vowel was uttered on a higher key. The *circumflex* (made up of the acute and grave, '^') shows that the vowel began on a high key, but sank away to a lower. The *grave* belonged in theory to every vowel which had not the acute or circumflex. The term was applied in two ways. First, to unaccented

94 D. The quantity of α, ι, υ varies in many words, especially in Hm.; they often become long under the rhythmic accent (in *thesis*, see 1071), when otherwise they would be short: ἔομεν or ἴωμεν let us go, ἄρες, ἄρες, βροτόλογε (L u u L u u L u). Hm. has καλός, τίνω for Att. καλός, τίνω; on the other hand he has usually ἱημι, λύω for Att. ἔημι, λύω.

vowels, as we should call them, i. e., those which did not rise above the general pitch: here, being the mere negation of an accent, it was not in general written: thus *ἄνθρωπος*, not *ἀνθρῶπός*. Secondly, to the modified acute at the end of a word; see 108.

98. To the Latin terms *accent*, *acute*, *circumflex*, *grave*, correspond the Greek *προσῳδία* *singing*, *pitch*, or *τόνος* *tone* (straining or raising of the voice), *δξύς* *sharp*, *περισπόμενος* *drawn around*, and *βαρύς* *heavy*, *flat*. From these words, together with the prepositions *παρά* *near* and *πρό* *before*, are derived the names in the following section.

99. The acute can stand only on one of the last three syllables of a word, the circumflex on one of the last two. A word which has the *acute*

on the *ultima* is called *oxytone*: *βασιλεύς*  
 on the *penult* “ *paroxytone*: *βασιλεύων*  
 on the *antepenult* “ *proparoxytone*: *βασιλεύοντος*.

A word which has the *circumflex*

on the *ultima* is called *perispomenon*: *λιπῖν*.  
 on the *penult* “ *properispomenon*: *λιπούσα*.

A word which has *no accent* on the *ultima* is called *barytone*. This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

#### *Accent as affected by Quantity.*

100. a. The acute stands on long and short syllables alike, the circumflex only on syllables long by nature.

b. If the ultima is long by nature, the acute cannot stand on the antepenult, nor the circumflex on the penult.

c. Final -ξ and -ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus we have ἡλιξ, but νυκτοφύλαξ instead of νυκτόφυλαξ.

101. Using now the words *long* and *short* to denote *natural* quantity (of vowel-sounds) without regard to position, we have the following rules:

A word with *short ultima*, if accented

- a. on the *antepenult*, has the *acute*: *λῶμεθα*, *ἐλόντο*.
- b. on a *short penult*, has the *acute*: *λελυκός*.
- c. on a *long penult*, has the *circumflex*: *λελυκῖαν*.
- d. on the *ultima*, has the *acute*: *λελυκός*.

A word with *long ultima*, if accented

- e. on the *penult*, has the *acute*: *λελυκόντων*, *λελυκῖās*.
- f. on the *ultima*, has either the *acute* or the *circumflex*: *λελυκώς*, *λελυκῖων*.

102. It is important to observe, that

a. Final *-αι* and *-οι* have the effect of *short* vowels on the accent of the penult and antepenult: *λύονται, λυόμενοι* (101 a), *τοσοῦτοι, τοσαῦται* (101 c).

b. Not so, however, in the *optative* mode: *παιδεύοι, παιδεύσαι* (101 e); nor in the adverb *οἶκοι at home*.

103. a. *Exception to 100 b.*—Some words in *-εως, -ων* are accented on the antepenult: *Μενέλεως, πόλεως*; see 162 a, 203. So also a few other words (compound adjectives) in *-ως*: *δύσεως unhappy in love, ὑψηλῶς lofty anlered*.

b. Some exceptions to 101 c, as *ῶστε, ἥδε*, are explained by the rules for enclitics (115, cf. 118).

104. a. We can often determine the quantity of vowels from the accent. Thus the ultima must be short in *πέλεκυς, πράξις* (100 b), and long in *δωρά* (101 c): the penult must be short in *τίνες*, for, if long, it would be written *τῖνες* (101 c).

b. Rules for accent, so far as it is connected with inflection, are given in the grammar. But the accent of words must be learned, to a great extent, from the lexicons, or by observation in reading. In the majority of words, it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called *recessive* accent.

### *Accent as affected by Vowel-Changes.*

105. *Contraction.*—If either of the syllables contracted had an accent, the contract syllable receives one.

For a contract *penult* or *antepenult*, the kind of accent is determined by the general rules (101).

A contract *ultima* receives the *acute*, if the ultima had it before contraction; otherwise it takes the *circumflex*.

*τῖμώμενος* from *τῖμα-όμενος* *τῖμάτω* from *τῖμα-έτω* *δοσῶ* from *δοτέ-ω*  
*τῖμάσθαι* “ *τῖμά-εσθαι* *τῖμά* “ *τῖμά-ει* *έστώς* “ *έστα-ώς*

a. If neither of the syllables contracted had an accent, the contract syllable receives none: *τῖμά* from *τῖμα-ε*.

106. *Crasis.*—In crasis, the accent of the first word disappears; that of the last remains unchanged: *τάγαθά* from *τὰ ἀγαθά*.

But the lengthening of an accented penult by crasis may require a change from acute to circumflex (101 c): *τάλλα* from *τὰ ἄλλα*.

107. *Elision.*—In elision, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: *ἐν' αὐτῷ* (*ἐπὶ on*), *οὐδ' αὐτός* (*οὐδέ neither*), but *ἑπτ' ἦσαν* (*ἑπτὰ seven*).

104 D. b. The Aeolic (of Lesbos) has recessive accent in *all words*: *πόταμος, ποτάμου, τράχυν, λείλειφθαι* for *ποταμός, ποταμοῦ, τράχυν, λελεῖφθαι*. But in the accent of prepositions and conjunctions it agrees with the other dialects: *περί, ἀτάρ*.

*Accent as affected by Connection in Discourse.*

108. CHANGE OF ACUTE TO GRAVE.—When an oxytone is followed by other words in close connection, its acute changes to the grave: ἀπό *from*, but ἀπὸ τούτου *from this*, βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

109. *Anastrophe*.—Oxytone prepositions of two syllables sometimes shift their accent from the ultima to the penult. This is called *anastrophe* (*retraction of the accent*). It occurs:

a. When the preposition follows its case: τούτων περί instead of περὶ τούτων *about this*.

b. When a preposition takes the place of a verb (ἐστὶ being omitted): πάρα for πάρεστι *it is permitted* (as preposition παρά); ἐνι for ἐνεστι *it is possible* (as preposition ἐνί poetic for ἐν).

110. But ἀντί, ἀμφί, διὰ do not suffer anastrophe: nor does ἀνά, except in the poetic form ἄνα ὑπ' *arise!* In prose, περὶ is the only preposition that ever follows its case.

a. If a preposition with elided vowel stands after its case, it is usually written without accent: τοῦ παρ' ἀνθρώπων; *from whom of men?*

b. In poetry, we have πάρα for πάρεισι, and even for other forms of the compound verb: thus ἐγὼ πάρα (for πάρειμι) *I am here*.

## PROCLITICS.

111. A few words of one syllable attach themselves so closely to a following word as not to have a separate accent. They are called *proclitics* (*leaning forward*). They are:

a. The forms ὁ, ἡ, οἱ, αἱ of the article *the*.

b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.

c. The conjunctions εἰ *if*, ὥς *as*, *that* (also as preposition *to*).

d. The adverb οὐ (οὐκ, οὐχ, 88 a) *not*.

112. Proclitics sometimes take an accent, thus:

a. οὐ at the end of a sentence: φῆς, ἢ οὐ; *sayest thou so or not?* Also οὐ *no*.

b. ὥς and the prepositions when placed *after* the words to which they belong: ἀσ κακῶν ἔξ (Hm.) *out of evils*, θεὸς ὥς (Hm.) *as a god*.

c. When the following word is an *enclitic* (115 c).

109 D. In Hm. prepositions suffer anastrophe when placed after *verbs*, to which they belong in composition: ἀλέσας ἀπο for ἀπολέσας.

110 D. b. Hm. has even ἐνι for ἐνεισι.

## ENCLITICS.

113. Some words of one or two syllables attach themselves so closely to a preceding word as to give up their separate accent. They are called *enclitics* (leaning on another word). They are:

a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*; of the third, *οὗ, οἱ, ἐ, and σφίσι*. See 263.

b. The indefinite pronoun *τις, τι*, in all its forms (including *τοῦ, τῷ* for *τινός, τινί*); and the indefinite adverbs *πού* (or *ποθί*), *πῇ, ποί, ποθέν, ποτέ, πῶ, πῶς*. Used as interrogatives, these words are *orthotone* (erect in accent, not enclitic): *τίς, τί, πού* (*πόθι*), *πῇ, ποί, πόθεν, πότε, πῶς*.

c. The present indicative of *εἰμί* *am* and *φημί* *say*, except the second person singular, *εἶ, φῆς*.

d. The particles *γέ, τέ, τοί, πέρ*, and the inseparable *-δε* (not the conjunction *δέ* *but, and*).

114. The accent of an enclitic is thrown back, as an acute, on the ultima of the preceding word, if that syllable has not an accent already. Yet a paroxytone does not admit the additional accent, as the acute or higher pitch cannot be sustained through two successive syllables. Hence we have the following rules:

## 115. The word before an enclitic

a. preserves its proper accent, and never changes an acute to grave: *ἀγαθόν τι, αὐτός φησι*.

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἀνθρωπός τις, παῖδες τινες*.

c. if proclitic, takes an acute: *εἰ τις, οὗ φησι*.

116. The *enclitic* loses its own accent; except an enclitic of two syllables after a paroxytone: *λόγος τις, λόγους τινές*.

a. A properispomenon ending in *-ξ* or *-ψ* is treated like a paroxytone: *φοῖνιξ τις, φοῖνιξ ἐστί*.

117. Of several *enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἰ τις μοί φησὶ ποτε*.

118. In some cases, a word is combined so often with a following enclitic that the two are regarded as one word: *ὥστε* for *ὥς τε, εἶτε, μήτε, οἴσπε, ὅστις, ἥτοι, καίτοι*. The enclitic *-δε* is always treated thus: *ὅδε, τοῦσδε, οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*.

113 D. The personal pronouns *μίν, νύν, σφί, and σφέ, σφέων, σφέας* are enclitic. So too the Ionic *εἰς* and Epic *ἐσσί, θου* *art*. To enclitic particles belong the poetic *νύ* or *νύν*, and Epic *κέ* or *κέν, θήν*, and *βά* (for *ἕρα*).

a. *Εἶθε*, *ναίχι* from *εἶ*, *ναί*, are accented as if *-θε* and *-χι* were enclitic particles.

119. The enclitics in some cases *retain* their accent (are *orthotone*):

a. When there is no preceding word to which they can attach themselves, as at the opening of a sentence: *τινὲς λέγουσι* *some say*. This, however, is not often the case.

b. When there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω* *but thee I mean* (no other). For the personal pronouns, cf. 263; for *ἔστι* as orthotone, 480.

c. After *elision*, when the vowel to be affected by the enclitic is cut off: *ταῦτ' ἐστὶ ψευδὴ* for *ταῦτά ἐστι*.

d. Enclitics of two syllables after a paroxytone; see 116.

120. The following particles are *distinguished* by the accent: *ἀνὰ* preposition *over*, from poetic *ἄνα* *up!* (110); *ἀρα* *therefore*, from *ἀρα* interrogative; *ἤ* *or*, *than*, from *ἦ* *truly* and *ἦ* interrogative; *νῦν* *now*, *at present*, from poetic *νύν* enclitic *now* (inferential conjunction); *οὐκ* *not* *therefore*, from *οὐκοῦν* *therefore*; *ὥς* relative *as*, *that*, from *ὥς* demonstrative *thus*.

## PUNCTUATION.

121. The *comma* and *period* are the same as in English. The *colon*, a point above the line, takes the place alike of the colon and semicolon: *ἔσπερά ἦν· τότε ἦλθεν ἄγγελος* *it was evening: then came a messenger*. The *mark of interrogation* is like the English semicolon: *τί εἶπας;* *what saidst thou?*

a. The *Diastole* or *Hypodiastole*, which has the form of a comma, is sometimes used to distinguish the pronouns *ῖ*, *τι* and *ῖ*, *τε* *which* from the conjunctions *ὅτι* *that* and *ὅτε* *when*. At present, however, this mark is generally omitted, a space being left instead: *ῖ* *τι* and *ῖ* *τε*.

## PART SECOND.

### INFLECTION.

#### NOUNS.

122. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence.

The inflection of nouns and pronouns is called *declension*.

123. The Greek distinguishes in its declension,

(1) Three **GENDERS**: *masculine*, *feminine*, and *neuter*.

(2) Three **NUMBERS**: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

(3) Five **CASES**: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the *nominative*; in the plural, it is always so. In *neuter* words, the *nominative* and *vocative* are always like the *accusative*, and in the plural always end in *-a*. The *dual* has but two forms, one for the *nominative*, *accusative*, and *vocative*, the other for the *genitive* and *dative*.

a. In distinction from the *nominative* and *vocative* (*casus recti*), the other cases are termed *oblique* (*casus obliqui*).

124. **GENDER**.—To indicate the gender of substantives, forms of the article (272) are used; *ὁ* for *masculine*, *ἡ* for *feminine*, *τό* for *neuter*.

125. Words which designate males are, of course, *masculine*; those which designate females, *feminine*. Further,

a. *Masculine* are names of *winds* (like *ὁ ἄνεμος* the wind), of *rivers* (*ὁ ποταμός* the river), and of *months* (*ὁ μήν* the month).

b. *Feminine* are names of *trees* (*ἡ δρῦς* the oak), *lands* (*ἡ γῆ* the land), *islands* (*ἡ νῆσος* the island), and most *cities* (*ἡ πόλις* the city).

c. Also, most *abstract* words are *feminine*; that is, words which express *quality*, *state*, or *action* (bodily or mental): thus *ταχυτής* *swiftness*, *δικαιοσύνη* *justice*, *ἐλπίς* *hope*, *νίκη* *victory*.

d. Neuter are many names of *fruits* (τὸ σύκον *the fig*); also, most *diminutives*, even when designating males or females: τὸ γερόντιον dim. of ὁ γέρον *the old man*, τὸ γυναῖον dim. of ἡ γυνή *the woman*. The names of the *letters* are neuter: τὸ ἄλφα, τὸ σίγμα.

e. Any word may be neuter when the object thought of is the *word itself*, rather than the thing which it signifies: τὸ ἄνθρωπος *the name man*, τὸ δικαιοσύνη *the term justice*.

REMARK.—The gender may often be known from the form of the word. See especially 134 and 164.

126. *Common Gender*.—Some nouns are either masculine or feminine, according as they designate males or females: δ, ἡ θεός *the divinity, god or goddess*, δ, ἡ ἄνθρωπος *the human being, man or woman*. These are said to be of *common gender*.

127. *Epicenes*.—In many names of animals, the same word with the same gender is used for both sexes: ἡ ἀλώπηξ *the fox, male or female*. These are said to be *epicene* (ἐπίκοινος *promiscuous*).

128. *ACCENT OF NOUNS*.—The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

ἄνθρωπος *man*, accus. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (100 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (99), gen. plur. ὀνομάτων (100 b).

129. An *accented ultima*, in general, takes the *acute*: but, In the *genitive and dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τῇμῃ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

a. The nominative and accusative have the circumflex on the ultima in contracted forms, as ὀστούν *bone* for ὀστέον, plur. ὀστᾶ for ὀστέα; and in some words of one syllable, as μῦς *mouse*, accus. μῦν (205).

130. *STEMS*.—The forms of a noun are made by adding different *case-endings* to a common *stem*.

The *stems* of Greek nouns end in

1. The open vowels -ā- and -o-,
2. The close vowels -i- and -u-,
3. Consonants.

131. *DECLENSIONS*.—Nouns are declined in two principal ways.

1. The *Vowel-Declension*, for stems ending in an *open vowel*.
2. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*.



132. But the vowel-declension has two forms, according as the stem ends in *-ā-* or *-o-*. Hence we have

I. The *Vowel-Declension*, including

The *A-Declension*, commonly called *First Declension*.

The *O-Declension*, commonly called *Second Declension*.

II. The *Consonant-Declension*, commonly called *Third Declension*.

a. These three correspond to the *first*, *second*, and *third* declensions in Latin. The Latin *fourth* and *fifth* declensions are only modifications of the *third* and *first* respectively.

### 133. CASE-ENDINGS.

	VOWEL-DECLENSION.		CONSONANT-DECLENSION.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Sing. Nomin.	-s or none	-v	-s or none	none
Genit.	-s or -io		-os	
Dative.	-i		-i	
Accus.	-v		-v or -a	none
Vocat.	none	-v	none	
Dual N. A. V.	none		-e	
G. D.	-iv		-oiv	
Plur. Nom. Voc.	-i	-a	-es	-a
Genit.	-ovv		-ovv	
Dative.	-ioi		-oi, -oioi, -eoioi	
Accus.	-vs	-a	-vs or -as	-a

On comparing these two sets of endings, we see that they agree in many points.

### SUBSTANTIVES.

#### FIRST DECLENSION (*A-Declension*).

134. Words of this declension have stems ending in *-ā-*. They are *masculine* and *feminine*.

The masculines take the case-ending *-s* in the nominative singular; the feminines do not. The nom. sing. of *feminines* ends in *-ā*, *-a*, or *-η*; of *masculines*, in *-ās* or *-ηs*.

## 135.

## I. FEMININES.

EXAMPLE. STEM.	ἡ χώρα <i>land</i> (χωρά-)	ἡ τιμή <i>honor</i> (τιμᾶ-)	ἡ γέφυρα <i>bridge</i> (γεφύρα-)	ἡ γλῶσσα <i>tongue</i> (γλωσσᾶ-)
Sing. Nom.	χώρᾱ	τιμή	γέφυρᾱ	γλῶσσᾱ
Gen.	χώρᾱς	τιμῆς	γεφύρᾱς	γλωσσῆς
Dat.	χωράῃ	τιμῇ	γεφύρῃ	γλωσσῇ
Accus.	χώρᾱ-ν	τιμή-ν	γέφυρα-ν	γλῶσσα-ν
Voc.	χώρᾱ	τιμή	γέφυρα	γλῶσσα
Dual N. A. V.	χώρᾱ	τιμᾶ	γεφύρᾱ	γλωσσᾶ
G. D.	χωραῖν	τιμαῖν	γεφύραιν	γλωσσαιν
Plur. N. V.	χωραι	τιμαί	γεφύραι	γλωσσαι
Gen.	χωρῶν	τιμῶν	γεφύρων	γλωσσῶν
Dat.	χωραῖς	τιμαῖς	γεφύραις	γλωσσαις
Accus.	χωράς	τιμάς	γεφύρας	γλωσσάς

Other examples: ἡμέρᾱ *day*, σκιά *shadow*,—πύλη *gate*, γνώμη *judgment*,—μοῖρα *fate*,—δόξα *opinion*, τράπεζα *table*.

136. Originally all these feminines ended in long *-ā* and were declined like *χώρᾱ*. But many have *shortened* this *-ā* in the nominative, accusative, and vocative singular. We distinguish, therefore,

## TWO CLASSES OF FEMININES.

137. FIRST CLASS.—Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular; as *χώρᾱ*, *τιμή*.

138. Long *ā*, the original vowel, is retained when preceded by *ε*, *ι*, or *ρ*; otherwise it is changed to *η* throughout the singular (30): *γενεά* *race*, *σοφία* *wisdom*, *χώρᾱ* *land*; but *τιμή* *honor*, *ἡδονή* *pleasure*.

a. But in *κόρη* *girl*, *δέρη* *neck*, we have *η* after *ρ*. After *ο*, both *ā* and *η* may stand: *βοή* *cry*, *ροή* *current*; but *στοά* *colonnade*, *πῶα* *grass*, *χρῶα* *color*. In some proper names *ā* is retained against the rule: *Λήδα* *Leda*.

138 D. b. In the Doric and Aeolic, *ā* remains unchanged: *τιμᾶ*, *τιμᾱς*, *τιμᾷ*, *τιμᾶν*.

c. In the Ionic, *ā* always changes to *η* in the singular, even after *ε*, *ι*, and *ρ*: *γενή*, *φιλήν*, *βασιλείης*, *μολῇ*. But Hm. retains *ā* in *θεά* *goddess* and a few proper names.

139. SECOND CLASS.—Those which have short *a* in the *nominative*, *accusative*, and *vocative* singular. This class includes :

a. Those in which the final *-a* is preceded by *σ* (*ξ, ψ, σσ* or *ττ*), *ζ, λλ*, or *αιν* : as *μούσα muse*, *ἄμαξα wagon*, *δίψα thirst*, *θάλασσα* or *θάλαττα sea*, *ρίζα root*, *ἄμλλα contest*, *λέαινα lioness*.

b. Female designations in *-τρια* and *-εια* : *ψάλτρια harper-girl*, *βασίλεια queen* (but *βασιλειᾶ sovereignty*).

c. Abstracts in *-εια* and *-οια*, from adjectives in *-ης* and *-οος* : *ἀλήθεια truth*, *εὖνοια good-will*.

d. Most words in *-ρα* after *ῥ* or a diphthong : *ἄγκυρα anchor*, *μοῖρα fate*.

e. Many others : as *τόλμα daring*, *δίαυτα living*, *μνία fly*, *ἄκανθα thorn*.

Exceptions to a : *κόρη temple*, *ἔρη dew*.—Exceptions to c : In Attic poetry occur forms like *εὐκλείᾶ*, *εὐνοιά*, *ἀγνοιά*.

REMARK.—Most of these words betray the shortness of *-a* by the accent, being either *proparoxytones* or *perispomena*.

140. In the *genitive* and *dative* singular of words in short *-a*, the vowel of the final syllable is determined by the rule in 138. So *γλώσσα* gen. *γλώσσης* (see paradigm, 135), *τόλμα* gen. *τόλμης*. But, of course, *γέφυρα* gen. *γεφύρας*, *ἀλήθεια* gen. *ἀληθείας*, because *ρ* and *ι* precede.

141. SPECIAL RULE OF ACCENT.—The *genitive plural* of the first declension is always *perispomenon*, because *-ων* is contracted from *-άων*. Thus from stem *χωρά-* comes *χωράων*, contracted *χωρῶν*.

142. The *dative plural* has in poetry (rarely in prose) the older ending *-αισι* : *πύλαισι*. The oldest Attic had even *-ησι* ; not, however, after *ε*, *ι*, or *ρ*. See also 220 a.

139 D. The Ionic, has *-είη, -οίη* in the abstracts mentioned in c : *ἀληθείη, εὐνοίη*. And in general the dialects use this shortening more sparingly : Ionic *κνίσση σανος*, *πρόμνη stern*, *Σκύλλα*, Dor. *τόλμᾶ* ; for Att. *κνῖσα, πρόμνα, Σκύλλα, τόλμα*. Yet Hm. has *voc. sing. νύμφα maiden* for *νύμφη*.

141 D. In the *genitive plural* Hm. has

a. *-άων*, the original form : *κλισιάων of tents*.

b. *-έων*, the Ionic form (36 D) : *πυλέων of gates*. This *-έων* in Hm. is usually sounded as one syllable, by *synizesis* (42).

c. *-ῶν*, the Attic form, mostly after vowels : *παρειῶν of cheeks*.

The Doric form *-ᾶν*, a contraction of *-άων* (37 D h), is used also in the dramatic choruses : *θεᾶν of goddesses*.

142 D. In the *dative plural* Hm. has—(a) the Ion. form *-ησι(ν)* : *κλισίησι*.—(b) also often *-ης* : *πέτρης to rocks*.—(c) rarely the Att. *-αισι* : *θεαῖσι*.

143. In the accus. plur. -ās stands for -a-*vs*; cf. 133.

144. *Contract Substantives*.—These have the circumflex in all the cases (105). In contraction they follow the rule in 41: thus *μᾶ*, *μῶς*, *μῶ*, *μῶν* (for *μῶ-ā*, etc.) *μῖνα*, *γῆ*, *γῆς*, *γῆ*, *γῆν* (for *γῆ-ā* or *γα-ā*) *land*. See *Ἑρμῆς* (145), *βορρᾶς* (149).

145.

## II. MASCULINES.

EXAMPLE. STEM.	ὁ νεᾶνῖς <i>young man</i> (νεᾶνιᾶ-)	ὁ πολίτης <i>citizen</i> (πολιτᾶ-)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμᾶ- for Ἑρμεᾶ-)
Sing. Nom.	νεᾶνιᾶ-ς	πολίτη-ς	Ἑρμῆ-ς
Gen.	νεᾶνιου	πολίτου	Ἑρμοῦ
Dat.	νεᾶνιῳ	πολίτῃ	Ἑρμῇ
Accus.	νεᾶνιᾶ-ν	πολίτη-ν	Ἑρμῆ-ν
Voc.	νεᾶνιᾶ	πολιτα	Ἑρμῆ
Dual N. A. V.	νεᾶνιᾶ	πολιτᾶ	Ἑρμᾶ <i>images of H.</i>
G. D.	νεᾶνιαιν	πολιταιν	Ἑρμαῖν
Plur. N. V.	νεᾶνιαι	πολιται	Ἑρμαί
Gen.	νεᾶνιῶν	πολιτῶν	Ἑρμῶν
Dat.	νεᾶνιῖς	πολιταῖς	Ἑρμαῖς
Accus.	νεᾶνιᾶς	πολιτᾶς	Ἑρμᾶς

So *ταμῖας* *steward*, *Νικίᾶς*, — *κριτής* *judge*, *στρατιώτης* *soldier*, *παιδοτρίβης* *gymnastic-master*, — *Ἀλκιβιάδης* (see 147 b).

146. In the singular of masculines, *ā* is *retained* after *ε*, *ι*, or *ρ*; but after other sounds it is *changed* to *η*.

a. Compounds in -*μέτρης* form an exception: *γεω-μέτρης* *land-measurer*.

147. The *vocative singular* takes -*a* short when the *nominative* ends in -*της*: thus *πολιτα* (nom. *πολίτης* *citizen*).

143 D. The Aeolic (of Lesbos) has -*aus* in the accus. plur.; cf. 34 D.

144 D. The Ionic generally has the *uncontracted* forms. Hd. uses *γῆ* (Hm. *γαῖα*); but has *μῶτα* for *μῶ*.

146 D. The Ionic has *η* for *ā* through the sing. (138 D c). The Doric has *ā* for *η*; and in the gen. sing. has -*ā* (contracted from -*āo*, 37 D h) for -*ou*: *Ἀτρεῖδᾶ*.

147 D. In some masculine words Hm. has a nom. sing. in -*τα* for -*της*: *ἵπποτα* for *ἵπποτης* *horseman*, *αἰχμητά* for *αἰχμητής* *spearman*, etc.: also, with accent thrown back, *μητρίετα* *counsellor*, *ἀκκήετα* *favorer*. So, too, *εὐρύετα* *far sounding*. Cf. Lat. *poeta*, *scriba*.

a. So, too, in names of *nations* and *compound* words, which make the nom. in -ης: Πέρσα (nom. Πέρσης *Persian*), γεω-μέτρα (nom. γεω-μέτρης *land-measurer*).

b. All other words in -ης have -η in the vocative: Κρονίδη (nom. Κρονίδης).

c. Δέσποτα, vocative of δεσπότης *master*, has irregular accent.

148. The gen. sing. of masculines originally ended in -ᾱ-ιο, which became -ᾱ-ο (44), as in Homer. The Attic -ου is wholly irregular.

149. In the gen. sing. of βορρᾱς (later contracted form of βορέας *north wind*), the earlier -ᾱο has the Doric contraction to ᾱ: βορρᾱ. This occurs also in some Doric and Roman proper names, and in a few other words: Σύλλας Sulla, ὀρνιθοθήρᾱς bird-catcher, G. S. Σύλλα, ὀρνιθοθήρᾱ.

150. Two masculines have an *irregular accent* in the gen. plur. (141): χρήστης *usurer*, G. P. χρήστων (but χρηστῶν G. P. of the adj. χρηστός *good*), and ἑτησίαι *annual winds*, G. P. ἑτησίων. So also the fem. ἀνή *anchovy*, G. P. ἀφύων (but ἀφύων G. P. of the adj. ἀφύης *dull*).

## SECOND DECLENSION (O-Declension).

151. Words of this declension have stems ending in -ο-. They are chiefly *masculine* and *neuter*, with a few *feminines*.

The masculines and feminines have -ος in the nom. sing., the neuters -ον. The feminines are declined like the masculines: the neuters differ from them in two respects:

a. The nom. and voc. sing. take -ν, the accusative ending.

b. The nom., accus., and voc. plural end in -α.

152. The *feminines* may be known, in part, by the general rules (125): ἡ φηγός *kind of oak*, ἡ ἄμπελος *vine*, ἡ ἡπειρος *mainland*, ἡ Σάμος (the island) *Samos*, ἡ Κόρινθος (the city) *Corinth*.

Of the remaining feminines the most important are:

a. Several names of *mineral* or *earthy* substances: ψάμμος *sand*, γήψος *chalk*, κλίνθος *brick*, σποδός *ashes*, κόπρος *dung*, ψήφος *pebble*, βόσσανος *touchstone*.

b. Several words that denote something *hollow*: χηλός *coffer*, γνάθος *jaw*,

d. In Hd. some words in -ης have -εα for -ην in the accus. sing. (as if from stems in -εσ-, see 190): δεσπότεα for δεσπότην.

148 D. In the gen. sing. Hm. has

1. -ᾱο, the original form: 'Ατρεΐδᾱο.

2. -εω, the Ionic form (36 D): 'Ατρεΐδεω. This -εω in Hm. is always sound as one syllable (42). The accent remains as in the original form (103 a).

3. -ω, a contraction of -ᾱο, used after vowels: 'Ερμείω (nom. 'Ερμείας, Att. 'Ερμής), βορέω (nom. βορέας, 149).

κιβωτός *chest*, σορός *coffin*, ληνός *wine-press*, κάρδοπος *kneading-trough*, κάμινος *oven*. So τάφος *trench*.

c. Several words for *way*: ὁδός, κέλευθος; ἀτραπός *footpath*, ἀμαξιτός *wagon-road*; but ὁ στενωπός *narrow passage*.

d. Several *adjectives* used as *substantives*: ἡ διάμετρος (sc. γραμμή *line*) *diameter*, σύγκλητος (sc. βουλή *council*) *legislative assembly*, ἡ διάλεκτος (sc. γλώσσα *speech*) *dialect*.

e. Further, βιβλος *book*, ῥάβδος *staff*, νόσος *disease*, δρόσος *dew*, δοκός *beam*.

## 153.

EXAMPLE. STEM.	ὁ ἄνθρωπος <i>man</i> (ἀνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Sing. Nom.	ἄνθρωπο-ς	ὁδο-ς	δῶρο-ν
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδῷ	δώρῳ
Accus.	ἄνθρωπον	ὁδόν	δῶρον
Voc.	ἄνθρωπε	ὁδέ	δώρον
Dual N. A. V.	ἀνθρώπω	ὁδῶ	δώρω
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Accus.	ἀνθρώπους	ὁδοὺς	δῶρα

So νόμος *law*, κίνδυνος *danger*, ταῦρος *bull*, ποταμός *river*, πόνος *labor*, βίος *life*, θάνατος *death*, θεός *god* (see 155), — νῆσος (fem.) *island*, — σῦκον *fig*, μέτρον *measure*, ἱμάτιον *cloak*.

154. (a) In the *genitive singular* the case-ending -ιο with ο- of the stem gives -ο-ιο (as in Homer): thence comes -ο-ο and by contraction -ου.—(b) In the dat. sing. (-ῳ) and the nom. dual (-ῶ) the stem-vowel -ο- appears as -ω.—(c) In the voc. sing. of masculines and feminines -ο- of the stem becomes -ε.—(d) In the gen. plur. -ο- of the stem disappears before the case-ending -ων, and is not contracted with it; ἀνθρώπων: hence this case is not always periphrastic (as in the first declension, 141). In like manner -ο- disappears before -α of the neuter plural.—(e) In the accusative plural -ους has arisen from -ο-νς (see 133).

154 D. a. In the gen. sing. Hm. has two forms, -ου and -οιο, as πολέμοιο; and even -οο is required by the metre in a few places.

The Aeolic always and the Doric sometimes (but not Pindar) has -ω for -ου (37 D j).

e. In the accus. plur. the Doric (not Pindar) has -ως or -ος for -ους: λύκως or λύκος for λύκους *wolves*. The Aeolic (Lesbian) has -οις; cf. 34 D.

f. In the gen. dat. dual Hm. has -οιν for -οιν: ὤμοιν from ὤμος *shoulder*.

155. The *nominative* is often used in place of the vocative ; in *θεός* *god* it is always so : *ὦ θεός* (Lat. *deus*).

a. The vocative singular of *ἀδελφός* *brother* is *ἄδελφε*, with irregular accent.

156. The *dative plural* in poetry often has the older ending *-οισι*. This is very rare in Attic prose.

### Contract Substantives.

157. Words which have stems in *-εο-*, *-οο-* suffer contraction. This takes place according to the rules in 37, 39, and 41.

EXAMPLE. STEM.	δ νοῦς <i>mind</i> (νοο-)	τὸ δοτοῦν <i>bone</i> (οστοεο-)
Sing. Nom.	(νόο-ς) νοῦ-ς	(δοτέο-ν) δοτοῦ-ν
Gen.	(νόου) νοῦ	(δοτέου) δοτοῦ
Dat.	(νόφ) νῶ	(δοτέφ) δοτῶ
Accus.	(νόο-ν) νοῦ-ν	(δοτέο-ν) δοτοῦ-ν
Voc.	(νόε) νοῦ	(δοτέο-ν) δοτοῦ-ν
Dual N. A. V.	(νόω) νό	(δοτέω) δοτώ
G. D.	(νόοιν) νοῖν	(δοτέοιν) δοτοῖν
Plur. N. V.	(νόοι) νοῖ	(δοτέα) δοτᾶ
Gen.	(νόων) νῶν	(δοτέων) δοτῶν
Dat.	(νόοις) νοῖς	(δοτέοις) δοτοῖς
Accus.	(νόους) νοῦς	(δοτέα) δοτᾶ

So *πλοῦς* (from *πλόος*) *voyage*, *περίπλους* (*περίπλοος*) *circumnavigation*, *ῥοῦς* (*ῥόος*) *stream*, *κανοῦν* (from *κάνεον*, cf. 224) *basket*.

158. The *accent* of the contract forms is, in two points, inconsistent with the rules in 105.

a. The *nominative dual*, when accented on the ultima, is oxytone: *δοτῶ* (from *δοτέω*) instead of *δοτῶ*.

b. Compounds keep the accent on the same syllable as in the contract *nominative singular*: *περίπλους* (from *περίπλοος*), dat. sing. *περίπλω* (from *περιπλόφ*) instead of *περιπλῶ*.

158 D. In the *dative plural* Hm. usually has *-οισι*, Hd. always so.

157 D. The *Ionic* generally has the *uncontracted* forms.

*Attic Second Declension.*

159. The O-Declension includes a few stems ending in  $-\omega$ . This  $\omega$  appears in all the cases; but takes  $\iota$  subscript where the common ending has  $\iota$ . This form of the O-Declension, though not confined to Attic writers, is known as the Attic Second Declension.

$\delta$ νεώ-s temple		
S. N. νεώ-s	D. N. A. νεώ	P. N. νεῶ
G. νεῶ	G. D. νεῶν	G. νεῶν
D. νεῶ		D. νεῶς
A. νεῶ-ν		A. νεῶς

So λεῶς *people*, κᾶλως *cabl*e, Μενέλεως (see 162 a) *Menelaus*.

160. Most of these words are produced by *transfer of quantity* (36), νεῶς, λεῶς for νᾶός, λᾶός, the latter forms being also in use. Others are formed by *contraction*: λαγῶς *hare* from λαγωός; adjective ἀγήρως *ageless* from ἀγήρως.

161. Some words have  $-\omega$  or  $-\omega\nu$  in the accusative singular: λαγῶς *hare*, accus. sing. λαγῶ or λαγῶν. So the proper names Ἄθως, Κῶς, Κέως, Μίνως. Ἔως *dawn* has only ἔω.

162. The *accent* of these words is peculiar in two respects:

a. The long  $\omega$  in the ultima does not exclude the accent from the antepenult: Μενέλεως (= Μενέλαος) *Menelaus*.

b. The genitive and dative, when accented on the ultima, are oxytone; yet there is some diversity of theory and usage in this.

THIRD DECLENSION (*Consonant-Declension*.)

163. To this declension belong words whose stems end in a *consonant* or a *close vowel* ( $\iota$ ,  $\upsilon$ ).

a. In this declension the form of the *nominative singular* is not sufficient to determine the other cases. It is often necessary to know also either the *stem* of the word, or the *genitive singular*, from which the stem may generally be found by dropping the ending  $-\sigma$ .

159 D. In the other dialects this variety of declension is little used, except in proper names. For νεῶς, λεῶς, κᾶλως, λαγῶς, Hm. has νηός, λᾶός, κᾶλος, λαγωός; Hd. νηός, λεῶς (or ληός?), κᾶλος, λαγός. For Ἄθως, Κῶς, γᾶλως, Hm. has Ἀθῶς, Κῶς, γαλῶς. For ἔως, both I'm. and Hd. have ἤως (196 D).

An older form of the gen. is seen in Πετρώ-ο, Hm. (for Πετρω-ιο), nom. Πετρώ-ς.



164. GENDER.—The gender may be known in many cases by the last letters of the stem. Thus :

Neuter are stems ending in

a. -ατ-, -αρ- : as σῶμα (σωματ-) *body*, νέκταρ *nectar*.

b. -ασ-, -εσ- : as γένος (γενεσ-) *race*, γῆρας *old age*.

c. -ι-, -υ-, with nom. in -ι-, -υ- : ἄστυ *city*.

Feminine are those ending in

d. -τητ-, -θ-, -θ- : as ταχύτης (ταχυτητ-) *swiftness*, ἀσπίς (ασπιδ-) *shield*.

e. -γον-, -δον- : as σταγών (σταγον-) *drop*, χελιδών (χελιδον-) *swallow*.

f. -ι-, -υ-, with nom. in -ις, -υς : πόλις *city*, ἄρκυς *net*.

Masculine are those ending in

g. -ευ- : as γραφεύς *writer*.

h. -ντ- : as ὀδούς (οδοντ-) *tooth*, τένων (τενοντ-) *tendon*.

i. -ητ-, -ωτ- : as τάπης (ταπητ-) *carpet*, ἔρως (ερωτ-) *love*. (Except those in -τητ-.)

j. -ν- : as κτεís (κτεν-) *comb*, λειμών *meadow*. (Except those in -γον-, -δον-.)

k. -ρ- : as κρᾶτήρ *mixing-bowl*. (Except those in -αρ-.)

l. Stems ending in a labial or palatal mute are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

165. Several words of masculine form, denoting *persons* or *animals*, are of *common* gender (126) : as δ, ἡ μάρτυς (μαρτυρ-) *witness*, δ, ἡ ἀλεκτρούς (αλεκτρον-) *cock* or *hen*, δ, ἡ αἰθήρ (αιθερ-) *aether*.

166. *Exceptions to the above rules*.—Some are evident from the meaning (ἡ θυγάτηρ *daughter*). Others are :

*Exceptions to a* : δ ψάρ *starling* ; —to d : δ ποῦς (ποδ-) *foot*, δ, ἡ ὄρνις (ορνιθ-) *bird* ; —to f : masc. ἔχις *viper*, ὄρχις *testicle*, ὄφις *serpent*, βότρυς *cluster of grapes*, θρήνης *foolstool*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στήχυσ *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm* : also δ, ἡ σῦς or ὕς *swine* ; —to i : ἡ ἐσθῆς (εσθητ-) *dress*, τὸ φῶς (φωτ-) *light* ; —to j : fem. φρήν (φρεν-) *midriff*, ἀκτίς (ακτιν-) *ray*, γλωχίς (γλωχιν-) *point of arrow*, ἰς (ιν-) *strength*, ρίς (ριν-) *nose*, ὠδὶς (ωδιν-)  *pang* ; ἀλκυών (αλκυον-) *halcyon*, εἰκὼν (εικον-) *image*, ἡῖων (ἡιον-) *shore*, χθών (χθον-) *earth*, χιών (χιον-) *snow*, βλήχων *pennynogal*, μήκων *porrory* ; —to k : fem. γαστήρ (γαστερ-) *belly*, κῆρ *fate*, χεῖρ *hand* ; neut. πῦρ (πυρ-) *fire*.

#### FORMATION OF CASES.

For the case-endings see 133.

167. The *nominative*, *accusative*, and *vocative singular* of *neuter* words are the *simple stem*. Final -τ- is dropped (86) : σῶμα (for σωματ-) *body*.

166 D. k. Several poetic stems (most of them defective) in -ορ, -ωρ are neuter : ἥορ *sword*, ἥτορ *heart*, ἔλωρ *prey*, τέκμορ = τέκμαρ *bound*.

168. (1) The *nominative singular* of masculines and feminines adds *-s* to the stem.

(2) But stems in *-ν-, -ρ-, -σ-, -οντ-* reject the ending *-s*, and lengthen a preceding *ε, ο* to *η, ω*: thus

λιμήν (λιμεν-) *harbor*, ῥήτωρ (ρήτορ-) *orator*, τριήρης (τριηρεσ-) *trireme*, λέων (λεοντ-) *lion*. (Cf. 34 a.)

a. Stems in *-ιν-* take *-s*: δελφίς *dolphin*. But in late Greek occur δελφίν and the like.

b. *-s* appears also in κτεῖς (κτεν-) *comb* and ὀδοῖς (οδοντ-) *tooth*.

169. The *accusative singular* of masculines and feminines adds *-α* to consonant-stems: πούς *foot*, accus. πόδα.

*-ν* to vowel-stems: πόλις *city*, accus. πόλιν.

a. The same rule, in general, governs the use of the endings *-ας* and *-ως* in the accusative plural.

b. Only stems in *-ευ-* take *-α* and *-ας*; see 206.

170. The *vocative singular* of masculines and feminines is regularly the mere stem. But many words make the vocative singular like the nominative, thus:

a. Oxytone stems ending in a liquid: nom. voc. ποιμήν (ποιμεν-) *shepherd* (but δαίμων *divinity*, barytone, voc. δαῖμον like the stem).

b. Stems ending in a mute: nom. voc. φύλαξ (φυλακ-) *watchman*. Excepting stems in *-ιδ-* and barytone stems in *-ντ-*; these, of course, drop the *-δ* and *-τ*: γέρον voc. of γέρων (γεροντ-) *old man*. Proper names with stems in *-αντ-* have *-ās* in Attic, as Αἰᾶς.

172. SPECIAL RULE OF ACCENT.—Monosyllabic stems of the third declension accent the case-ending in the genitive and dative of all numbers: *-ων* and *-οιν* taking the circumflex (129).

Thus ποῖς (ποδ-) *foot*: genitives ποδ-ός, ποδ-οῖν, ποδ-ῶν; datives ποδ-ί, ποδ-οῖν, πο-σί.

Exceptions.—a. The genitive dual and plural of παῖς *boy*, γῆρας *slave*, θῶς *jackal*, Τρῶς *Trojan*, τὸ φῶς *light*, ἡ φῆς *blister*, ἡ δᾶς *torch*,

168 D. b. For ὀδοῖς, Hd. has ὀδῶν according to the rule.

170 D. b. From ἄναξ *king* Hm. has, beside the regular voc. sing. ἄναξ, a form ἄνα (for ἀνακτ) used in addressing gods.—The proper names in *-ās* (stem *-αντ-*) have in Hm. the voc. in *-αν*: Αἰαν; but two have *-ā*: Πουλυδάμᾱ, Λαοδάμᾱ.

171 D. a. In the gen. dat. dual Hm. has *-οιν* for *-οιν*: ποδοῖν.

b. In the dat. plur. Hm. has both *-σι* and *-εσσι*: παισί (for παιδ-σι) and παιδ-εσσι. Rarely also *-εσι*: αἰγ-εσι. He has also sometimes *-σσι* after vowels: νίκυ-σσι. But in forms like ἔπεσ-σι (62 D), the first *σ* belongs to the stem; so in δέπασ-σι, and ποσσί = ποδ-σι (54 D), ἔρισι = ἱριδ-σι.

τὸ οὗς *ear*, ὁ σῆς *moth*: παίδων, δμῶων, θῶων, Τρώων, φῶτων, φῶδων, δῶδων, ὦτων, σέων.

b. Some words in which a stem of two syllables is contracted to one: *ξαρ spring*, gen. *ξaros* or *ἥρος*, dat. *ξари* or *ἥρι*.

173. The paradigms of the third declension will be given in the following order:

1. Stems ending in a labial or palatal mute (-π-, -β-, -φ-, -κ-, -γ-, -χ-).
2. a lingual mute (-τ-, -δ-, -θ-).
3. a liquid (-λ-, -ν-, -ρ-).
4. -σ- (-εσ- and -ασ-).
5. *ναυ* (-f-).
6. a simple close vowel (-ι-, -υ-).
7. a diphthong (-ευ-, -αυ-, -ου-).

174. I. *Stems ending in a Labial or Palatal Mute.*

	ὁ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ἡ σάλπιγξ (σαλπγγ-) <i>trumpet</i>	ἡ θρίξ (τριχ-) <i>hair</i>
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ι	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Accus.	φύλακ-α	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Dual N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεβί	σάλπιγγι	θρίξι
Accus.	φύλακ-ας	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So ὁ κλώψ (κλωπ-) *thief*, ὁ Αἰθίοψ (Αἰθιοπ-) *Aethiopian*, ὁ Ἀραψ (Αραβ-) *Arabian*, ἡ κλίμαξ (κλιμακ-) *ladder*, ἡ μαστίξ (μαστῖγ-) *whip*, ὁ ὄνυξ (ονυχ-) *claw*, ἡ φάλαγξ (φαλαγγ-) *phalanx*.

a. For ξ and ψ in the nominative singular and dative plural see 54. For the vocative singular see 170 b. For the change of aspiration in *θρίξ*, *τριχός*, see 74 a.

175. The stem *αλωπεκ-* makes nom. sing. *ἡ ἀλώπηξ* *fox* irregularly. On the contrary, the stems *κηρυκ-*, *φοινίκ-* make nom. sing. *ὁ κήρυξ* *herald*, *ὁ φοῖνιξ* *palm*, with short υ and ι (100 b).

## II. Stems ending in a Lingual Mute (-τ-, -δ-, -θ-).

## 176. A. Masculines and Feminines.

	ὁ θής (θητ-) laborer	ἡ ἐλπίς (ελπιδ-) hope	ἡ ἐρις (εριδ-) strife	ὁ ἡ ὄρνις (ορνιθ-) bird	ὁ γέρον (γεροντ-) old man
Sing. Nom.	θής	ἐλπίς	ἐρις	ὄρνις	γέρον
Gen.	θητ-ός	ελπιδ-ος	εριδ-ος	ορνιθ-ος	γεροντ-ος
Dat.	θητ-ί	ελπιδ-ι	εριδ-ι	ορνιθ-ι	γεροντ-ι
Accus.	θητ-α	ελπιδ-α	εριν	ορνιν	γεροντ-α
Voc.	θής	ἐλπί	ἐρι	ὄρνις	γέρον
Dual N. A. V.	θητ-ε	ελπιδ-ε	εριδ-ε	ορνιθ-ε	γεροντ-ε
G. D.	θητ-οῖν	ελπιδ-οιν	εριδ-οιν	ορνιθ-οιν	γεροντ-οιν
Plur. N. V.	θητ-ες	ελπιδ-ες	εριδ-ες	ορνιθ-ες	γεροντ-ες
Gen.	θητ-ῶν	ελπιδ-ων	εριδ-ων	ορνιθ-ων	γεροντ-ων
Dat.	θησι	ελπισι	ερισι	ορνισι	γερουσι
Accus.	θητ-ας	ελπιδ-ας	εριδ-ας	ορνιθ-ας	γεροντ-ας

So ἡ νύξ (νυκτ-) *night*, ὁ γέλως (γελωτ-) *laughter*, ἡ λαμπάς (λαμπαδ-) *torch*, ἡ χάρις (χαριτ-) *favor*, ὁ γίγας (γιγαντ-) *giant*, ὁ λέων (λεοντ-) *lion*. For another declension of ὄρνις *bird*, see 216, 14.

177. For the dropping of τ, δ, θ before σ in the nom. sing. and dat. plur. see 54. For the dat. plur. γέρουσι see 57.

178. The nom. ποὺς *foot* (ποδ-) is irregular. Δάμαρ (δαμαρτ-) *wife* drops both τ and -s.

179. In the accusative singular, barytone stems in -τ-, -δ-, -θ-, after a close vowel, commonly omit the mute and take the case-ending -ν : as ἐρι-ν, ὄρνι-ν.

a. This applies to barytone stems in -ιτ-, -ιδ-, -ιθ-, -υδ-, -υθ-. Thus χάρις (χαριτ-) *favor*, accus. χάριν, rarely χαριτ-α. But oxytones take -α,

176 D. A few stems in -ωτ- have forms without τ. Χρῶς (χρωτ-) *skin* is declined in Ionic, χρῶς, χρῶς, χρῶτ, χρῶα. Hm. has also, but rarely, χρωτός, χρωτά. Even the Attic has dat. sing. χρῶ in the phrase ἐν χρῶ close. From ἰδρώς (ιδρωτ-) *sweat*, γέλως (γελωτ-) *laughter*, ἔρως (ερωτ-) *love* (also ἔπος, 2d declension, poetic), the forms with τ are unknown to Hm. He has only dat. sing. ἰδρῶ, γέλῳ, ἐρῶ, and accus. ἰδρῶ, γέλω (or γέλων, 2d decl.), ἐρῶν.

179 D. In Hm. words of this class often form the accus. sing. in -α: ἐριδα more frequent than ἐριν, γλαυκῶπιδα from γλαυκῶπις *night-eyed*.

a. For κλεῖς Hm. uses the Ionic κληῖς accus. sing. κληῖδα: the Doric has κλαῖς (Lat. *clavis*), rarely κλέξ.

ἐλπίς accus. ἐλπίδ-α. Only the oxytone κλείς (κλειδ-) *key* has in the accus. sing. κλείν (rarely κλείδα), and in the accus. plur. κλείς or κλείδας.

b. In these words the τ, δ, or θ, is an accessory sound, which did not originally belong to the stem: hence its omission.

180. For the vocative singular see 170 b. παῖς *boy, girl* has voc. παῖ, as an -ιδ- stem.

### 181. B. Neuters.

	τὸ σῶμα <i>body</i> (σωματ-)	τὸ ἥπαρ <i>liver</i> (ἥπατ-)	τὸ κέρας <i>horn</i> (κεράτ-, κερασ-)
Sing. Nom.	σῶμα	ἥπαρ	κέρας
Gen.	σώματ-ος	ἥπατ-ος	κέράτ-ος (κερασος) κέρωσ
Dat.	σώματι	ἥπατι	κέράτι (κεράϊ) κέραι
Accus.	σῶμα	ἥπαρ	κέρας
Voc.	σῶμα	ἥπαρ	κέρας
Dual N. A. V.	σώματ-ε	ἥπατ-ε	κέράτ-ε (κεραε) κέρῃ
G. D.	σώματ-οιν	ἥπατ-οιν	κεράτ-οιν (κεραοιν) κερῶν
Plur. N. V.	σώματ-α	ἥπατ-α	κέράτ-α (κεραα) κέρῃ
Gen.	σώματ-ων	ἥπατ-ων	κεράτ-ων (κεραων) κερῶν
Dat.	σώμασι	ἥπασι	κέράσι
Accus.	σώματα	ἥπατα	κέράτ-α (κεραα) κέρῃ

So στόμα (στοματ-) *mouth*, ὄνομα (ονοματ-) *name*, δέλεαρ (δελεατ-) *baït*, μέλι (μελιτ-) *honey*, γάλα (γαλακτ-) *milk* (see 86).

182. The words like ἥπαρ, in -αρ, gen. -ατος, are ἀλειφαρ *fat*, δέλεαρ *baït*, στήαρ *tallow*, φρέαρ (Att. gen. φρέατος), and the poetic εἶδαρ *food*, ἡμαρ *day*, πείραρ *limit*. It is thought that their stems ended originally in -αρτ-, and that ρ has been dropped in some cases and τ in others.

a. ὕδαρ (ὑδατ-) *water* and σκῶρ (σκατ-) *filth* have irregularly ω for α in nom. accus. voc. sing.

183. A few words have double stems in -ατ- (or -ᾱτ-) and -ασ-, and form the nom., accus., and voc. sing. from the latter (like γέρας, 190). So κέρας gen. κεράτ-ος; and τέρας *prodigy*, πέρας *end*, gen. τέρατ-ος πέρατ-ος with short α. κέρας makes other (contracted) forms, κέρως, etc., from the stem in -ασ- (see paradigm); but in τέρας and πέρας these do not occur. The contract noun φῶς (for φᾶος) *light*, gen. φωτ-ός, belongs also here.

183 D. In κέρας, τέρας, the forms with τ are not used in the Ionic. Hm. has κέρας, κέραι, κέρῃ, κερῶν, κέρασι, and κερᾶεσι; τέρας, τέραα, τεράων, τεράεσι. Hd. changes α before a vowel to ε, and does not contract: κέρει, τέρεα.—For πέρας, πέρατος, Hm. has πείραρ, πείρατος.—For φῶς Hm. has only φᾶος or φᾶως; dat. φᾶει, plural φᾶεα. φᾶος is used also by Attic (Tragic) poets.

## 184.

## III. Stems ending in a Liquid.

	ὁ ποιμήν (ποιμεν-) shepherd	ὁ δαίμων (δαιμον-) divinity	ὁ αἰών (αιων-) age.	ὁ θήρ (θηρ-) wild beast	ὁ ῥήτωρ (ρητορ-) orator
Sing. Nom.	ποιμήν	δαίμων	αἰών	θήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰών-ος	θηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰών-ι	θηρ-ί	ῥήτορ-ι
Accus.	ποιμέν-α	δαίμον-α	αἰών-α	θήρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	θήρ	ῥήτορ
Dual N. A. V.	ποιμέν-ε	δαίμον-ε	αἰών-ε	θήρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαίμόν-οιν	αἰών-οιν	θηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰών-ες	θήρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαίμόν-ων	αἰών-ων	θηρ-ών	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰώσι	θηρ-σί	ῥήτορ-σι
Accus.	ποιμέν-ας	δαίμον-ας	αἰών-ας	θήρ-ας	ῥήτορ-ας

So ὁ μήν (μην-) month, ὁ λιμήν (λιμεν-) harbor, ὁ ἡγεμών (ἡγεμον-) leader, ὁ ἀγών (αγων-) contest, ὁ αἰθήρ (αιθερ-) aether, ὁ κρᾶτηρ (κρᾶτηρ-) mixing-bowl, ὁ φῶρ (φωρ-) thief.

185. In the voc. sing., σωτήρ savior, Ἀπόλλων, and Ποσειδῶν shorten the long vowel of the stem, and throw the accent back upon the first syllable: σῶτερ, Ἀπολλων, Πόσειδων. — The accent is also thrown back in compound proper names in -ων: Ἀγαμέμνων, Ἀριστογείτων, voc. Ἀγάμεμνον, Ἀριστόγειτον. Except those in -φρων: voc. Λυκόφρον.

186. Ἀπόλλων and Ποσειδῶν have shorter forms of the accus. sing. Ἀπόλλω and Ποσειδῶ, used chiefly in expressions of swearing after νῆ τόν and μὰ τόν.

187. a. The only stem in -λ- is ἅλ-, nom. ὁ ἅλς salt, ἡ ἅλς (poetic) sea.

b. The neuter word πῦρ (πυρ-) fire has irregularly ῥ in the nom. sing.

## SYNCPATED STEMS IN -ερ-.

188. Πατήρ father, μήτηρ mother, θυγάτηρ daughter, and γαστήρ belly, drop ε of the stem in the genitive and dative singular, and accent the case-ending (cf. 172). In the other cases they retain ε and accent it. Only in the vocative singular all throw the accent back to the first syllable. And in the dative plural -έρ- is changed to -ρά- (64).

185 D. The Epic δαήρ (δαερ-) husband's brother has voc. sing. δᾶερ.

186 D. These shorter forms are not used by Hm. or Hd.; but from κυκεῶν mixed draught Hm. makes accus. sing. κυκεῶ or κυκειῶ.

188 D. The poets often have the full forms in the gen. and dat. sing.:

a. The proper name *Δημήτηρ* (vocative *Δήμητηρ*) syncopates *all* the oblique cases, but accents them on the first syllable: *Δήμητρος*, *Δήμητρα*.—*Ἀστήρ* (*αστερ*-) *star* has no syncopated forms, but makes dat. plur. *ἄστράσι*.

b. *Ἀνὴρ* (*ανερ*-) *man* follows the analogy of *πατήρ*, but syncopates *all* the cases in which -*ερ*- comes before a vowel, and inserts *δ* between *ν* and *ρ* (80).

189.	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ανερ-) <i>man</i>
Sing. Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Accus.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
Dual N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἀνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ων
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Accus.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

#### IV. Stems ending in -*εσ*- and -*ασ*-.

190. The final -*σ*- of the stem appears only in the nominative singular, and elsewhere where there is no case-ending. Before all case-endings it falls away, and the vowels thus brought together are then contracted.—The neuter stems in -*εσ*- have -*ος* instead of -*ες* in the nominative singular (28).

*πατέρος*, *πατέρι*. In *θυγάτηρ* they sometimes syncopate other cases: *θύγατρα*, *θύγατρες*, *θυγατρῶν*; this happens also in *πατρῶν* for *πατέρων*. In the dat. plur. the Epic -*εσσι* may be used: *θυγατέρεσσι*.

b. From *ἄνθρωπος* the poets use *ἀνέρος*, *ἀνέρες*, etc., as well as *ἀνδρός*, *ἄνδρες*, etc.; in the dat. plur. Hm. has both *ἀνδράσι* and *ἄνδρεσσι*.

190 D. Stems in -*εσ*-.—The uncontracted forms prevail in Hm.; yet he often contracts -*εἰ* to -*ει*: *γένει*; and sometimes -*εος* to -*ευς*: *θάρσεως* from *θάρσος* *courage*.—*κλέος* *fame* makes accus. plur. *κλέα* for *κλέεα*.—In the dat. plur. Hm. has three forms: *βελέ-εσσι*, *βέλεσ-σι*, and *βέλε-σι*, from *βέλος* *missile*.

*σπέος* or *σπέως* *cave* has gen. *σπέους*, dat. *σπηϊ* (for *σπέε-ι*), dat. plur. *σπηεσσι* and irreg. *σπέσσι*.—*δέος* *fear* has irreg. gen. *δείους*.

Hd. has only the uncontracted forms.

191.	τὸ γένος <i>race</i> (γενεσ-)	ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-)	τὸ γέρας <i>prize</i> (γερασ-)
S. N.	γένος	Σωκράτης	γέρας —
G.	(γένε-ος) γένους	(Σωκράτε-ος) Σωκράτους	(γέρα-ος) γέρως
D.	(γένε-ι) γένει	(Σωκράτε-ι) Σωκράτει	(γέρα-ι) γέραι
A.	γένος	(Σωκράτε-α) Σωκράτη	γέρας
V.	γένος	Σώκρατες	γέρας
Dual.	(γένε-ε) γένῃ (γενέ-οιν) γενοῖν		
P. N.	(γένε-α) γένῃ		(γέρα-α) γέρα
G.	(γενέ-ων) γεγῶν		(γέρα-ων) γεγῶν
D.	γένεσι		γέρασι
A.	(γένε-α) γένῃ		(γέρα-α) γέρα

So τὸ εἶδος *form*, ἔτος *year*, μέλος *song*.—ὁ Δημοσθένης *Demosthenes*.—τὸ γῆρας *old age*, κρέας *flesh*.

192. The nominative plural of neuters in -ος contracts -εα into -ᾶ after an ε : χρεᾶ from χρέος (χρεεσ-) *debt*. The genitive plural is sometimes uncontracted, even in prose.—In the dual, -εε gives -ῃ, contrary to 37 e.

193. Names like Σωκράτης retract the accent in the vocative, contrary to 128. They have often an irregular accusative in -ην, Σωκράτην, as if of the first declension.

194. Proper names in -κλης, compounded with κλέος (κλεεσ-) *fame*, are peculiar in their contraction.

N. Περικλῆς Περικλῆς	D. (Περικλεε-ῖ) Περικλεῖ
G. (Περικλεε-ος) Περικλέους	A. (Περικλεε-α) Περικλεᾶ
V. (Περικλεες) Περικλείς.	

*Stems in -ασ-.*—In Hm. mostly uncontracted, but contraction sometimes occurs in the dat. sing., δέπαι; rarely in other cases, κρεῖων. In the nom. and accus. plur. he has always -α short: γέρα, δέπα *cups*. In the dat. plur. he has three forms: δειπά-εσσι, δέπασ-σι, κρέαςι.

οἶδας *ground*, *floor*, κῶας *fleece*, κτέρας *possession*, in all other forms take ε for α: οἶδεος οἶδεῖ οἶδει, κῶεα κῶεσι, κτέρεα κτερέων *funeral-gifts*: so also poetic βρέτας, βρέτεος, *image*. Cf. γέρα Hd. for γέραα. The only contract forms in Hd. are κρέᾶ, κρεῶν.—Dor. κρήs = κρέας.

194 D. Hm. declines Ἡρακλῆς, Ἡρακλῆος, Ἡρακλῆϊ, Ἡρακλῆα, Ἡράκλεις.—Hd. Ἡρακλῆς, Ἡρακλέος, Ἡρακλεῖ, Ἡρακλέα, Ἡράκλεες, one ε being rejected before endings that begin with a vowel.



195. The dat. sing. of neuters in *-as* is sometimes wrongly written with *-ā*. Forms of the nom. plur. in short *-a* occur rarely in Attic poets: *κρέα*.

196. There is one stem in *-οσ-*, *αἰδοσ-* *shame* (ἦ); inflected N. *αἰδώς*, G. (*αἰδο-ος*) *αἰδοῦς*, D. (*αἰδο-ι*) *αἰδοί*, A. (*αἰδο-α*) *αἰδῶ*. No dual or plural.

197. V. *Stems ending in -f-*.

	ὁ ἦρωσ <i>hero</i> (ἦρωF-)	ἡ πειθῶ <i>persuasion</i> (πειθοF-)
Sing. Nom.	ἦρωσ	πειθῶ
Gen.	ἦρω-ος	(πειθο-ος) πειθοῦς
Dat.	ἦρω-ι, ἦρωφ	(πειθο-ι) πειθοί
Accus.	ἦρω-α, ἦρω	(πειθο-α) πειθῶ
Voc.	ἦρωσ	πειθοί
Dual N. A. V.	ἦρω-ε	
G. D.	ἦρώ-ων	
Plur. N. V.	ἦρω-ες, ἦρωσ	
Gen.	ἦρώ-ων	
Dat.	ἦρώ-σι	
Accus.	• ἦρω-ας, ἦρωσ	

So ὁ Τρώς *Trojan* (see 172 a), ὁ μήτρωσ *mother's brother*,—ἡ ἥχώ *echo*, *Ἀητώ*, *Καλυψώ*.

198. These words are few in number. The dative and accus. sing. of the masculines are usually contracted, *ἦρωφ*, *ἦρω*. Some of these words occasionally have forms according to the *Attic second declension*: gen. sing. *ἦρω*, accus. *ἦρων*.

199. The feminines are all oxytone, and chiefly women's names. The nom. sing. is without case-ending, and the contract accus. sing. is oxytone like the nom. These stems seem to have formerly ended in *-οφι-*: hence the voc. sing. in *-οι*, and an older form of the nom. in *-φί*: *Σαπφώ*.

a. In the dual and plural, which occur very rarely, they follow the second declension: nom. *λεχοί*, accus. *γοργούς*; from *λεχώ*, *γοργώ*.

196 D. Besides *αἰδώς*, the Ionic has another *-οσ-* stem, *ἡ ἠώς* *dawn* (= Att. *ἔως* declined according to 159). Both words always have the contract form, even in Hm. and Hd.

198 D. Hm. has *ἦρωι* and *ἦρωφ*, *Μίρωα* and *Μίρω*.

199 D. Even the Ionic has only the contracted forms. Hd. makes the accus. sing. in *-οῦν*, *\*Ιοῦν* for *\*Ιώ*.

200. A few feminine nouns in *-ών* occasionally have forms as if from nouns in *-ός*: *εἰκόν* (*εικον-*) *image*, gen. *εικῶς*, accus. *εἰκό*; *ἀηδών* (*αἰδων-*) *nighthingale*, voc. *ἀηδοῖ*.

## 201.

VI. Stems in *-i-* and *-v-*.

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>fore-arm</i> (πηχυ-)	τὸ ἄστν <i>town</i> (αστυ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
S. N.	πόλι-ς	πῆχυ-ς	ἄστν	ἰχθύ-ς
G.	πόλε-ως	πήχε-ως	ἄστε-ως	ἰχθύ-ος
D.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχεα	(ἄστε-ϊ) ἄστα	ἰχθύ-ϊ
A.	πόλι-ν	πήχυ-ν	ἄστν	ἰχθύ-ν
V.	πολι	πήχυ	ἄστν	ἰχθύ
Du.	πόλε-ε πολέ-οιν	πήχε-ε πήχε-οιν	ἄστε-ε ἄστε-οιν	ἰχθύ-ε ἰχθύ-οιν
P. N.	(πόλε-ες) πόλεις	(πήχε-ες) πήχας	(ἄστε-α) ἄστη	ἰχθύ-ες
G.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
D.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
A.	πόλεις	πήχας	(ἄστε-α) ἄστη	ἰχθύς

So ἡ δύναμι-*s power*, ἡ στάσι-*s faction*, ὁ πελεκυ-*s axe*, (like πῆχυς), ὁ μῦ-*s mouse* (like ἰχθύς, but see 205), ὁ βότρυ-*s cluster of grapes* (like ἰχθύς, but with short *v*, 205).

202. The final *-i-* or *-v-* of the stem always appears in the nom., accus., and voc. sing. In the other cases most *i-*-stems and some *v-*-stems insert an *ε* before the *-i-* or *-v-*, and the latter drops out (44): *πολε(ι)-ες, αστε(v)-α*. Contraction then takes place in the dat. sing. and nom. plur. The accus. plur. *πόλεις, πήχεις* are irregularly made to conform to the nom. plur. The nom. and accus. dual are seldom contracted (*-εε* to *-η*, cf. 191): *πόλη, ἄστη*.

201 D. Stems in *-i-*.—(a) The New Ionic and the Doric and Aeolic retain *i* in all the forms, but contract *-i-i* in the dat. sing. to *-ι*, and form the accus. plur. in *-ις* (for *-ι-νς*, 34) or *-ιας*. Thus sing. *πόλις, πόλιος, πόλι, πόλιν, πόλι*, plur. *πόλιες, πολίων, πόλισι, πόλις* or *πόλιας*.

(b) Hm. declines sing. *πόλις, πόλιος, πόλει* (and *πτόλει*), *πόλιν, πόλι*, plur. *πόλιες, πολίων, πόλεσι* or *πολλίσσι, πόλιας* or *πόλις* (written in some editions *πόλεις*). Perhaps *πόλει πόλεσι* should be written *πόλι πόλισι*. In other datives he has *-ι*: *κόνι, μήτι*, from *κόνι-ς dust, μήτι-ς wisdom*.

(c) From *πόλις* itself Hm. has also a peculiar form with *η*: *πόληος, πόληη, πόληες, πόληας*.

Stems in *-v-*.—The Ionic always has *-ος* in the gen. sing. Hm. sometimes contracts *-ει* to *-ει*, *-υι* to *-υι* in the dat. sing: *πήχει, πληθυι* (from *πληθός multitude*). Hd. has no contraction. Both have *ἰχθύας* as well as *ἰχθύς* in the accus. plur. For the datives *νέκυσσι, τίτυσσι* see 171 D b.

203. After -ε- the gen. sing. has -ωs instead of -ος, which, however, does not affect the accent (103 a): πόλεωs, πήχεωs. The gen. plur. follows the accent of the gen. sing.: πόλεων, πήχεων.

a. For the origin of -ωs by transfer of quantity (πόλεωs perhaps from πόλῃος, 201 D c), cf. 36. But such forms as πόλεος, πήχεος, ἄστεος occur, especially in poetry.

b. δ κι-s, gen. κι-ός *wcevil*, preserves ι in all cases.

204. Most substantive stems in -υ- keep this vowel throughout. The nom. dual and plural may be contracted: ἰχθῦ (for ἰχθύε), ἰχθύs (for ἰχθύεs). The accus. plur. has -ύs (for -υ-υs, 34): in late writers -υas.

a. Ἐγγέλυσ *eel* is declined like ἰχθύs in the sing., but like πῆχυs in the plur.: gen. sing. ἐγγέλυ-ωs, nom. plur. ἐγγέλειs.

205. Oxytone substantives and monosyllables with -υ-stems have long ῡ in the nom., accus., and voc. sing.: ἰχθύs, ἰχθύν, ἰχθύ; and monosyllables take the circumflex in these cases: μύs, μύν, μῦ. Barytones have short -υ-: βότρυs, βότρυν, βότρυ.

## 206. VII. Stems ending in a Diphthong.

	δ βασιλεύ-s <i>king</i>	δ ἡ βοῦ-s <i>ox, cow</i>	ἡ γραῦ-s <i>old woman</i>	ἡ ναῦ-s <i>ship</i>
Sing. Nom.	βασιλεύ-s	βοῦ-s	γραῦ-s	ναῦ-s
Gen.	βασιλέ-ωs	βο-ός	γρᾶ-ός	νε-ός
Dat.	(βασιλέ-ι) βασιλεῖ	βο-ι	γρᾶ-ι	νη-ι
Accus.	βασιλέ-α	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Dual N. A. V.	βασιλέ-ε	βό-ε	γρᾶ-ε	νή-ε
G. D.	βασιλέ-οιν	βο-οῖν	γρᾶ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-εs) βασιλεῖs	βό-εs	γρᾶ-εs	νή-εs
Gen.	βασιλέ-ων	βο-ών	γρᾶ-ών	νε-ών
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Accus.	βασιλέ-ας	βοῦ-s	γραῦ-s	ναῦ-s

So δ γονεύ-s *parent*, δ ιερεύ-s *priest*, Ὀδυσσεύ-s, Ἀχιλλεύ-s.

206 D. Stems in -ευ.—Hd. has only the uncontracted forms. Hm. has η instead of ε, wherever υ falls away: βασιλεύs, βασιλεῦ, βασιλεῦσι, but βασιλῆος, βασιλῆι, etc., dat. plur. ἀριστήεσσι. Yet in proper names he often has ε: Πηλῆος and Πηλέος, Πηλῆι and Πηλέι, etc.; rarely with contraction: gen. Ὀδυσσεύs, dat. Ἀχιλλεῖ, accus. Τυδῆ. In the acc. sg. and plur., α is short.

Βοῦs Dor. βῶs, accus. sing. βοῦν Dor. βῶν (once in Hm.): Hm. has in dat. plur. βόεσσι and βουσί, accus. plur. βόας and βοῦs.

Γραῦs: Hm. has only γρηῦs (14 D d) and γρηῦs, dat. γρηῖ, voc. γρηῦ and γρηῦ.

207. The final *υ* of the diphthong disappears before all vowels, according to 44.—The stem *ναυ-* (originally *νᾱυ-*) becomes *νη-* before a *short* vowel-sound, *νε-* before a *long* one.

208. In regard to stems in *-ευ-*, observe that

a. The contract nom. plur. has *-ῆς* in the older Attic and in Plato, as *βασιλῆς*, instead of *βασιλείς*.

b. The gen. sing. has *-εως*, arising from *-ηος* (36); see the Homeric form, 206 D. In the same way

c. The accus. sing. and plur. have *-εᾶ* and *-εᾷς*, arising from *-ηα*, *-ηας*.

d. When *-ευ-* follows a vowel, contraction may occur in the gen. and accus. sing.: *Πειραιεύ-ς Piræeus*, gen. *Πειραιῶς*, accus. *Πειραιᾶ*.

e. The accus. plur. in *-εις* belongs to late Greek.

209. *Χοῦς* (*χου-*) *three-quart measure* is declined like *βοῦς*, but has accus. sing. *χόᾱ*, accus. plur. *χόας*.

210. The only diphthong-stem ending in *-ι-* is *οι-* (formerly *οFi-*, see 72), sing. *οι-ς sheep*, *οι-ός*, *οι-τή*, *οι-ν*; plur. *οι-ες*, *οι-ῶν*, *οι-σί*, *οι-ς*.

### IRREGULAR DECLENSION.

211. In some instances, a word has forms belonging to *two* different stems. This is a common cause of irregular declension.

212. Such words are called *heteroclites* (*ἑτερόκλητα differently declined*) when the nom. sing. can be formed alike from either stem. Thus N. S. *σκοτός darkness* (stem *σκοτο-*, 2d declension, or *σκοτεσ-*, 3d declension), G. S. *σκότου* or *σκότους*.

213. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called *metaplastic* (from *μεταπλασμός change of formation*). Thus τὸ πῦρ *fire*, plur. τὰ πυρά (2d decl.) *watch-fires*, D. *πυροίς*; ὁ ὄνειρος *dream* (2d decl.), but also G. S. *ὄνειρατ-ος*, N. P. *ὄνειρατ-α* (3d decl.); ἡ ἄλω-ς

*Naῦς* is declined by Hm., nom. sing. *νηὺς* (14 D d), gen. (*νηός*) *νέος*, dat. *νηί*, accus. (*νηᾶ*) *νέα*, nom. plur. (*νηες*) *νέες*, gen. (*νηῶν*) *νεῶν*, dat. *νηοί* (*νηεσσι*), accus. (*νηας*) *νέας*. The forms not in ( ) belong also to Hd.

209 D. Hippocrates and late writers have forms from stem *χοευ-*: *χοέως*, *χοέει*, etc.

210 D. Hm. (commonly) and Hd. have *οἰ-* for *οι-*: *ῥις*, *ῥιος*, etc., dat. plur. Hm. *ῥιεσσι* (once *οῖεσσι*) and *ῥεσσι*.

212 D. From *Σαρπηδών* Hm. has *Σαρπηδόνης*, etc., also *Σαρπήδοντος*, etc.—From *Μίνως*, Att. gen. *Μίνω*, etc. (159), Hm. *Μίνωος*, etc. (197).

213 D. Hm. *ἀκ-ί* D. S. of *ἀκλή strength*,—*δσμῶν-ι* D. S. of *δσμήνη battle*,—*μάστι-ν* D. S., *μάστι-ν* A. S., of *μάστιξ whip*,—*ἰχῶ* (as if for *ἰχῶ-α*, see 197) A. S. of *ἰχῶρ ichthyē*,—*ἰῶκ-α* A. S. of *ἰωκή row*,—*ἀγκαλῖδ-εσσι* D. P. of *ἀγκάλη elbow*,—*ἀνδραπόδ-εσσι* D. P. of *ἀνδράποδο-ν slave*,—*δέσματ-α* plur. of *δεσμός bond*,—*προσώπατ-α* plur. of *πρόσωπο-ν face*,—τὰ πλευρά Ion. and poet. plur. of ἡ πλευρά *side*.

*threshing-floor* declined like *ῥως* (161), but sometimes G. *ἄλων-ος*, etc. : like *ἄλως* are *ὁ ταῶς peacock*, and (in poetry) *ὁ τυφῶς whirlwind*.

214. In some words the sing. and plur. are of different genders (*heterogeneous*), though alike in stem. Thus *ὁ σῖτο-ς corn*, plur. *τὰ σῖτα*; *ὁ σταθμός station, stall*, plur. often *τὰ σταθμά*; *ὁ δεσμός band*, plur. often *τὰ δεσμά*; *τὸ στάδιον stade*, plur. commonly *οἱ στάδιοι*.

215. a. Many words are *defective in number*, often from the nature of their meaning. Thus *αἰθήρ aether*, only in the sing.; *οἱ ἐτησῖαι annual winds*, *τὰ Διονύσια festival of Dionysus*, only in the plural.

b. Other words are *defective in case*. Thus *ὕπαιρ dream*, *ὕπαιρ waking*, *ὄφελος use*, all neuter and used only in the nom. and accus.

216. The most important irregularities of declension, which have not been noticed already, will be found in the following alphabetic table:

1. *Ἄρης* (Ἀρεσ-) the god *Ares*, G. *Ἄρεως* (poet. *Ἀρεος*), D. *Ἄρει*, A. *Ἄρη*, V. reg. *Ἀρες*.

2. Stem *ἀρν-* *lamb* (N. S. *ἄρην* only in an inscription); hence (τοῦ, τῆς) *ἄρνός, ἄρνι, ἄρνα, ἄρνες, ἄρνάσι*. The N. S. is supplied by *ἀρνός*, 2d decl., regular.

3. *τὸ γόνυ knee* (Lat. *genu*), N. A. V. S. All other cases are formed from stem *γονατ-*: *γόνατος, γόνατι*, etc.

4. *ἡ γυνή woman*. All other forms come from a stem *γυναικ-*: the genitives and datives accent the case-ending: G. S. *γυναικός*, D. *γυναικί*, A. *γυναῖκα*, V. *γύναι*; dual *γυναῖκε, γυναικοῖν*; plur. *γυναῖκες, γυναικῶν, γυναιξί, γυναικάς*.

5. *τὸ δῦρον spear*, N. A. V. S. All other cases from stem *δορατ-* (cf. no. 3): *δόρατος, δόρατι*, etc. Poetic G. *δορός*, D. *δορί* and *δύρει*.

From *Πάτροκλος* declined regularly, Hm. has also *Πατροκλῆος, Πατροκλήα, Πατρόκλεις* (stem *Πατροκλεεσ-*, 194 D).

From *ἡνίοχος charioteer*, declined regularly, Hm. has also *ἡνιοχῆα, ἡνιοχῆες* (stem *ἡνιοχευ-*, 206 D); cf. *Αἰθίπας* and *Αἰθιοπῆας*, A. P. of *Αἰθίοψ*.

214 D. Hm. *δρυμὶ* plur. of *δρυμός oak-wood*,—*ἔσπερα* plur. of *ἔσπερος evening*,—*κέλευθα* (also *κέλευθοι*) plur. of *ἡ κέλευθος way*.

Hd. *λύχνα* plur. of *λύχνος lamp*.

215 D. a. Hm. plur. *ἐγκατα entrails*, D. *ἐγκασσι*,—*ῥσσε eyes*, only N. A. dual (in Trag. also plur., G. *ῥσσων*, D. *ῥσσοις*),—plur. *ῥχεα, ὀχῶν, ῥχεσφι chariot* (sing. *ὁ ῥχος*, not in Hm.).

b. Only nom. or accus., Hm. *δῶ* (for *δῶμα*) *house*,—*κρή* (for *κρήθῃ*) *barley*,—*ἄφενος wealth*,—*δέμας body*,—*ἦδος delight*,—*ἦρα* only in *ἦρα φέρειν to render a service*,—*ἦτορ heart*,—*τέκμαρ* (Att. *τέκμαρ*) *bound*,—all neuter. Only voc., *ἡλέ* or *ἡλέε* (Hm.) *foolish*,—*μέλε* (Attic poets) *my good sir or madam*. Only dat., Hm. *κτεδτ-εσσι to possessions*,—(*ἐν*) *δατ in battle*.

216 D. The dialects have the following peculiar forms:

1. *Ἄρης*: Hm. *Ἄρηος, Ἀρηί, Ἀρηα*, also *Ἀρεος, Ἀρει* (Hd. *Ἀρεῖ, Ἀρεα*).

3. *γόνυ*: Ion. and poetic *γούνατος, γούνατι, γούνατα, γουνάτων, γούνασι*. Epic also *γουνός, γουνί, γούνα, γούνων, γούνεσσι*.

5. *δῦρον*: Ion. *δούρατος, δούρατι, δούρατα, δουράτων, δούρασι*. Epic also *δουρός, δουρί, δούρε, δούρα, δούραν, δούρεσσι*.

6. Ζεύς the god *Zeus*, G. Διός, D. Διί, A. Δία, V. Ζεῦ.  
 7. ἡ θέμις (θεμιδ-) *right*, declined reg.: but in the phrase θέμις εἶναι (*fas esse*, indic. θέμις ἐστί *fas est*), the nom. is used for the accus.  
 8. τὸ κάρᾱ *heid*, D. S. κάρᾱ. Other cases from stem κρᾱτ-: G. κρᾱτός, D. κρᾱτί: also τὸ κρᾱτα N. A. sing., and even κρᾱτας accus. plur. *maas*. Poetic word.  
 9. ὁ ἡ κοινῶν-ς *partaker*, regular; but also N. A. P. κοινῶν-ες, -ας.  
 10. ὁ ἡ κύων *dog*, V. S. κύων. All other cases from stem κυν-: κυνός, κυνί, κύνα; plur. κύνες, κυνῶν, κυσί, κύνας.  
 11. ὁ λᾱ-s *stone*, contracted from λᾱα-s, G. λᾱ-ος, D. λᾱ-ι, A. λᾱα-v, λᾱ-v: plur. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, or λα-εσι. Poetic word for λίθος.  
 12. ὁ ἡ μάρτυ-s *witness*, D. P. μάρτυ-σι. All other cases from stem μαρτυρ-: μάρτυρος, μάρτυρι, etc.  
 13. Οἰδίπους *Oedipus* makes G. Οἰδίπου (D. Οἰδίῳ does not occur), A. Οἰδίσουν, V. Οἰδίσους and Οἰδίπου. Late writers have G. D. A. Οἰδιποδος, -δι, -δα.  
 14. ὁ ἡ ὄρνις (ορνιθ-) *bird*, declined regularly (176); A. S. ὄρνιν, also ὄρνιθα. Less frequent forms, made from stem ορνι-, are N. S. ὄρνι-s, A. S. ὄρνι-v, N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις.  
 15. τὸ οὐς *ear*, N. A. V. S. All other cases from stem ωτ-: ὠτός, ὠτί; plur. ὠτα, ὠτων, ὠσί. (These forms were made by contraction from οuas, οὔατος, etc., see below.)  
 16. ἡ Πνύξ *Phyx*, stem Πυκν-: Πυκνός, Πυκνί, Πύκνα.  
 17. ὁ πρεσβευτής (πρεσβευτᾱ-) *ambassador*: in the plur. commonly πρέσβεις, πρέσβων, πρέσβεσι. These forms come from the poetic sing. πρέσβυ-s *ambassador*, also *old man*, in which latter sense πρεσβύτης is the common prose word for all numbers.  
 18. τᾱν, defective; only in voc. ὦ τᾱν (or ὦ τ'ᾱν) *my dear sir*.  
 19. ὁ νιό-s *son*, declined regularly: also from a stem νιν-, G. νιέος, D. νιεί; dual νιέε, νιέων; plur. νιείς, νιέων, νιέσι, νιείς. Forms νιύς and νύν in inscriptions. This word was also written without ι, υός, etc.  
 20. ἡ χεῖρ *hand*, stem χερ-; but G. D. D. χεροῖν, D. P. χερσί.

6. Ζεύς: poet. also Ζηνός, Ζηνί, Ζήνα. Pind. Δί for Διί.

7. θέμις: Hm. θέμιστος, etc., Pind. θέμιτος, etc.

8. Hm. has stems καρητ-, κρᾱτ-, and uncontracted καρηατ-, κρᾱατ-.

N. A. Sing. κάρη also κάρ

G. κάρητος κρᾱτός

D. κάρητι κρᾱτί

N. A. Plur. κάρᾱ κρᾱτα

G. κρᾱτων

D. κρᾱσί.

καρῆατος

καρῆατι

καρῆατα

κρᾱατα

also κάρηνα

καρήνων

9. The Doric (Pind.) has κοινάν, κοινᾶνος, etc.

12. μάρτυς: Hm. always μάρτυρος, 2d decl. Cf. φύλακος Hd. (once in Hm.) for φύλαξ *watchman*.

13. To Οἰδίπους belong also gen. Οἰδιπόδαο Hm., Οἰδιπόδεω Hd.; and in Trag. gen. Οἰδιπόδα, accus. Οἰδιπόδᾱν, voc. Οἰδιπόδα.

14. ὄρνις: Hm. and Hd. have only forms from stem ορνιθ-. Dor. ὄρνιχος, ὄρνιχι, etc., from stem ορνιχ-.

15. οὐς: Dor. ὤς, Hm. οὔατος, plur. οὔατα, οὔασι, once ὠσί.

21. τὸ χρέως *debt*, N. A. V. S. ; only another form of τὸ χρέος, which is declined regularly, but see 192.

### Local Endings.

217. Closely analogous to case-endings are certain endings which mark relations of place. These are

-θι for the place *where*: ἄλλο-θι *elsewhere*.

-θεν for the place *whence*: οἰκο-θεν *from home*.

-δε for the place *whither*: οἶκα-δε *homeward*.

218. The endings -θι and -θεν are affixed to the stem: Ἀθήνη-θεν *from Athens*, κυκλό-θεν *from the circle* (κυκλό-ς); but -ο- is sometimes used for final -ᾱ- of the stem: ῥιζό-θεν *from the root* (from ῥίζα *root*); and consonant-stems assume an -ο-: πᾶν-ο-θεν *from every side*.

219. The ending -δε (enclitic, 113 d) is affixed to the *accusative*: Μέγαρά-δε *toward Megara*, Ἐλευσινιά-δε *toward Eleusis*; οἶκα-δε (from οἶκος) is irregular.

a. With a preceding -s, -δε makes -ζε by transposition (63): Ἀθήνᾱζε (for Ἀθηνᾱs-δε) *toward Athens*, Θήβᾱζε (for Θηβᾱs-δε) *toward Thebes*, θύρᾱζε (for θυρᾱs-δε) *out of doors*.

19. *νός*: Hm. often has *νός*, *νόν*, *νέ*,—other forms of the 2d decl. very rarely. From stem *νίν-* he has *νίος*, *νίε* (*νιέ*), *νίεα*, *νίεες* (*νιέ*is), *νίεας* (*νιέ*is). Further, from stem *νί-* he has *νίος* (gen.), *νί*, *νία*, *νίε*, *νίεας*, *νιάσι*, *νίας*.—Hd. uses only the 2d decl. forms.

20. *χεῖρ*: poet. *χερός*, *χερί*. Hm. D. P. *χερσί* and *χεῖρεσσ*.

The following appear as irregular only in the dialects:

22. *δ ἄηρ* (fem. in Hm.) *air*. Ion. *ἡέρος*, *ἡέρι*, *ἡέρα*.

23. *δ Ἀΐδης* Hm. (Att. *Ἄιδης* the god *Hades*) 1st decl., G. *Ἀΐδαο* or *Ἀΐδεω*, D. *Ἀΐδην*, A. *Ἀΐδην*: but also G. *Ἀΐδος*, D. *Ἀΐδι* (stem *Αἰδ-*, 8d decl.). Rare N. *Ἀΐδωνεύς*, D. *Ἀΐδωνῆ* (206 D).

24. τὸ δένδρον *tree*, Ion. and poet. *δένδρεον*, *δενδρέου*, etc. Also irreg. D. P. *δένδρεσι* (as if from stem *δενδρεσ-*).

25. *δ μέλις* (for *μεν-*s, and that for *μην-*s), only nom. sing., Ionic and poetic form for *δ μήν month*.

26. *ἡ πλῆθς* (declined like *λχθς*) Ionic for τὸ πλῆθος *multitude*; of the latter, Hm. has only *πλήθει*, *πλήθει*.

27. *ἡ πτυχή fold*, not in Hm., who uses only the defective D. S. *πτυχί*, N. A. P. *πτύχας*, *πτύχας*.

28. *δ στίχος row*, not in Hm., who uses only the defective G. S. *στιχός*, N. A. P. *στίχας*, *στίχας*.

217 D. The local endings are much more frequent in Hm.: *οἴκοθι* *at home*, *Ἰλίοθι* *πρὸ before Troy*, *οὐρανόθεν* *from heaven*, *ἀγορῇθεν* *from the assembly*.

The form with -θεν is sometimes used by Hm. as a genitive case: *κατὰ κρήθεν* *from the head down*, *wholly*, *ἐξ ἁλόθεν* *out of the sea*.

219 D. Homeric forms are: *οἶκονδε* *homeward*, *ὅνδε δόμονδε* *to his own house*, *ἡμετέρωνδε* *to our (house)*, *πόλινδε* *to the city*, *φύβονδε* *to flight*: peculiar are *φύγαδε* *to flight*, *ἐράδε*, *χαμᾶδε* *to earth*, *Ἀϊδόσδε* *to (the abode of) Hades* (216 D, 23).

b. An ending *-σε*, added to the stem, also occurs: ἔλλο-σε toward another place, πάντο-σε in every direction.

220. For some words we find an ancient *Locative case*, denoting the place *where*, with the ending *-ι* for the singular, and for the plural *-σι*: οἶκοι at home, Πύθοι at Pytho, Ἴσθμοί at the Isthmus, Ἀθήνη-σι at Athens, Πλαταιῶσι at Plataea, θύρασι (Lat. *foris*) at the doors, abroad, ὥρασι at the proper season.

a. It appears from inscriptions that the oldest Attic used the form in *-ᾱσι*, -ησι as *dative* of the first declension: τοῖς ταμῖασι, τοῖς ἐπιστάτησιν.

## ADJECTIVES.

## ADJECTIVES OF THE VOWEL-DECLENSION.

222. This is much the most numerous class. The masculine and neuter follow the second declension; the feminine usually follows the first declension. Thus the nominative singular ends in *-ος*, *-η* (or *-ᾱ*), *-ον* (Lat. *-us*, *-a*, *-um*).

	M. good	F.	N.	M. friendly	F.	N.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλῖα	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλῖας	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλῖαν	φίλιον
V.	ἀγαθεί	ἀγαθή	ἀγαθόν	φίλιε	φιλῖα	φίλιον
<hr/>						
Dual.	ἀγαθῶ	ἀγαθαί	ἀγαθῶ	φιλίῳ	φιλῖα	φιλίῳ
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλῖαιν	φιλίοιν
<hr/>						
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φιλῖαις	φίλοις
A.	ἀγαθοῦς	ἀγαθαῖς	ἀγαθά	φίλοις	φιλῖας	φίλια

221 D. EPIC CASE-ENDING *-φι*.—A peculiar suffix of the Epic language is *-φι* (or *-φιν*, 87 D), added to the stem. The form with *-φι* serves as a *genitive* or *dative*, both *singular* and *plural*. Thus—(a) in the 1st declension always singular: βίη-φι with violence, κλισίη-φι in the tent, ἀπὸ νευρῆ-φι from the bow-string; irregular ἐπ' ἐσχαρῆ-φι (for ἐσχαρῆ-φι) on the hearth.—(b) in the 2d declension: Ἰλιό-φι of Troy, θεό-φι with the gods.—(c) in the 3d declension, almost always plural: ἀπ' ὄψε-φι from the car, παρὰ ναῦ-φι by the ships, πρὸς κοτυληδόν-δ-φι to the feelers; irregular ἀπὸ κρᾶτε-φι from the head (216 D, 8).

222 D. a. For Ionic *η* instead of *ᾱ* in the feminine, see 138 D c. Hm. has *ἑῖα* fem. of *ἑῖος* divine, with short *α*: *ἑῖα θεῶν* divine among goddesses.



a. The nominative singular feminine always has a *long* vowel, either *-ā* or *-η*, according to 138. After *-ο-*, *-η* is used; *ὀγδοός eighth fem. ὀγδόη*; but *-ā* after *-ρο-*; *ἀθρόος collected fem. ἀθρόā*.

b. The feminine, in the nom. and gen. plur., follows the accent of the masculine: thus *φίλῃαι*, not *φιλίαι* as we might expect from nom. sing. *φιλίā* (128); *φιλίων*, not *φιλίων* as in substantives (141).

c. The dual forms of the feminine in *-ā*, *-αιν*, are often (but not always) replaced by the masculine forms: *τοῖν φίλων the (two) dear (maidens)*. This applies to all adjectives and participles.

**223. CONTRACT ADJECTIVES.**—Adjectives in *-εος* and *-οος* are subject to contraction. Thus *ἀπλοῦς simple*, *ἀργυροῦς of silver*, contracted from *ἀπλόος*, *ἀργύρεος*. The contract forms are as follows:

S. N.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
G.	ἀπλοῦ	ἀπλής	ἀπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἀπλῷ	ἀπλήῃ	ἀπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἀπλοῦν	ἀπλήν	ἀπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἀπλοῦς	ἀπλή	ἀπλοῦν	ἀργυροῦς	ἀργυρά	ἀργυροῦν
Dual.	ἀπλώ	ἀπλᾶ	ἀπλώ	ἀργυρώ	ἀργυρά	ἀργυρώ
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἀπλῶν	ἀπλῶν	ἀπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἀπλοῦς	ἀπλάς	ἀπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

So *χρῦσοῦς*, *χρῦσῇ*, *χρῦσοῖν* (*χρῑτσεος*, *-εἱ*, *-εον*).

**224.** For the peculiarities of contraction see 41. The rules of accent in 158 apply here too. Adjectives of material in *-εος*, as *ἀργύρεος*, accent their contract syllables, *-οῦς*, *-ῇ* (*-ā*), *-οῖν*. Thus *ἀργυροῦς*, as if from *ἀργυρέος*.

**225. ADJECTIVES OF TWO ENDINGS.**—In these the masculine form is used also for the feminine: M. F. *ἡσυχος*, N. *ἡσυχον quiet*. So most compound adjectives: *ἄτεκνος childless*, *καρποφόρος fruit-bearing*, *εὖ-νους* (*εὖ-voos*) *well-disposed*.

a. Many adjectives of three endings are sometimes used as of two, and, conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are most frequent in poetry.

**222 D. b.** But the Ionic has *-ᾶων*, *-έων* in the gen. pl. fem.: see 141 D.

226.

S. N.	M. F. <i>quiet</i>	N.	M. F. <i>propitious</i>	N.
	ἡσυχος	ἡσυχον	ἔλεως	ἔλεων
	G.	ἡσύχου		ἔλεω
	D.	ἡσύχῃ		ἔλεφ
	A.	ἡσυχον		ἔλεων
V.	ἡσυχῃ	ἡσυχον	ἔλεως	ἔλεων
Dual.		ἡσύχω ἡσύχων		ἔλεω ἔλεφν
P. N.	ἡσυχοι	ἡσυχᾱ	ἔλεφ	ἔλεα
G.	ἡσύχων			ἔλεων
D.	ἡσύχοις			ἔλεφς
A.	ἡσύχοις	ἡσυχᾱ	ἔλεως	ἔλεα

227. A few adjectives like ἔλεως follow the Attic second declension (159); but the neut. plur. has -α (seldom -ω). Of these, πλέως *full* has a separate feminine form: πλέως, πλέᾱ, πλέων. The defective adjective M. F. σῶς, N. σῶν (formed from *saos safe*) has A. S. σῶν, A. P. σῶς; also σᾶ as N. S. fem. and neut. plur.

#### ADJECTIVES OF THE CONSONANT-DECLENSION.

228. The feminine of these, when it differs from the masculine, follows the first declension: its nominative singular always ends in short -α (second class, 139).

a. The feminine is formed from the stem of the masculine by annexing -ια, but this addition causes various phonetic changes.

b. For the feminine dual, cf. 222 c.

#### Stems in -υ-.

229. The masculine of these is declined like πῆχυς, the neuter like ᾄστυ (201): but the genitive singular has -ος (not -ως) and the neuter plural is uncontracted. The feminine has -εια (for -ευ-ια, 44).

227 D. For ἔλεως, Hm. has ἔλαος or ἔλαος: for πλέως, Hm. πλείος, πλείη, πλείον, Hd. πλέος, -η, -ον.—Hm. has σῶς (only in this form), and σόος, σόη, σόον, comp. σαώτερος.—With ζωός, -ή, -όν *living*, he has N. S. ζῶς, A. ζῶν.

229 D. For fem. -εῖα, -εῖās, etc., Hd. has -έα, -έης, -έη, -έαν, etc. Hm. commonly has -εῖα, -εῖης, etc., but ὠκέα for ὠκεῖα, βαθείης and βαθέης, βαθεῖαν and βαθέαν. In Hm., ἡδύς and πολύς (for πολύς), as well as θῆλυς, are sometimes fem. In the A. S., Hm. sometimes has -έα for -όν: εὐρέα πόντον *the wide sea*.

	<i>sweet</i>		
Sing. Nom.	ἡδύς	ἡδέα	ἡδύ
Gen.	ἡδέος	ἡδέας	ἡδέος
Dat.	(ἡδέϊ) ἡδέϊ	ἡδέῃ	(ἡδέϊ) ἡδέϊ
Accus.	ἡδύν	ἡδέϊαν	ἡδύ
Voc.	ἡδύ	ἡδέια	ἡδύ
Dual N. A. V.	ἡδέε	ἡδέῃ	ἡδέε
G. D.	ἡδέοιν	ἡδέαιν	ἡδέοιν
Plur. Nom.	(ἡδέες) ἡδέες	ἡδέαι	ἡδέα
Gen.	ἡδέων	ἡδεῶν	ἡδέων
Dat.	ἡδέσι	ἡδέαις	ἡδέσι
Accus.	ἡδέες	ἡδέας	ἡδέα

So γλυκύς *sweet*, βραδύς *slow*, ταχύς *swift*, εὐρύς *wide*.

a. All these are oxytone except θῆλυς *female* and ἡμισυς *half*. In θῆλυς the poets sometimes use the masculine form for the feminine.

*Stems in -εσ-.*

230. These are of two endings: M. F. εὐγενής (ευ-γενεσ-), N. εὐγενές *well-born*.

S. N.	M. F.	N.
G.	εὐγενής	εὐγενές
D.	(εὐγενέ-ος) εὐγενοῦς	
A.	(εὐγενέ-ι) εὐγενεῖ	
V.	(εὐγενέ-α) εὐγενῇ	εὐγενές
Dual.	(εὐγενέ-ε) εὐγενῇ	
	(εὐγενέ-οιν) εὐγενοῖν	
P. N.	(εὐγενέ-ες) εὐγενεῖς	(εὐγενέ-α) εὐγενῇ
G.	(εὐγενέ-ων) εὐγενῶν	
D.	εὐγενέσι	
A.	εὐγενεῖς	(εὐγενέ-α) εὐγενῇ

So σαφής *clear*, ἀληθής *true*, πλήρης *full*.

230 D. a. Hm. and Hd. use uncontracted forms: both have -εας in accus. plur. masc. and fem. But Hm. sometimes contracts -εῖ, -εες: καταπρηεῖ, ἐναργεῖς. Hd. has ἀκλεᾶ for ἀκλεῖα.

231. a. Cf. 190. The accusative plural in -εις irregularly follows the nominative.

b. -εα is contracted into -ᾶ, not -ῃ, when an ε precedes (192): ἐνδεᾶ from ἐνδεής *needy*. After ι and υ both vowels occur: ὑγιᾶ and ὑγιῇ from ὑγιής *healthy*; εἰφῡᾶ and εἰφῡῇ from εἰφυής *comely*.

232. Compound paroxytones in -ης have recessive accent everywhere, even in contract forms: αὐτάρκης *self-sufficient*, neut. αὐταρκές, gen. plur. αὐτάρκων (not αὐταρκῶν). This does not apply to words in -ώδης, -ώλης, -ώρης, -ήρης, which were not felt as compounds; yet τριήρων, from τριήρης *trireme*, is commonly written.

a. The neuter ἀληθές, when used as an exclamation, throws back its accent: Ἐληθές *indeed!*

*Stems in -ν-.*

233. Stems in -αν- form the nominative masculine with -ς (μελᾶς for μελαν-ς, 34), and are of three endings. The feminine μελαῖνα is for μελαν-ια (65).

234. Other stems in -ν- form their nominative masculine according to 168 (2), and are of two endings, except τέρην, τέρεινα, τέρεν *tender*. The accent is recessive: neuter εὐδαιμον.

235.

	<i>black</i>			<i>fortunate</i>	
Sing. Nom.	μελᾶς	μελαῖνα	μελαν	εὐδαίμων	εὐδαιμον
Gen.	μελανος	μελαίνης	μελανος	εὐδαίμονος	
Dat.	μελανι	μελαίνῃ	μελανι	εὐδαίμονι	
Accus.	μελανα	μελαιναν	μελαν	εὐδαίμονα	εὐδαιμον
Voc.	μελαν	μελαῖνα	μελαν	εὐδαιμον	
Dual N. A. V.	μελανε	μελαῖνᾱ	μελανε	εὐδαίμονε	
G. D.	μελάνοιν	μελαίναιν	μελάνοιν	εὐδαιμόνοιν	
Plur. Nom.	μελᾶνες	μελαιναί	μελανα	εὐδαίμονες	εὐδαίμονα
Gen.	μελάνων	μελαίνων	μελάνων	εὐδαιμόνων	
Dat.	μελασι	μελαίναις	μελασι	εὐδαίμοσι	
Accus.	μελανάς	μελαῖνᾶς	μελανα	εὐδαίμονας	εὐδαίμονα

So τᾰλᾰς, τᾰλαινα, τᾰλαν *wretched*, σῶφρων, σῶφρον *discreet*, ἄρρην, ἄρρεν (older ἄροσην, ἄρσεν) *male*.

b. In adjectives in -ης Hm. rarely contracts -εε- of the stem: ἐκλειᾰς for ἐν-κλειᾰς, ἐυρεῖος for ἐυρρεῖος. Cf. 194 D.

*Comparative Stems in -on-.*

236. Adjectives of the comparative degree in -ων (stem -on-) have, in some of their cases, shorter forms, which are more used in Attic.

Sing. Nom.	M. F. <i>greater</i> μεζων	N. μεζον
Gen.		μεζον-ος
Dat.		μεζον-ι
Accus.	μεζον-α, μεζω	μεζον
Voc.		μεζον
Dual N. A. V.		μεζον-ε
G. D.		μεζον-οιν
Plur. N. V.	μεζον-ες, μεζους	μεζον-α, μεζω
Gen.		μεζον-ων
Dat.		μεζοσι
Accus.	μεζον-ας, μεζους	μεζον-α, μεζω

So βελτων *better*, αισχτων *more shameful*, αλγτων *more painful*.

a. The forms in -ον have recessive accent : βέλτιον.

b. The shorter forms are from a different stem in -ο- : μεζω and μεζους are contracted from μεζο-α, μεζο-ες (never used). The accus. plur. μεζους follows the nominative.

*Stems in -ντ-.*

237. In these the feminine has -σα with the preceding vowel lengthened (for -ντ-ια, -νσα, 67 and 34). But stems in -εντ- (like χαρίεις) have the feminine in -εσσα (for -ετ-ια, 67) from shorter stems in -ετ-. From the same is the dative plur. χαρίεσι.

a. The nom. sing. χαρίεις, πᾶς are for χαριεντ-ς, παντ-ς (56).

238. Contracted forms of adjectives in -εις occur : πτερούντα for πτερόντα, μελιττούττα (48) for μελιτόεσσα *honey-cake*. So many names of places, Παμνούς (-όεις), gen. Παμνούντος.

239. In πᾶν the vowel is exceptionally long : the compounds sometimes have it short : ἅπαν — The gen. and dat. sing. conform their accent to 172, but not the gen. and dat. dual and plural.

236 D. Hm. and Hd. use both the shorter and longer forms.

238 D. Hm. seldom contracts : τιμῆς for τιμήεις (40 a), τιμήντα for τιμήεντα. The Doric has -ας, -αντος for -ε-εις, -ε-εντος : ἀργάντα.

## 240.

<i>pleasing</i>				<i>all</i>		
S. N.	χαρίης	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
G.	χαρίεντος	χαρίεσσης	χαρίεντος	παντός	πάσης	παντός
D.	χαρίεντι	χαρίεσσι	χαρίεντι	παντί	πάσῃ	παντί
A.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
V.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
Dual.						
	χαρίεντε	χαρίεσσᾱ	χαρίεντε	πάντε	πάσᾱ	πάντε
	χαρίέντοι	χαρίεσσαιν	χαρίέντοι	πάντοι	πᾶσαιν	πάντοι
P. N.						
	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
D.	χαρίεσι	χαρίεσσαις	χαρίεσι	πᾶσι	πᾶσαις	πᾶσι
A.	χαρίεντας	χαρίεσσαῖς	χαρίεντα	πάντας	πᾶσᾶς	πάντα

So πτερύεις *winged*, φωνήεις *voiced*.

*Participle-Stems in -ντ-.*

241. Stems in -οντ-, in general, form the nominative singular like γέρον (176), according to 168 (2). But stems in -οντ- in presents and aorists of the *μ-form*, and all stems in -αντ-, -εντ-, -υντ- form it with -ς, according to 56. The vocative singular is like the nominative.

## 242.

<i>loosing</i> (λύοντ-)				<i>giving</i> (διδοντ-)		
S. N.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
G.	λύοντος	λύούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λύούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσιν	λύον	διδόντα	διδούσιν	διδόν
V.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Dual.						
	λύοντε	λύουσᾱ	λύοντε	διδόντε	διδουσᾱ	διδόντε
	λύόντοι	λύουσαιν	λύόντοι	διδόντοι	διδουσαιν	διδόντοι
P. N.						
	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
G.	λύόντων	λύουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λύούσαις	λύουσι	διδούσι	διδούσαις	διδούσι
A.	λύοντας	λύούσαις	λύοντα	διδόντας	διδούσαις	διδόντα

242 D. The Aeolic has -οισα for -ουσα and -αισα for -ᾶσα in the feminine participle; also -αις for -ᾶς in the masculine (84 D): τρέφοισα *nourishing*,

	<i>loosed</i> (λυθεντ-)			<i>showing</i> (δεικνυντ-)		
S. N.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
G.	λυθέντος	λυθείσης	λυθέντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λυθέντι	λυθείσῃ	λυθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λυθέντα	λυθείσαν	λυθέν	δεικνύντα	δεικνύσαν	δεικνύν
V.	λυθείς	λυθείσα	λυθέν	δεικνύς	δεικνύσα	δεικνύν
Dual.	λυθέντε	λυθείσᾱ	λυθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
	λυθέντοι	λυθείσαι	λυθέντοι	δεικνύντοι	δεικνύσαι	δεικνύντοι
P. N.	λυθέντες	λυθείσαι	λυθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
G.	λυθέντων	λυθείσῶν	λυθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
D.	λυθείσι	λυθείσαις	λυθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
A.	λυθέντας	λυθείσας	λυθέντα	δεικνύτας	δεικνύσας	δεικνύντα

Decline also λῶσᾱς, λῶσᾱσα, λῶσαν;  
 λῶσαντος, λῶσᾶσης, λῶσαντος

like πᾶς (240); but voc. sing. λῶσᾱς, and short *a* in λῶσαν.

a. Monosyllabic participles do not follow 172 in accent: δοῦς, gen. δόντος (not δοντός).

243. Participles in -άων, -έων, -όων are contracted:

τιμάων, τιμάουσα, τιμάων *honoring*, contr. τιμῶν, τιμῶσα, τιμῶν;  
 φιλέων, φιλέουσα, φιλέων *loving*, contr. φιλῶν, φιλοῦσα, φιλοῦν;  
 δηλόων, δηλόουσα, δηλόων *showing*, contr. δηλῶν, δηλοῦσα, δηλοῦν.

The *uncontracted* forms are like those of λύων (242); the *contract* forms are as follows:

	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμῶσης	τιμῶντος	φιλοῦντος	φιλοῦσης	φιλοῦντος
D.	τιμῶντι	τιμῶσῃ	τιμῶντι	φιλοῦντι	φιλοῦσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual.	τιμῶντε	τιμῶσᾱ	τιμῶντε	φιλοῦντε	φιλοῦσᾱ	φιλοῦντε
	τιμῶντοι	τιμῶσαι	τιμῶντοι	φιλοῦντοι	φιλοῦσαι	φιλοῦντοι
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμῶντων	τιμῶσῶν	τιμῶντων	φιλοῦντων	φιλοῦσῶν	φιλοῦντων
D.	τιμῶσι	τιμῶσαις	τιμῶσι	φιλοῦσι	φιλοῦσαις	φιλοῦσι
A.	τιμῶντας	τιμῶσας	τιμῶντα	φιλοῦντας	φιλοῦσας	φιλοῦντα

Δηλῶν (contracted from δηλόων) is declined exactly like φιλῶν.

θρέψαις, θρέψαισα *having nourished*. The first of these forms is used by Theocritus, and all of them by Pindar.

**244. PERFECT ACTIVE PARTICIPLES.**—These have stems in -ot-. The feminine ends in -uia.

	<i>having loosed</i> (λελυκοτ-)			<i>standing</i> (ἑστωτ-)		
S. N.	λελυκός	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυῖας	λελυκότος	ἑστῶτος	ἑστῶσης	ἑστάτος
D.	λελυκότι	λελυκυῖᾱ	λελυκότι	ἑστῶτι	ἑστῶσῃ	ἑστάτῃ
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκός	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual.	λελυκότε	λελυκυῖᾱ	λελυκότε	ἑστῶτε	ἑστῶσᾱ	ἑστάτε
	λελυκότοι	λελυκυῖαιν	λελυκότοι	ἑστάτοι	ἑστῶσαιν	ἑστάτοι
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστάτα
G.	λελυκότων	λελυκυῖῶν	λελυκότων	ἑστῶτων	ἑστῶσῶν	ἑστάτων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι	ἑστῶσι	ἑστῶσαις	ἑστάσι
A.	λελυκότας	λελυκυῖᾱς	λελυκότα	ἑστῶτας	ἑστῶσας	ἑστάτα

a. *ἑστός* is contracted from *ἑσταις*, and is irregular in the formation of the feminine. The neuter form *ἑστός* is also irregular: *ἑστός* seems to have been also used.

**245. OTHER ADJECTIVES.**—Of *two endings* are some compounds of substantives, with stems ending in various ways; as

*ἀπάτωρ*, *ἄπατορ*: gen. *ἀπάτορ-ος* *fatherless*.

*εὐελπίς*, *εὐέλπι*: gen. *εὐέλπιδ-ος* *of good hope*.

*εὐχαρίς*, *εὐχαρι*: gen. *εὐχάριτ-ος* *agreeable*.

**246. Adjectives of One Ending.**—In these the feminine is like the masculine; but, owing either to their meaning or their form, they have no neuter: thus *ἄρπαξ*, *ἄρπαγ-ος* *ravacious*, *φυγὰς* *φυγάδ-ος* *fugitive*, *ἄγνως*, *ἄγνωτ-ος* *unknowing*, *ἄπαις*, *ἄπαιδ-ος* *childless*, *μάκαρ*, *μάκαρ-ος* *blessed*, *πένης*, *πένητ-ος* *poor*, *γυμνής*, *γυμνήτ-ος* *light-armed*, *ἴδρις*, nom. plur. *ἴδρι-ες* *knowing*.

**247. Irregular Adjectives.**—Some adjectives are irregular, their forms being derived from different stems. So *μέγας* (*μεγα-* and *μεγαλο-*) *great*, *πολύς* (*πολυ-* and *πολλο-*) *much*, *many*.

**248 D. Hm.** has many adjectives which appear only in the feminine: *πότνια* (in voc. also *πότνα*) *revered*, *λάχεια* (or perhaps *ἐλάχεια* *small*): *εὐπατέρεια* *of noble father*, *ὀβριμοπάτρη* *of mighty father*, *ἀντιάνειρα* *match for men*, *βωτιάειρα* *nourishing men*, *κυδιάειρα* *making men glorious*, *πουλυβότειρα* *much nourishing*, *τοχέαιρα* *arrow-showering*, *ιστροδόσσεια* *thick with horse-hair*, *καλλιγόναικα* A. S. *rich in fair women*. To fem. *θάλεια* *rich* there is a neut. plur. *θάλεια*.

**247 D. Hm.** and **Hd.** have *πολλός*, *-ή*, *-όν* reg. like *ἀγαθός*. But **Hm.** has



S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολό
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολό
V.	μέγα	μεγάλη	μέγα	πολό	πολλή	πολό
Dual.	μεγάλῳ μεγάλοιν	μεγάλῃ μεγάλαιν	μεγάλῳ μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλους	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

a. *πρᾶος mild* forms the whole feminine from stem *πρᾶυ-*: *πρᾶεία*, *πρᾶείας*, etc. The masculine and neuter singular are formed from stem *πρᾶο-*: *πρᾶον*, *πρᾶφ*, *πρᾶον*. In the masculine and neuter plural, both formations are used: *πρᾶοι* and *πρᾶείς*, *πρᾶα* and *πρᾶεία*.

b. Some compounds of *ποῦς* (ποδ-) *foot* form the nom. sing. neuter, and sometimes the accus. sing. masc. in *-ον*, after the analogy of *ἄπλος* (223); *τρίπους three-footed*, *τρίπου* (but in the sense *tripod*, accus. always *τρίποδα*).

### COMPARISON OF ADJECTIVES.

#### A. BY -τερος AND -τατος.

248. The usual ending of the *comparative* degree is *-τερος*, *-τερᾶ*, *-τερον* (stem *-τερο-*); of the *superlative*, *-τατος*, *-τατη*, *-τατον* (stem *-τατο-*). These endings are applied to the masculine stem of the positive. Thus:

also the common forms *πολύς*, *πολύ*, *πολύν*, as well as *πουλός*, *πουλό*, *πουλύν*; and from the same stem, *πολυ-*, he makes likewise G. S. *πολέος*, N. P. *πολέες*, G. *πολέων*, D. *πολέεσι* or *πολέσι*, A. *πολέας*.

Pindar has *πρᾶός*, *πρᾶῖ*, the Ionic *πρῆός* *πρῆῖ*. Compare *πρῆντερος* in Hd.

Hm. has some feminine adjectives which are not formed from the stem of the masculine: *θοῦρις*, *-ιδος impetuous*, M. *θοῦρο-ς*; *πείρα* *fat*, *rich*, M. *πιων*; *πρέσβα* and *πρέσβειρα* *honored*, M. *πρέσβυ-ς*; *πρόφρασσα* *favorable*, M. *πρόφρων*. —The following are made from the stem of the masculine, but by an unusual mode of formation: *χαλκοβάρεια* *heavy with brass*, M. *χαλκοβαρής*; *ἡριγένεια* *early-born* (M. *ἡριγενής* later); *ἡδυέπεια* (Hes.) *sweet-speaking*, M. *ἡδυεπής*; *μάκαιρα* (Pind.) *blessed*, M. *μάκαρ*; and in the plur. only, *θαμειαί* *crowded*, *ταρφειαί* *frequent*, M. *θαμέες*, *ταρφέες*.

In Hm. *ἐρίηρος* *trusty*, makes plur. nom., and accus. *ἐρίηρ-ες*, *ἐρίηρ-ας*.

248 D. The force of the ending is nearly lost in the Homeric forms: *θελύτερος* *feminine*, *ἀγρότερος* *wild* (*living in the country*), *δρεστερος* *living in*

Positive.	Comparative.	Superlative.
κοῦφος (κουφο-) <i>light</i>	κουφό-τερος, -ᾱ, -ον	κουφό-τατος, -η, -ον
γλυκὺς (γλυκυ-) <i>sweet</i>	γλυκύ-τερος	γλυκύ-τατος
μέλας (μελαν-) <i>black</i>	μελάν-τερος	μελάν-τατος
μακάρ (μακαρ-) <i>blessed</i>	μακάρ-τερος	μακάρ-τατος
σαφής (σαφες-) <i>clear</i>	σαφές-τερος	σαφές-τατος
χαρίης (χαριεν-) <i>pleasing</i>	χαρίεσ-τερος	χαρίεσ-τατος
πίνης (πενη-) <i>poor</i>	πενέσ-τερος	πενέσ-τατος

χαρίεστος and πενέστος arise from χαριεν-τερος (237) and πενητ-τερος by change of τ to σ (52). In the latter, η is shortened.

249. Adjectives in -ος with short penult lengthen -ο- to -ω-: this prevents the excessive multiplication of short syllables: σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφός, ἀξίος.

a. But if the penult is long by nature or position, -ο- remains: πονηρό-τερος *more wicked*, λεπτό-τατος *finest*. So always when a mute and liquid follow the vowel of the penult: πικρό-τατος *bitterest*.

250. The adjective γεραίος *aged* always, παλαιός *ancient*, and σχολαίος *leisurely*, sometimes, drop -ο- after -αι-: γεραί-τερος, παλαί-τατος.

a. μέσος *middle*, ἴσος *equal*, εὐδῆς *serene*, ἡσυχος *quiet*, πρόιος *early*, ὕψιος *late*, make -αι-τερος, -αι-τατος, as if from forms in -αιος: μεσαί-τατος, προίαι-τερον. ἡσυχώ-τερος occurs once. From πλησίον adv. *near* (adj. πλησίως poetic) come πλησιαί-τερος, -τατος; and from προύργου (for πρό ἔργου *advantageous*) comes προύργαι-τερος.

b. φίλος *dear* makes φίλτερος (poetic) and φίλτατος. The comparative in prose is usually μᾶλλον φίλος (256).—φιλαιτέρος, φιλαίτατος occur only in Xenophon.

251. Some adjectives take the irregular endings -εστερος, -εστατος. So

a. Stems in -ον-: σώφρων (σωφρον-) *discreet*, σωφρονέσ-τερος, εὐδαίμων (ευδαιμον-) *happy*, εὐδαιμονέσ-τατος.—Special exceptions are πῶν *fat*, πίσ-τερος, -τατος; and πέπων *ripe*, πεπαί-τερος, -τατος.

b. ἡκράτος *unpuzzed*, ἐρρωμένος *strong*, ἥσμενος *glad*, and occasionally some others in -ος: ἡκράτ-εστερος, ἐρρωμέν-εστερος.

c. Some contract adjectives in (-οος) -ους: εὐνούσ-τερος (for εὐνοέσ-τερος) from εἰνους (εἰνους) *well-disposed*.

252. a. The adj. ἀλός *talkative*, πτωχός *beggarly*, ὑποφάγος *dainty*, μονοφάγος *eating alone*, and some adjectives of one ending, as κλέπτης *thievish*, have -ιστερος, -ιστατος: λαλίσ-τερος, πτωχίσ-τατος, κλεπτίσ-τερος.

the mountains, θεώτερος belonging to the gods, δεξιτερός Lat. *dexter*, which differ little from θήλυς, ἄγριος, ὑρεῖος, θεῖος, δεξιός.

249 D. The poets sometimes use -ω- after a long syllable: διζυρό-τερος Hm. *more wretched*.—From ἰθύς *straight*, Hm. makes ἰθύν-τατα; from φαεινός *shining*, φαεινότερος, but φαδν-τατος.

b. Other adjectives of one gender in -ης (G. -ου) follow the rule for stems in -ο: ὑβριστότερος from ὑβριστής insolent.

c. Compounds of χάρις favor form the comparative and superlative as if they ended in -χαριτο-s: ἐπιχαριτώτερος from ἐπίχαρις agreeable.

## B. BY -ΙΩΝ AND -ΙΣΤΟΣ.

253. A much less frequent ending of the comparative is -ίων, -ιον (stem -ιον-); of the superlative, -ιστος, -ιστη, -ιστον (stem -ιστο-).

These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel, or syllable -ρο-, in the stem of the positive disappears:

Positive.		Comparative.	Superlative.
ἡδ-ύ-s pleasant	(ἡδ-ομαι am pleased)	ἡδ-των	ἡδ-ιστος
ταχ-ύ-s swift	(τάχ-ος swiftness)	θάσσων (for ταχ-ίων)	τάχ-ιστος
μέγ-α-s great	(μέγ-εθος greatness)	μείζων (for μεγ-ίων)	μέγ-ιστος
ἐχθ-ρό-s hostile	(ἐχθ-ος hatred)	ἐχθ-των	ἐχθ-ιστος
αἰσχ-ρό-s shameful	(αἰσχ-ος shame)	αἰσχ-των	αἰσχ-ιστος

a. In μείζων, for μεγ-ίων, the ι passes into the first syllable, as in ἀμείνων for αμειν-ίων. For -σσ- in θάσσων (θάττων), see 67.

## 254. The following require special notice :

Positive.	Comparative.	Superlative.
1. ἀγαθός good	ἀμείνων βελτίων κρείσσων (κρείττων) λώων	ἄριστος (ἀρ-ετή virtue) βέλτιστος κράτιστος (κράτ-ος strength) λῶστος

ἀμείνων, ἄριστος, refer more to *excellence* or *worth*; κρείσσων, κράτιστος, more to *power* and *superiority*. The opposite of κρείσσων is ἥσων.

252 D. c. Hm. has ἀχαρίσ-τερος (for ἀχαριτ-τερος), from ἀχαρις graceless.

253 D. In Epic and Doric poetry -ίων (with short ι) is used. The forms in -ίων, -ιστος are much more frequent in poetry than in prose: thus (the starred forms are un-Homeric), \*βαθίαν, βάθιστος (βαθύς deep),—βράσσων or \*βραδίαν, βάρδιστος or \*βράδιστος (βραδύς slow),—\*βράχιστος (βραχύς short),—γλυκίων (γλυκύς sweet),—ἐλέγχιστος (ἐλεγχείες plur. infamous),—\*κῦδιων, κῦδιστος (κῦδρός glorious),—μάσσων, μήκιστος, Dor. \*μάκιστος (μακρός long),—οἰκτιστος (οἰκτρός pitiable),—πάσσων or \*παχίων, πάχιστος (παχύς thick),—φιλίων, \*φίλιστος (φίλος dear),—ῥκιστος (ῥκός quick).—Hd. has μέζων for μείζων.

254 D. 1. Hm. comp. ἀρείων: pos. κράτς powerful, sup. κάρτιστος (64): comp. λωίων and λωίτερος.—Hd. and Dor. κρέσσων for κρείσσων.—Poet. βέλτερος, βέλτατος (not used in Hm.): φέρτερος more excellent, φέρτατος and φέριστος.

2. κακός <i>bad</i>	κακῶν χειρῶν ( <i>deterior</i> ) ἥσσω, ἥττων ( <i>inferior</i> )	κάκιστος χείριστος ἥκιστα <i>adv. least of all</i>
3. μικρός <i>small</i>	μικρότερος μείων	μικρότατος
4. ὀλίγος <i>little, few</i>	(ὀλείων <i>inscriptions</i> ) ἐλάσσων (ἐλάττων)	ὀλίγιστος <i>fewest</i> ἐλαχιστος <i>least</i>
5. πολὺς <i>much, many</i>	πλείων or πλέων (44) <i>neut. πλέον, also πλείν</i>	πλείστος
6. καλός <i>beautiful</i>	καλλίων	κάλλιστος ( <i>κάλλος beauty</i> )
7. ῥάδιος <i>easy</i>	ῥάφων	ῥᾶστος
8. ἀλγεινός <i>painful</i>	ἀλγίων	ἀλγιστος ( <i>ἀλγος pain</i> )

255. *Defective Comparison.*—The following adjectives are without the positive :

(πρὸ <i>before</i> )	πρότερος <i>prior</i> ὑστέρος <i>later, latter</i>	πρῶτος <i>primus</i> ὑστάτος <i>latest, last</i>
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a. A superlative ending -ατος appears in ἔσχατος *extremus*; and in the (mostly poetic) forms νέατος *novissimus, last in place* (from νέος *novus*), and ὑπατος *supremus, summus* (from ὑπέρ *super*, whence come also a poetic comp. ὑπέρτερος, *sup. υπέρτατος*).

256. For the comparative and superlative may be used μᾶλλον *more, μάλιστα most*, with the positive : μᾶλλον ἄξιος *more worthy, μάλιστα παράνομος most unlawful*. For participles this is the only mode of comparison.

2. Hm. comp. κακώτερος : χερείων, χερειότερος, χερρότερος : also the defective forms, D. S. χέρηϊ, A. S. χέρηα, N. P. χέρηες, *neut. χέρηα*.—Hd. ἔσσω for ἥσσω.

4. Hm. comp. ὀλίζων.

5. In the comp. Hm. has also the defective forms πλέες, πλέας.—Hd. contracts εο to ευ : πλεῖν, πλεῖνες, for πλέον, πλέονες.

7. Hm. pos. ῥηϊδῖος (also in Hd.) ; *adv. ῥηϊδίως, often ῥεῖα, ῥέα* ; comp. ῥηϊτέρος ; *sup. ῥηϊτάτος and ῥηϊστός*.

To the above add for Hm.

9. κερδίων, κέρδιστος (*κερδαλέος gainful, artful, κέρδος gain*).

10. ῥιγίων, ῥιγιστός *more, most dreadful* (ῥιγηλός Hes. *chilling, ῥίγος cold*).

11. κηδιστός (*κηδεῖος dear, κήδος care*).

12. Poet. (not in Hm.) ὑψίων, ὕψιστος (*ὕψηλός high, ὕψος height*).

255 D. Doric πρῶτος for πρῶτος. Hm. sometimes forms a comp. or sup. from a substantive : βασιλεύτερος, -τάτος (from βασιλεὺς *king*), κουρότερος (*κοῦρος youth*), κύντερος *more dog like* (κύων *dog*).

Other defectives in Hm. are : δπλότερος *younger, δπλότατος, -ἀφάρτερος* (*ἀφάρ forthwith*) ;—and several expressing place : παρότερος (*παροῖθεν before*),—ὀπίστατος (*ὀπίσθεν behind*),—ἐπασσύτερος (*ἄσσαν nearer*),—μυχολάτος (*ἐν μύχῃ in a recess*).—The ending -ατος appears also in μέσσατος from μέσος *middle*.

## FORMATION AND COMPARISON OF ADVERBS.

257. Adverbs are formed from adjectives by adding *-ws* to the stem. The stem takes the same form as before *-ων* in the genitive plural. The adverb has also the accent of the genitive plural, and is contracted when the latter is contracted.

Thus *δίκαιος* *just* (G. P. *δικαίων*), adv. *δικαίως* *justly*, *σοφός* *wise* (*σοφών*) *sofōws* *wisely*, *πᾶς* *whole, all* (*πάντων*) *πάντως* *wholly*, *ταχύς* *quick* (*ταχέων*) *ταχέως* *quickly*, *σαφής* *clear* (*σαφών* contr. from *σαφέων*), *σαφώς* contr. from *σαφέως* *clearly*.

258. A less common ending of adverbs is *-α*: *ταχύς* *quick*, adv. *τάχα* *quickly*, in Attic prose *perhaps*, *ἔμα* *at the same time*, *μᾶλα* *very, much*. The comp. of *μᾶλα* is *μᾶλλον* (for *μαλ-ιον*, 66) *more*, the sup. *μάλιστα* *most*.—*εὖ* well is used as the adverb of *ἀγαθός* *good*.

259. For the comparative and superlative of adverbs, the *accusative neuter* of the adjective is commonly used; in the *singular* for the comparative, in the *plural* for the superlative: *σοφώς* *wisely*, *σοφώτερον*, *σοφώτατα*; *καλῶς* *finely*, *κάλλιον*, *κάλλιστα*.

a. Forms in *-ως* also occur: *βεβαιοτέρως* *more firmly*, *καλλιόνως* *more finely*.

260. Adverbs in *-ω* (such as *ἄνω* *above*, *κάτω* *below*, *ἔσω* *within*, *ἔξω* *without*) make the comp. and sup. in *-ω*: *ἄνωτέρω*, *κατωτέρω*. So also *ἀπωτέρω* *further from* prep. *ἀπό* *from*, *πρωτέρω* *further from* *πέρα* *beyond*, *ἐγγυτέρω*, *ἐγγυτάτω* (or *ἐγγύτερον*, *ἐγγύτατα*) *from ἐγγύς* *near*, and a few others.

and *πύματος* *last*.—Hm. has *δυστάτως* for *δυστατος*, and in the same sense *δευτάτος* (*δευτερος* *second*). A strengthened sup. is Hm. *πρώτιστος* *first of all*.

258 D. Adverbs in *-α* are more frequent in Hm.: *κάρτα* *very* (*κρατός*), *λίγα* *slightly* (*λιγός*), *σάφα* *clearly* (*σαφής*), *ἄκα* *quickly* (*ἰσχύς*).

For *εὖ*, Hm. has *εὐ*, whenever the *υ* would be long by position: *εὐ* *γνοίην*. So too in compound words: *εὐζώνος*; yet rarely *εὐ*—*εὐπλεκτος* or *εὐπλεκτος*.—Hm. has also a defective adj. *εὖς* or *ἡύς*, A. S. *εὖν* or *ἡύν*, also G. S. *εἶηος*.

260 D. *ἐκδς* *far*, Hm. *ἐκαστέρω*, *-τάτω*,—*τῆλε* or *τηλοῦ* *far*, Hm. *τηλοτάτω*,—*ἄγχι* or *ἀγχοῦ* *near*, Hm. *ἄσσον* (for *αγχιον*, 67), also *ἄσσοτέρω*, *ἄγχιστα* (*ἄγχιτάτω* Hd.). The adj. *ἄγχετος*, *ἄγχετατος*, and *ἄγχιστος* are post-Homeric.

## PRONOUNS.

## 261. PERSONAL PRONOUNS.

	FIRST PERSON.	SECOND PERSON.	THIRD PERSON.
Sing. Nom.	ἐγώ <i>I</i>	σύ <i>thou</i>	
Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ <i>of him, her, it</i>
Dat.	ἐμοί, μοί	σοί	οἱ
Accus.	ἐμέ, μέ	σέ	ἑ
Dual N. A. V.	νώ	σφώ	
G. D.	νῶν	σφῶν	
Plur. Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Accus.	ἡμᾶς	ὑμᾶς	σφᾶς

261 D. *Personal Pronouns in the Dialects.*—Hm. has the following forms: those not in ( ) are found also in Hd.

S. N.	ἐγώ, (ἐγών)	σύ, (τύνη)	
G.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(έο), εἶ (εἶο, εἶθεν)
D.	ἐμοί, μοί	σοί, τοί, (τεῖν)	οἱ, (εἰο)
A.	ἐμέ, μέ	σέ	(έ), (έέ), μίν
Dual.	(νώϊ, νώ) (νῶϊν)	(σφῶϊ, σφώ) (σφῶϊν)	(σφῶέ) (σφῶϊν)
P. N.	ἡμεῖς, (ἕμμες)	ὑμεῖς, (ῥμμες)	σφεῖς not in Hm.
G.	ἡμέων, (ἡμείων)	ὑμέων, (ῥμείων)	σφέων, (σφέίων)
D.	ἡμῖν, (ἕμμι)	ὑμῖν, (ῥμμι)	σφίσι, σφί
A.	ἡμέας, (ἕμμε)	ὑμέας, (ῥμμε)	σφέας, σφέ

ἐγών is used before vowels (87 D). The datives σοί and τοί are distinguished in the same way as ἐμοί and μοί (263). The forms with -μμ-, ἕμμες, ῥμμες, belong to the (Lesbian) Aeolic.

a. For μίν, the Dor. and Trag. have νίν: both are enclitic, both used in all genders, and νίν is sometimes plural.—In Hd. and Trag. σφέ is sometimes singular.—In Hd. σφίσι (not σφί) is reflexive: he has also a neut. plur. σφέα.

b. The Dor. has N. S. ἐγών even before a consonant, τύν (τυ) for σύ, G. τεῦ, τεῖς, τεῖς, D. τοί for σοί; also ἐμίν, τίν, τν for ἐμοί, σοί, οἱ, A. τέ, enclitic τό, for σέ. N. P. ἄμές, ὀμές G. ἄμέων, D. ἄμίν, A. ἄμέ, ὀμέ, and ψέ for σφέ. Of these Pind. has only τόν, τοί, τίν.

262. The stems of the singular are *εμε-* (Lat. *me*), *σε-* (*te*), *ἐ-* (*se*). But the nominative is differently formed: *ἐγώ*, *σύ*; and in the third person is entirely wanting. The stems of the dual are *νσ-* (Lat. *no-s*), *σφσ-*. The stems of the plural are *ἡμε-*, *ὄμε-*, *σφε-*: *ε-* is contracted with most of the endings (cf. 261 D).

263. The forms mentioned in the list of *enclitics* (113 a) lose their accent when there is no emphasis upon the pronoun; and in the first person singular the shorter forms (*μοῦ*, *μοί*, *μέ*) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (*ἐμοῦ*, *ἐμοί*, *ἐμέ*) are used in the first person. So also, in general, after prepositions. Thus *δοκεῖ μοι* *it seems to me*, *ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει* *this pleases me, not thee*; *παρ' ἐμοῦ* *from me* (not *παρά μου*), *ἐπὶ σοὶ* *upon thee* (not *ἐπὶ σοι*): yet *πρὸς με* *to me* frequently occurs.

264. The genitive, dative, and accusative plural of the first and second persons, when unemphatic, sometimes throw the accent on the first syllable: *ἡμῶν*, *ὄμῶν*; the last syllable of the dative and accusative is then usually shortened: *ἡμιν*, *ὄμας*. The last syllable is sometimes shortened, even when the pronoun is emphatic: we then write *ἡμῖν*, *ὄμῖν*.

#### INTENSIVE PRONOUN.

265. The intensive pronoun *αὐτό-ς self* (Lat. *ipse*) is inflected

<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i> etc.,

like *ἀγαθός* (222), except that the neuter singular, in the nominative and accusative, does not take *-ν*.

Preceded by the article, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό* (or with crasis, 77 b, *αὐτός*, *αὐτή*, *ταῦτό*, also *ταῦτόν*), it signifies *the same* (Lat. *idem*). The neut. plur. *ταῦτά*, for *τὰ αὐτά*, must not be confounded with *ταῦτα these* (272).

a. In the oblique cases, it also serves as a personal pronoun of the third person: *him*, *her*, *it*.

#### REFLEXIVE PRONOUNS.

266. The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. They have no nominative. In the plural both stems are declined together, yet the third person plural has also the compound form.

265 D. For Ionic crasis in *αὐτός* (Hm.), *αὐτός* (Hd.), see 77 D.

266 D. Hm. always has the separate forms, even in the sing.: *ἐμὲ αὐτόν*, *οὐ αὐτῷ*, not *ἐμᾶυτόν*, *ἐαυτῷ*.—For *ἐμᾶυτοῦ*, etc., Hd. has *ἐμεῶυτοῦ*, etc.; and in like manner *σεῶυτοῦ*, *ἐωυτοῦ* (14 D).

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Sing. G.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς
D.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἐαυτῷ, -ῇ
A.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό
	<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Plur. G.	ἡμῶν αὐτῶν	ὁμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
D.	ἡμῖν αὐτοῖς, -αῖς	ὁμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς or σφίσιν αὐτοῖς, -αῖς
A.	ἡμᾶς αὐτούς, -ας	ὁμᾶς αὐτούς, -ας	ἐαυτούς, -άς, -ά or σφᾶς αὐτούς, -ας

a. σεαυτοῦ and ἐαυτοῦ are often contracted: *σαντοῦ, σαντηῆς*; αὐτοῦ, αὐτῆς, etc.

267. The *indefinite* pronoun ἄλλος *other* (Lat. *alius*) is inflected like αὐτός (265): ἄλλος, ἄλλη, ἄλλο.

#### RECIPROCAL PRONOUN.

268. The reciprocal pronoun, meaning *each other*, is used only in the oblique cases of the dual and plural.

	M.	F.	N.
Dual G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλαῖ	ἀλλήλω
Plur. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἀλλήλα

a. It is formed from the stem of ἄλλος (267), compounded with itself, ἀλλ-ηλο- (for αλλ-αλλο-).

#### POSSESSIVE PRONOUNS.

269. The possessive pronouns are formed from the stems of the personal pronouns. They are:

ἐμός	ἐμή	ἐμόν	<i>my, mine.</i>	ἡμέτερος	-ᾱ	-ον	<i>our, ours.</i>
σός	σή	σόν	<i>thy, thine.</i>	ὁμέτερος	-ᾱ	-ον	<i>your, yours.</i>
ὅς	ῆ	ὄν	<i>his (her, its) own.</i>	σφέτερος	-ᾱ	-ον	<i>their own.</i>

a. ὅς is never used in Attic prose, seldom in Attic poetry.

269 D. IIm. has also *τεός* (also Doric, = *tuis*) *thy*, *έός* *his*; *ἄμός* *our* (properly Dor.), *ὀμός*, *σφός*; also (from the dual stems *νω-, σφω-*) *νωίτερος*, *σφωίτερος*,



## ARTICLE AND DEMONSTRATIVE PRONOUNS.

270. The article  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$  *the*, has the two stems  $\delta$ - and  $\tau\omicron$ -. For its inflection see 272.

271. The most important demonstrative pronouns are :

$\delta\delta\epsilon$	$\eta\eta\epsilon$	$\tau\acute{o}\delta\epsilon$	<i>this (here)</i>
$\omicron\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$	<i>this, that</i>
$\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$	$\epsilon\kappa\epsilon\iota\nu\eta$	$\epsilon\kappa\epsilon\iota\nu\omicron$	<i>that (there, yonder)</i>

$\delta\delta\epsilon$  is formed from the article and the demonstrative ending  $-\delta\epsilon$  (enclitic) : it is declined like the article, with  $-\delta\epsilon$  added to each form.

$\omicron\upsilon\tau\omicron\varsigma$  follows the article in respect to the  $h$  or  $t$  at the beginning. It takes  $\alpha\upsilon$  in the penult, wherever the last syllable has an  $a$ -sound ( $a, \eta$ ) ; but  $\omicron\upsilon$  where it has an  $o$ -sound ( $o, \omega, \omicron\upsilon$ ).

$\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$  is declined like  $\alpha\upsilon\tau\omicron\varsigma$  (265).

## 272.

S. N.	$\delta$	$\eta$	$\tau\acute{o}$	$\delta\delta\epsilon$	$\eta\eta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\omicron\upsilon\tau\omicron\varsigma$	$\alpha\upsilon\tau\eta$	$\tau\omicron\upsilon\tau\omicron$
G.	$\tau\omicron\upsilon$	$\tau\eta\varsigma$	$\tau\omicron\upsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\eta\sigma\delta\epsilon$	$\tau\omicron\upsilon\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon$	$\tau\alpha\upsilon\tau\eta\varsigma$	$\tau\omicron\upsilon\tau\omicron\upsilon$
D.	$\tau\tilde{\omega}$	$\tau\tilde{\eta}$	$\tau\tilde{\omega}$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\tilde{\eta}\delta\epsilon$	$\tau\tilde{\omega}\delta\epsilon$	$\tau\omicron\upsilon\tau\tilde{\omega}$	$\tau\alpha\upsilon\tau\tilde{\eta}$	$\tau\omicron\upsilon\tau\tilde{\omega}$
A.	$\tau\acute{o}\nu$	$\tau\acute{\eta}\nu$	$\tau\acute{o}$	$\tau\acute{o}\nu\delta\epsilon$	$\tau\acute{\eta}\nu\delta\epsilon$	$\tau\acute{o}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\nu$	$\tau\alpha\upsilon\tau\eta\nu$	$\tau\omicron\upsilon\tau\omicron$
Dual.	$\tau\acute{\alpha}$	$\tau\acute{\alpha}$	$\tau\acute{\alpha}$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\upsilon\tau\omega$	$\tau\omicron\upsilon\tau\omega$	$\tau\omicron\upsilon\tau\omega$
	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\iota\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\iota\nu$	$\tau\omicron\upsilon\tau\omicron\iota\nu$	$\tau\omicron\upsilon\tau\omicron\iota\nu$
P. N.	$\omicron\iota$	$\alpha\iota$	$\tau\acute{\alpha}$	$\omicron\iota\delta\epsilon$	$\alpha\iota\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\omicron\iota\tau\omicron\iota$	$\alpha\iota\tau\alpha\iota$	$\tau\alpha\upsilon\tau\alpha$
G.	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\acute{\omega}\nu\delta\epsilon$	$\tau\omicron\upsilon\tau\omega\nu$	$\tau\omicron\upsilon\tau\omega\nu$	$\tau\omicron\upsilon\tau\omega\nu$
D.	$\tau\omicron\iota\varsigma$	$\tau\alpha\iota\varsigma$	$\tau\omicron\iota\varsigma$	$\tau\omicron\iota\sigma\delta\epsilon$	$\tau\alpha\iota\sigma\delta\epsilon$	$\tau\omicron\iota\sigma\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\iota\varsigma$	$\tau\alpha\upsilon\tau\alpha\iota\varsigma$	$\tau\omicron\upsilon\tau\omicron\iota\varsigma$
A.	$\tau\omicron\upsilon\varsigma$	$\tau\acute{\alpha}\varsigma$	$\tau\acute{\alpha}$	$\tau\omicron\upsilon\sigma\delta\epsilon$	$\tau\acute{\alpha}\sigma\delta\epsilon$	$\tau\acute{\alpha}\delta\epsilon$	$\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$	$\tau\alpha\upsilon\tau\alpha\varsigma$	$\tau\alpha\upsilon\tau\alpha$

a. Separate feminine forms for the dual,  $\tau\acute{\alpha} \tau\alpha\iota\nu$ ,  $\tau\acute{\alpha}\delta\epsilon \tau\alpha\iota\nu\delta\epsilon$ ,  $\tau\alpha\upsilon\tau\acute{\alpha} \tau\alpha\upsilon\tau\alpha\nu$ , are rare, and perhaps not Attic.

b. When used as demonstrative,  $\delta$ ,  $\eta$ ,  $\omicron\iota$ ,  $\alpha\iota$  are best written with an accent,  $\delta$ ,  $\eta$ ,  $\omicron\iota$ ,  $\alpha\iota$ .

c. The adverb of  $\delta\delta\epsilon$  is  $\delta\delta\epsilon$ , that of  $\omicron\upsilon\tau\omicron\varsigma$  is  $\omicron\upsilon\tau\omega\varsigma$  or  $\omicron\upsilon\tau\omega$  (88 c), *thus, so*.

*belonging to us (you) both*.— $\delta\mu\acute{o}\varsigma$  (also written  $\delta\mu\acute{o}\varsigma$ ) is found in Attic poetry for  $\epsilon\mu\acute{o}\varsigma$ .— $\delta\varsigma$  is sometimes used without reference to the third person, in the sense of *own*.

271 D. For  $\epsilon\kappa\epsilon\iota\nu\omicron\varsigma$  the poets have  $\kappa\epsilon\iota\nu\omicron\varsigma$ .

272 D. In Hm., the article is usually a demonstrative, and has the following peculiar forms : G. S.  $\tau\omicron\iota\omicron$ , G. D. D.  $\tau\omicron\iota\nu$ , N. P.  $\tau\omicron\iota$ ,  $\tau\alpha$ , G. Fem.  $\tau\acute{\alpha}\nu$ ,

273.—*Demonstratives of Quantity, Quality, and Age.*—These were *τόσος, τοῖος, τηλικός*, which occur often in poetry. In place of them the Attic prose uses chiefly the strengthened forms :

τοσόσδε	τοσήδε	τοσόνδε	so much, so many
τοιόσδε	τοιᾷδε	τοιόνδε	such (in quality)
τηλικόσδε	τηλικήδε	τηλικόνδε	so old, so great
τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	so much, so many
τοιούτος	τοιαύτη	τοιούτο(ν)	such (in quality)
τηλικοῦτος	τηλικάυτη	τηλικοῦτο(ν)	so old, so great

The last three are declined like *οὔτος*; but the neuter singular, in the nominative and accusative, has two forms, with and without *-ν*: *τοσοῦτο* and *τοσοῦτον*, etc.

274. The demonstrative pronouns are sometimes rendered more *emphatic* by appending to the different forms a long accented *-ι, iota paragogicum*, before which the short vowels (*α, ε, ο*) are elided : *οὔτοστί, αὐτήτι, τουτί, ταυτί, ὁδτί, τοισδτί, ἐκειωντί*. The particle *γέ* is sometimes put between : *τουτογτί*.

### RELATIVE PRONOUN.

275. The relative pronoun is *ὅς, ἣ, ὃ who, which*.

S. N.	ὅς	ἣ	ὃ	D. N. A.	ὃς	ἥ	ὅ	P. N.	οἷ	αἷ	ᾧ
G.	οὗ	ἧς	οὗ	G. D.	οῖν	οῖν	οῖν	G.	ᾧν	ᾧν	ᾧν
D.	ᾧ	ᾧ	ᾧ					D.	οῖς	αῖς	οῖς
A.	ὃν	ἣν	ὃ					A.	οῖς	αῖς	οῖς

a. Separate feminine dual forms, *ᾗ* and *αῖν*, are seldom or never used in Attic.

b. *ὅς* is used as a *demonstrative* in the phrases *καὶ ὅς ἔφη* and *he said, ἣ δ' ὅς said he*. In the plural we have *καὶ οἱ* and *they*; in which *οἱ* may be taken as the article (272 b).

D. *τοῖσι, τῇσι, or τῇς*. For *τοῖσδε* Hm. rarely has *τοῖσδεσσι* or *τοῖσδεσι*. The forms *τοί, ταί* are also Doric.

Hd. has D. P. *τοῖσι, τῇσι*; also *τοισίδε, τρησίδε*.

273 D. Hm. has *τόσος* for *τόσος* (47 D).

275 D. Hm. has also *ὃ* for *ὅς*; *δου*, properly written *δο*, for *οὗ*; *ἧς* for *ἣς*: the nom. sing. and plural he sometimes uses as demonstrative.

Hd. has *ὅς, ἣ, οἷ, αἷ*: for all other forms of the relative he uses the article *τό, τοί, τῇς*, etc., except after certain prepositions: *παρ' ὃ, ἐξ οὗ*.—This use of the article (*τ*-forms) for the relative is often found in Hm., and sometimes even in Tragedy.

276. Relatives corresponding to the demonstratives in 273 are *ὅσος* as much as, *ὅς* of which sort, *ἡλικός* of which age.

### INTERROGATIVE AND INDEFINITE PRONOUNS.

277. The interrogative pronoun is *τίς, τί* who? which? The same word when *enclitic* is the indefinite pronoun, *some, any*.

	INTERROGATIVE.		INDEFINITE.	
	M. F.	N.	M. F.	N.
Sing. Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ		τινός, τοῦ	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
Dual N. A. V.	τίνε		τινέ	
G. D.	τίνοι		τινοῖν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

a. The acute accent of *τίς, τί* interrogative never changes to the grave (see 108).

b. *ἄττα* (never enclitic, Hm. *ἄσσα*) is sometimes used for the indefinite *τινά*.

278. Other interrogative pronouns are *πότερος* which of two? *πόσος* how much? *ποῖος* of what sort? *πῆλικός* how old or large? *πότερος* and (with different accent) *ποσός, ποιός* are also indefinite.

279. Another indefinite pronoun is *δεῖνα* so and so, *what's his name*, used in colloquial speech, always with preceding article: *ὁ (ἡ, τὸ) δεῖνα*. This is sometimes used without inflection; sometimes it is inflected as follows, without distinction of gender:

Sing. N. *ὁ δεῖνα*  
G. *τοῦ δεῖνος*  
D. *τῷ δεῖνι*  
A. *τὸν δεῖνα*

Plur. N. *οἱ δεῖνες*  
G. *τῶν δεῖνων*  
A. *τοὺς δεῖνας*

276 D. Hm. has often *ὅσσος* for *ὅσος* (47 D); once *δσσάτιος*.

277 D. The Ion. (Hm. Hd.) has G. S. *τέο, τεῦ*, D. *τέφ*, G. P. *τέων*, D. *τέοισι*.

278 D. Hd. has *κ-* for *π-* in the interrogatives and indefinites: *κότερος, κόσος, κοῖος*; so the adverbs *κοῖ, κότε*, etc. Cf. Lat. *quis, quot, qualis*, etc.

## INDEFINITE RELATIVE PRONOUN.

280. The indefinite relative *ὅστις, ἥτις, ὃ τι* *whoever, whichever*, is formed by uniting the relative *ὅς* with the indefinite *τις*, each being separately declined.

	M.	F.	N.
Sing. Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὐτινος, <i>δου</i>	ἧστινος	οὐτινος, <i>δου</i>
Dat.	ᾧτινι, <i>δτω</i>	ᾗτινι	ᾧτινι, <i>δτω</i>
Acc.	ὅντινα	ἣντινα	ὃ τι
Dual N. A. ὧ.	ὅτινε	ᾗτινε	ὅτινε
G. D.	οἰντινοιν	οἰντινοιν	οἰντινοιν
Plur. Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ὧντινων, <i>δτων</i>	ᾧντινων	ὧντινων, <i>δτων</i>
Dat.	οἷστισι, <i>δτοις</i>	αἰστισι	οἷστισι, <i>δτοις</i>
Acc.	οὓστινας	ᾗστινας	ἅτινα

a. The shorter forms *δου, δτω, δτων, δτοις* are invariably used in the older Attic, and *δτου, δτω* are at all times much more common than *οὐτινος, ᾧτινι*.

b. For *ἅτινα*, there is another form *ἄττα*, not to be confounded with *ἄττα* = *τῶν* (277 b).

281. Other indefinite relatives (cf. 278) are *ὁ-πότερος* *whichever* (of two), *ὁ-πόσος* *however much*, *ὁ-ποῖος* *of whatever sort*, *ὁ-πῆλικος* *of whatever age or size*.

## CORRELATION OF PRONOUNS.

282. The following table shows the correspondence, in form and meaning, of the last four classes of pronouns:

280 D. Hm. has the following peculiar forms, in most of which the relative stem is undeclined, as it is in *ὁ-πόσος, ὁ-ποῖος*, etc (281).

S. (ὅτις)	N. (ὃ ττι)	P.	N. ἅσσα
δτεν (δττεο, δττεν)		δτεων	
δτεφ		δέοισι	
(δτινα)	N. (ὃ ττι)	(δτινας)	N. ἅσσα

The forms not in ( ) occur also in Hd.—In the nominative and accusative, Hm. has also the usual forms.

281 D. Hm. often doubles *π* in the indefinite relatives: *δππότερος, δπποῖος*; and in adverbs *δππως, δππότε*, etc. (47 D).

Hd. has *δκότερος, δκόσος*, etc.; and in adverbs *δκου, δκόθεν*, etc. Cf. 278 D.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE, INDEF. REL.
Simple	τίς <i>who?</i> ἡὲν <i>which?</i> τί <i>what?</i>	τίς <i>some</i>	ὅδε <i>this (here),</i> οὗτος <i>this, that</i>	ὅς, ὅστις <i>who, which</i>
Comparative	πότερος <i>which of two?</i>	πότερος <i>one of two</i>	ἕτερος <i>the one or the other of two</i>	ὁπότερος <i>which of two</i>
Quantity or Number	πόσος <i>how much, many?</i>	ποσός <i>of some quan. or number</i>	(τόσος) { <i>so</i> τοσούδε { <i>much,</i> τοσούτος { <i>many</i>	ὅσος, ὁπόσος <i>of which quan., num., (as much, many) as</i>
Quality	ποῖος <i>of what sort?</i>	ποῖός <i>of some sort</i>	(ταῖος) <i>such</i> τοιούδε τοιούτος	οἷος, ὁποῖος <i>of which sort (such) as</i>
Age or Size	πῆλικος <i>how old?</i> ὅσῳ <i>how large?</i>	πῆλικος <i>of some age, size</i>	(τῆλικος) { <i>so old,</i> τῆλικόσδε { <i>large</i> τῆλικούτος	ἡλικος, ὁπῆλικος <i>of which age, size, (as old, large) as</i>

283. CORRELATIVE ADVERBS are also formed from the same pronoun-stems.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	REL., INDEF. REL.
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>there</i>	οὗ, ὅπου <i>where</i>
	πόθεν <i>whence?</i>	ποθεν <i>from some place</i>	(ἐνθεν) ἐνθένδε, ἐντεῦθεν, <i>thence</i>	θεν, ὁπόθεν <i>whence</i>
	ποῖ <i>whither?</i>	ποι <i>to some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα, <i>thither</i>	οἷ, ὅποι <i>whither</i>
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ότε, ὁπότε <i>when</i>
	πηνίκα <i>at what time?</i>		(τηνίκα) { <i>at</i> τηνικάδε { <i>that</i> τηνικάυτα { <i>time</i>	ἡνίκα, ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	τῇδε, ταύτῃ <i>this way, thus</i>	ῇ, ὅπῃ <i>which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(ὥς) ὥδε, οὕτω(ς) <i>thus, so</i>	ὥς, ὅπως <i>as, that</i>

The indefinite adverbs are all enclitic (113 b).

a. To the pronoun *ἐκεῖνος* that (yonder), correspond the demonstrative adverbs of place, *ἐκεῖ* there, *ἐκεῖθεν* thence, *ἐκείσε* thither.

284. The demonstratives in parentheses are not used in Attic prose except in particular phrases: *καὶ ὥς even thus, οὐδ' ὥς, μῆδ' ὥς not even thus; ἐνθα μὲν . . . ἐνθα δέ here . . . there; so ἐνθεν μὲν . . . ἐνθεν δέ.*—In Attic prose, *ἐνθα* and *ἐνθεν* are chiefly *relative*, *ἐνθα* being used instead of *οὗ* and *οἱ*, *ἐνθεν* instead of *ὅθεν*.

285. The indefinite relatives (pronouns and adverbs) are made more indefinite by adding the particles *οὖν, δή, δὴ ποτε, δὴ ποτ' οὖν: ὅστις οὖν who (which, what) soever, ὅστις δή, ὅστις δὴ ποτε, ὅστις δὴ ποτ' οὖν*: these are also written as single words, *ὅστισοῦν, ὅστισδὴ, ὅστισδήποτε, ὅστισδηποῦν*. With the same force, *τίς* is sometimes added to indefinite relatives: *ὅποῖός τις* and even *ὅποῖός τις οὖν of what sort soever*.

286. The enclitic *πέρ* gives emphasis to relatives (definite and indefinite): *ὅσοι περ of which number precisely, ὥσπερ just as. οὖν* is sometimes added after it: *ὥσπεροῦν*.

287. Observe also the *negative* pronouns and adverbs: *οὔτις, μήτις no one* (poet. for *οὐδεῖς, μῆδεῖς*, 290 a; in prose only *οὐτι, μήτι not at all*), *οὐδέτερος, μῆδέτερος neither of two, οὐδαμοῦ, μῆδαμοῦ nowhere, οὐδαμῇ, μῆδαμῇ in no way, οὐδαμῶς, μῆδαμῶς in no manner*, with some others of similar formation.

## NUMERALS.

288. The words which express number are of various classes; the most important are given in the following table:

283 D. Poetic are *πόθι = πού, ποθί = ποῦ, ὅθι = οὗ; τόθι there; τόθεν thence*;—also *ἥμος, τῆμος* (Dor. *ἄμος, τᾶμος*) = *ἔτε, τότε.*—For Att. *ἔως as long as, τέως so long*, Hm. has also *εἰως, τελως*, and sometimes *εἰος, τελος*. In the same sense, he has *ὁπρα, τόπρα*. Beside *ῆ*, he has the form *ῆχι*, but uses both only in the *local* meaning, *which way, where*: for *ποῖ, ὅποι*, he always uses *πόσε, ὁππόσε.*—For *ἐνθαῦτα, ἐνθεῦτεν* in Hd., see 74 D.

a. For *ἐκεῖ*, etc., the poets use *κεῖθι, κείθεν, κείσε* (271 D).

284 D. The demonstrative *ὥς* (distinguished by its accent from the relative *ὥς as*, 120) is frequent in Epic poetry: it is sometimes written *ὥς*. The poets have also *τέως = οὔτως*.

288 D. For the first four cardinal numbers, see 290 D.

Hm. has for 12, *δώδεκα, δωδέκα*, and *δωκαίδεκα*; 20, *εἴκοσι* and *ἐλείκοσι*; 30, *τρίηκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι, τριηκόσιοι*; 9,000 and 10,000, *ἐννέαχίλιοι, δεκάχλιοι*. He has also the ordinals 3d, *τρίτατος*; 4th, *τέρτατος*; 7th, *ἑβδόματος*; 8th, *ὀγδόματος*; 9th, *ἐνάματος*; 12th, *δωδεκάτος*; 20th, *εἰκοστός*; together with the Attic form of each.

		CARDINAL NUMBERS.	ORDINAL.	NUM. ADVERBS.
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο	δεύτερος	δῖς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8	η'	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνάτος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαραιδέκατος	
15	ιε'	πεντεκαίδεκα	πεντεκαδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἐπτακαίδεκα	ἐπτακαδέκατος	
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαδέκατος	
19	ιθ'	ἐννεακαίδεκα	ἐννεακαδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριᾷκοντα	τριᾷκοστός	τριᾷκοντάκις
40	μ'	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξήκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾷκόσιοι, -αι, -α	διᾷκοσιοστός	διᾷκοσιᾷκις
300	τ'	τριᾷκόσιοι, -αι, -α	τριᾷκοσιοστός	
400	ν'	τετρακόσιοι, -αι, -α	τετρακοσιοστός	
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός	
600	χ'	ἑξακόσιοι, -αι, -α	ἑξακοσιοστός	
700	ψ'	ἑπτακόσιοι, -αι, -α	ἑπτακοσιοστός	
800	ω	ὀκτακόσιοι, -αι, -α	ὀκτακοσιοστός	
900	Ϡ'	ἐνακόσιοι, -αι, -α	ἐνακοσιοστός	
1,000	α	χίλιοι, -αι, -α	χίλιοστός	χίλιᾷκις
2,000	β	δισχίλιοι, -αι, -α	δισχίλιοστός	
3,000	γ	τρισχίλιοι, -αι, -α	τρισχίλιοστός	
10,000	ι	μύριοι, -αι, -α	μῦριοστός	μῦριᾷκις

Hd. has *δωδέκα* (*δωδέκατος*), *τριήκοντα* (*τριηκοστός*), *ὀγδῶκοντα*, *διηκόσιοι* (*διηκοσιοστός*), *τριηκόσιοι*: for *ἐνάτος* he has *εἰνάτος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

Dor. *εἵκασι* for *εἴκοσι*.—Aeol. *πέμπε* for *πέντε*, cf. the ordinal *πέμπτος*.

289. NOTATION.—The letters from  $\alpha'$  to  $\theta'$  denote units 1–9,  $\zeta'$  (for former  $\zeta$ , *vau*) being inserted after  $\epsilon'$  for the number 6. Those from  $\iota'$  to  $\pi'$  denote tens 10–80,  $\kappa'$  (*koppa*) being added after  $\pi'$  for 90. Those from  $\rho'$  to  $\omega'$  denote hundreds 100–800,  $\sigma'$  (*sampi*) being added for 900. For the thousands (1,000–900,000), the same characters are used again, but with the stroke *under* the letter. Thus  $\beta\rho\mu\delta' = 2344$ ,  $\alpha\omega\nu\theta' = 1859$ .

a. *Sampi*, like *vau* and *koppa* (7), was a letter of the primitive Greek alphabet, which became obsolete except as a numeral sign.

b. The letters of the alphabet are sometimes used in unbroken succession to denote the series of numbers from 1 to 24. Thus  $\phi$  is used for 21, being the 21st letter of the alphabet. The books of the Iliad and Odyssey are numbered in this way.

290. The cardinal numbers from 1 to 4 are *declinable*:

one	two	three	four
εἷς μῑς ἓν	N. A. δύο	τρῑς τρῑς	τέσσαρες τέσσαρα
ἑνός μῑᾱς ἑνός	G. D. δυοῖν	τριῶν	τεσσάρων
ἐνὶ μῑῇ ἐνὶ		τρισί	τέσσαρσι
ἑνα μῑαν ἓν		τρεις τρῑς	τέσσαρες τέσσαρα

a. Like *εἷς*, are declined *οὐδεῖς*, *οὐδεμία*, *οὐδέν*, and *μηδεῖς*, *no one*: these are found also in the plural. They may be written in two words for emphasis: *οὐδὲ εἷς not a soul*; and *ἄν* or a preposition may be interposed: *μηδ' ἄν εἷς, οὐδὲ παρ' ἑνός*.

b. With a plural noun *δύο* is sometimes used without inflection. The forms *δυν* and *δυσί* belong to late Greek.

c. For *σσ* in *τέσσαρες* and all its forms, *ττ* is also used (48).

d. The cardinal numbers from 5 to 199 are *indeclinable*. Those from 200 on, and all the ordinals, are regular adjectives of three endings.

291. a. For 13 *τρισκαίδεκα* also occurs. For the ordinals 13th–19th separate forms are also found: *τρίτος* and *δέκατος*, etc.

b. For the union of 20, 30, etc., with units there are three forms:

Cardinal.	Ordinal.
πέντε καὶ εἴκοσι	πέμπτος καὶ εἰκοστός
εἴκοσι καὶ πέντε	εἰκοστός καὶ πέμπτος
εἴκοσι πέντε	πέντε καὶ εἰκοστός

Cf. *τῷ ἐνὶ καὶ τριάκοντῳ ἔτει* (*uno et tricesimo anno*).

290 D. 1. Hm. has also fem. *ἑα*, *ἡς*, *ἡ*, *ἑαν*, with D. S. neut. *ἡ*.

2. Hm. has *δύο* and *δύω*, both indeclinable; also Du. *δοιά*, Pl. *δοιοί*, -αι, -α, D. *δοιοῖσι*; A. *δοιούς*, -ας, -α.—Hd. with *δύο*, *δυοῖν*, has G. P. *δυῶν*, D. *δυοῖσι*; also *δύο* indeclinable.

4. Hm. with *τέσσαρες* has *πίσυρες* (Aeol.).—Hd. *τέσσερες* (so 14 *τεσσαρσκαίδεκα* sometimes indeclinable, and 40 *τεσσαρσκαῖοντα*).—Dor. *τέτροες*, D. *τέτρασι*.

a. Of *οὐδελς*, *μηδελς*, Hm. has only *οὐδέν*, *μηδέν*, *οὐδενί*.



292. The numbers 18, 19 are commonly expressed by *ένος* (or *δυοίν*) *δέοντες* *είκοσι* *twenty wanting one or two*. So 28, 29, 38, 39, etc.; *ναυσί* *μιάς* *δεούσαις* *πεντήκοντα* *with 49 ships*. So too the ordinals: *δυοίν* *δέοντι* *τριάκοστῳ* *ἔτει* *in the 28th year*.

293. Examples of *fractional expressions* are: *ἡμισυς* (229 a)  $\frac{1}{2}$ ; *ἡμιτάλαντον* *half a talent*; —*ἡμιδραχμία*  $1\frac{1}{2}$ ; *τρία ἡμιτάλαντα*  $1\frac{1}{2}$  *talents*; *τρίτον ἡμιτάλαντον*  $2\frac{1}{3}$  *talents*; —*τριτημόριον*  $\frac{1}{3}$ , *τεταρτημόριον*  $\frac{1}{4}$ ; —*ἐπίτριτος*  $1\frac{2}{3}$ ; —*τὰ δύο μέρη* (*duae partes*)  $\frac{2}{3}$ ; *τὰ τρία μέρη*  $\frac{2}{3}$ ; *τῶν πέντε αἱ δύο μοῖραι*  $\frac{2}{5}$ .

294. To the ordinal class belong *πολλοστός* (*many-eth*, following many in a series) and the interrogative *ποστός* (*how-many-eth*, having what place in a series?), with a corresponding indefinite relative *πόστος*.

295. From the numeral stems are formed several other classes of numeral words:

a. *Distributives*, with *σύν*: *σύνδυο* *two together, two by two*, etc.

b. *Multiplicatives*, in *-πλοῦς* (from *-πλος*, Lat. *-plex*): *ἀπλοῦς* *simple*, *διπλοῦς* *twofold*, *τριπλοῦς* *threefold*, *πενταπλοῦς* *fivefold*, etc., *πολλαπλοῦς* *manifold*. Also *δισσός* *double*, *τρισσός* *treble*.

Further, multiplicatives in *-πλάσιος*: *διπλάσιος* *twice as much* (*δις τοσοῦτος*), *τριπλάσιος* *three times as much*, etc., *πολλαπλάσιος* *many times as much*.

c. *Adverbs of Division*: *μοναχῇ* (*μόνος* *alone*) *in one part, single*, *δίχα* or *διχῇ* *in two parts*, *τριχῇ* *in three parts*, etc., *πολλαχῇ* *in many ways*, *πανταχῇ* *every way*.

d. *Abstract Nouns of Number*, in *-άς*: *μονάς* (*μονάδ-ος*) *the number one, unity*, *δυάς* *the number two*, *τριάς*, *τετράς*, *πεντάς*, *ἑξάς*, *ἑβδομάς*, *ὀγδοάς*, *ἐννέας*, *δεκάς*, *εἰκάς*, *ἑκατοντάς*, *χιλιάς*, *μυριάς*: hence *τρεῖς μυριάδες* = 30,000.

296. Closely connected with numerals are such general expressions as

*ἐκάτερος* (with comparative ending) *either* (of two),

*ἕκαστος* (with superlative ending) *each* (of any number),

*ἄμφω*, G. D. *ἄμφοιν*, *both* (Lat. *ambo*), for which *ἀμφότεροι*, *-αι*, *-α* is commonly used.

297. Observe also the adverbs in *-άκις*, *πολλάκις*, *many times, often*, *ἐκαστάκις* *each time*, *τοσαυτάκις* *so often*, *ὁσάκις* *as often as*, *πλειστώκις* *very often*, *ὀλιγάκις* *seldom*.

295 D. b. Hd. *διξός*, *τριξός*, for *δισσός*, *τρισσός*; also *διπλήσιος*, *τριπλήσιος*, etc., as if for *-πλάσιος*.

c. Hm. has *δίχα* and *διχθά*, *τρίχα* and *τριχθά*, *τετραχθά*; also *τριπλή*, *τετραπλή*.

297 D. Adverbs in *-άκις* sometimes lose *-s* in poetry: *ὁσάκι* Hm., see 88 D.

## VERBS.

298. VOICES.—The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice: and, on the other hand, many verbs—called *deponent*—are never used in the active, but only in the middle voice (or middle and passive).

299. MODES.—Each voice has six modes:

the *indicative*, *subjunctive*, *optative*, and *imperative*;  
the *infinitive*, and *participle*.

a. The first four modes are called *finite modes*. In their inflection they distinguish three *numbers*, singular, dual, and plural; and three *persons*, first, second, and third.

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both have some of the properties of the verb.

c. The *verbal adjectives* in *-τός* and *-τέος* are like participles, though less clearly distinguished from ordinary adjectives.

300. TENSES.—The tenses of the *indicative* mode are seven:

the *present*, and *imperfect* (for continued action);  
the *aoṛist*, and *future* (for indefinite action);  
the *perfect*, *pluperfect*, and *future perfect* (for completed action).

The tenses of the *other modes* are three:

the *present* (for continued action);  
the *aoṛist* (for indefinite action);  
the *perfect* (for completed action).

The *optative*, *infinitive*, and *participle* have also the *future* and *future perfect*.

301. The tenses of the *indicative* are also distinguished as

1. *Principal* tenses: the *present*, *future*, *perfect*, and *future perfect*; which express present or future time;

2. *Past* tenses: the *imperfect*, *aoṛist*, and *pluperfect*; which express past time.

302. a. The *passive* voice has a distinct form only for the *aoṛist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* has no *future perfect* (yet see 467).

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300 D. The future and future perfect optatives are never found in Hm.

**303. TENSE-SYSTEMS.**—The different forms of the verb are divided into the following *systems* of tenses :

1. the *present* system including the *Present* and *Imperfect*.
2. the *future* system “ *Future Active* and *Middle*.
3. the *first aorist* system “ *1st Aorist Active* and *Middle*.
4. the *second aorist* system “ *2d Aorist Active* and *Middle*.
5. the *first perfect* system “ *1st Perf.* and *1st Plup. Act.*
6. the *second perfect* system “ *2d Perf.* and *2d Plup. Act.*
7. the *perfect middle* system “ *Perf.*, *Plup.*, and *Fut. Perf. Mid.*
8. the *first passive* system “ *1st Aor.* and *1st Fut. Pass.*
9. the *second passive* system “ *2d Aor.* and *2d Fut. Pass.*

**304. a.** The tenses called *second* differ from the corresponding *first* tenses in form, but have like meaning. Very few verbs have both the *first* and *second* form of the same tense.

**b.** Most verbs, therefore, have only *six* of the above systems. Many have less than six; and hardly any verb is used in all nine systems.

**c.** The ‘principal parts’ of a verb are the first person singular indicative of every system used in it. Thus:

λῶω, λῶσω, ἔλῶσα, λέλυκα, λέλυμαι, ἐλύθην (see 313).

**305. STEMS.**—Each tense-system has a separate stem, called a *tense-stem*.

**a.** The passive, perfect, and perfect middle systems have, besides the principal tense-stems, *secondary* tense-stems, for the future passive, the pluperfect, and the future perfect.

**b.** Each subjunctive and optative has furthermore a stem of its own (*mode-stem*) derived from its proper tense-stem.

**306. INFLECTION.**—The forms of the verb are made by adding to its different stems certain *endings* (375–382) which, in the finite modes, mark the persons and numbers. Cf. 299 a.

**307. THEMES AND ROOTS.**—The various tense-stems of a verb are made from a common *theme* (sometimes called the *verb-stem*). This may be either a *root* (543), or a longer formation consisting of a root with a derivative suffix added. Thus *τι-* (present *τίω honor*) is a root; *τίμα-* (present *τίμῶω*) is a longer theme.

**a.** The longer themes are mostly noun-stems, slightly modified. They have two or more syllables, whereas roots are almost always of one syllable.

**308. PRIMITIVE AND DENOMINATIVE VERBS.**—A Primitive verb forms its tense-stems from a root; a Denominative verb from a longer theme, originally a noun-stem.

Thus the primitive verbs *λῶω loose* and *τίω honor* are from the roots *λυ-* and *τι-*; the denominative verbs *φιλέω love* and *τιμάω honor* are from the themes *φιλε-*, *τιμα-*, which are the stems *φιλο-*, *τιμα-* of the nouns *φίλος dear* and *τίμη honor*, slightly modified.

a. The following practical rule will *generally* serve to distinguish the two kinds of verbs. Primitive are verbs in *-μι* (811 c), and verbs in *-ω* of *two* syllables in the present indicative active, as *λέγω speak* (or *three* syllables in the middle, as *μάχομαι fight*, deponent). Others are denominative.

309. Verbs are named *mute-verbs*, *liquid-verbs*, *vowel-verbs*, etc., according as their themes end in a mute, a liquid, a vowel, etc.

310. VARIABLE VOWEL.—The final vowel of a tense-stem is said to be *variable* when it is *-ο-* in some of the forms and *-ε-* in others. Thus *λῶο-μεν we loose* but *λῑε-τε you loose*. The sign for the variable vowel is *-ο|ε-*.

Thus *λῶο|ε-* means that the stem is sometimes *λῶο-* and sometimes *λῑε-*. It may be read '*λῶο-* or *λῑε-*'.

a. The subjunctive has also a *long* variable vowel, *-ω|η-*.

311. THE MI-FORM.—There are two slightly different ways of inflecting tense-stems, called the *common form* of inflection, and the *μi-form*. See 383 and 385.

The Present and Second Aorist systems are inflected according to the *μi-form* when the tense-stem does not end in a variable vowel.

a. Otherwise they follow the common form. The rest of the tenses follow, some the one form, some the other.

b. The *μi-form* is thus called, because when the present indicative active is so inflected, its first person singular ends in *-μι*.

c. Verbs whose present system has the *μi-form* are called 'verbs in *-μι*'; and those whose present system has the common form, 'verbs in *-ω*.' But it must be remembered that these designations refer only to the present system.

312. In the following synopsis of the verb *λῶω loose*, the meanings of the indicative, infinitive, and participle are given for the active voice. The subjunctive and optative cannot be adequately rendered by any single English expressions: their various meanings must be learned from the Syntax. Meanwhile the following may serve as examples: Subj. (ἐάν) *λῶω (if) I loose*; Opt. (εἰ) *λῶοιμι (if) I should loose*.

The meanings of the *passive* may be inferred from those of the active: thus *λῶομαι I am loosed*, etc. The middle of *λῶω* means to *loose for one's self (deliver, ransom)*: so *λῶομαι I loose for myself*, and so on.

## PARADIGMS OF VERBS.

VOICE.	MODE.	PRESENT AND IMPERFECT.	FUTURE.	AORIST.	PERFECT AND PLUPERFECT.
Active.	Ind.	λύω <i>I loose (or am losing)</i> λύων <i>I was losing</i>	λύσω <i>I shall loose</i>	ἔλυον <i>I loosed</i> ἔλυνε ἔλυναι	ἔλυνκα <i>I have loosed</i> ἔελύνειν <i>I had loosed</i> ἔλυνε ἔλυναι
	Sub. Opt.	λύομαι	λύσομαι	ἔλυναι	ἔλυνε
	Imv.	λύε loose		ἔλυνε loose	
	Inf.	λύειν to loose	λύσειν to be about to loose	ἔλυναι to loose	ἔλυνε to have loosed
	Par.	λύων losing	λύων about to loose	ἔλυντας having loosed	ἔλυνκας having loosed
Middle.	Ind.	λύομαι <i>I loose for myself</i> ἐλύομαι	λύσομαι	ἔλυσάμην	ἔλυνκα
	Sub. Opt.	λύομαι	λύσομαι	ἔλυναι	ἔλυνμένος ὢ
	Imv.	λύου	λύου	ἔλυναι	ἔλυνμένος εἶην
	Inf.	λύσθαι	λύσθαι	ἔλυναι	ἔλυντο
	Par.	λύμενος	λύόμενος	ἔλυνόμενος	ἔλυνθαι
Passive.	Ind.		λύσσομαι <i>I shall be loosed</i>	ἔλύσθην <i>I was loosed</i> λύεσθαι	
	Sub. Opt.		λύσσομαι	λύεσθην	
	Imv.	like the middle	λύσσομαι	λύεσθαι	like the middle
	Inf.		λύσσομαι	λύεσθαι	
	Par.		λύσσομαι	λύεσθαι	

Fut. Perf. Pass. Ind. λήσσομαι (*I shall have been loosed*), Opt. λήσσομαι, Inf. λήσσομαι, Par. λήσσομαι.  
 Verbal Adjectives: λυτός loosed or loosable, λυτός (requiring) to be loosed.

314.

λύω loose		Present System.			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indica- tive.	S. 1	λύω	ἐ-λύο-ν	λύο-μαι	ἐ-λύο-μην
	2	λύεις	ἐ-λύε-ς	λύῃ	ἐ-λύου
	3	λύει	ἐ-λύε	λύε-ται	ἐ-λύε-το
	D. 2	λύε-τον	ἐ-λύε-τον	λύε-σθον	ἐ-λύε-σθον
	3	λύε-τον	ἐ-λύέ-την	λύε-σθον	ἐ-λύέ-σθην
	P. 1	λύο-μεν	ἐ-λύο-μεν	λύό-μεθα	ἐ-λύό-μεθα
	2	λύε-τε	ἐ-λύε-τε	λύε-σθε	ἐ-λύε-σθε
	3	λύουσι	ἐ-λύο-ν	λύο-νται	ἐ-λύο-ντο
		Present.		Present.	
Sub- junc- tive.	S. 1	λύω		λύω-μαι	
	2	λύῃ-ς		λύῃ	
	3	λύῃ		λύῃ-ται	
	D. 2	λύῃ-τον		λύῃ-σθον	
	3	λύῃ-τον		λύῃ-σθον	
	P. 1	λύω-μεν		λύώ-μεθα	
	2	λύῃ-τε		λύῃ-σθε	
	3	λύωσι		λύω-νται	
Opta- tive.	S. 1	λύοι-μ		λύοί-μην	
	2	λύοι-ς		λύοι-ο	
	3	λύοι		λύοι-το	
	D. 2	λύοι-τον		λύοι-σθον	
	3	λύοί-την		λύοί-σθην	
	P. 1	λύοι-μεν		λύοί-μεθα	
	2	λύοι-τε		λύοι-σθε	
	3	λύοι-ν		λύοι-ντο	
Imper- ative.	S. 2	λύε		λύου	
	3	λύέ-τω		λύέ-σθω	
	D. 2	λύε-τον		λύε-σθον	
	3	λύέ-των		λύέ-σθων	
	P. 2	λύε-τε		λύε-σθε	
	3	λύό-ντων		λύέ-σθων	
		or λύέ-τωσαν		or λύέ-σθωσαν	
Infinitive.		λύειν		λύε-σθαι	
Participle.		λύων, -ουσα, -ον		λύό-μενο-ς, -η, -ον	

315.

316.

<i>Future System.</i>		<i>First Aorist System.</i>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future.		First Aorist.	
λύσω λύσεις λύσει λύσει-τον λύσει-τον λύσει-μεν λύσει-τε λύσουσι	λύσο-μαι λύσει λύσει-ται λύσει-σθον λύσει-σθον λύσώ-μεθα λύσει-σθε λύσο-νται	ἐ-λύσα ἐ-λύσα-ς ἐ-λύσε ἐ-λύσα-τον ἐ-λύσά-την ἐ-λύσα-μεν ἐ-λύσα-τε ἐ-λύσα-ν	ἐ-λύσά-μην ἐ-λίτω ἐ-λύσα-το ἐ-λύσα-σθον ἐ-λύσά-σθην ἐ-λύσά-μεθα ἐ-λύσα-σθε ἐ-λύσα-ντο
		λύσω λύσης λύση λύση-τον λύση-τον λύσωμεν λύσητε λύσωσι	λύσωμαι λύση λύσηται λύσησθον λύσησθον λύσώμεθα λύσησθε λύσωνται
λύσοιμι λύσοις λύσοι λύσοι-τον λύσοί-την λύσοιμεν λύσοιτε λύσοιεν	λύσοί-μην λύσοιο λύσοιτο λύσοισθον λύσοίσ-την λύσοίμεθα λύσοισθε λύσοιντο	λύσαιμι λύσαις, λύσαις λύσαι, λύσαι λύσαι-τον λύσαί-την λύσαιμεν λύσαιτε λύσαιεν, λύσαιεν	λύσά-μην λύσαιο λύσαιτο λύσαισθον λύσαί-σθην λύσάμεθα λύσαισθε λύσαιντο
		λύσον λύσάτω λύσατον λύσάτων λύσατε λύσάντων οἱ λύσάτωσαν	λύσαι λύσάσθω λύσασθον λύσάσθων λύσασθε λύσάσθων οἱ λύσάσθωσαν
λύσαν	λύσεσθαι	λύσαι	λύσασθαι
λύσαν, -ουσα, -ον	λύσόμενος, -η, -ον	λύσῃς, -ῶσα, -σαν	λύσάμενος, -η, -ον

317.

318.

λύ-ω loose		<i>First Perfect System.</i>		<i>Perfect Middle</i>	
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		1st Perfect.	1st Pluperfect.	Perfect.	Pluperfect.
	S. 1	λέλυκα	ἔ-λελύκη, -ειν	λέλυ-μαι	ἔ-λελύ-μην
	2	λέλυκα-ς	ἔ-λελύκη-ς, -εις	λέλυ-σαι	ἔ-λέλυ-σο
	3	λέλυκε	ἔ-λελύκει	λέλυ-ται	ἔ-λέλυ-το
	D. 2	λέλύκα-τον	ἔ-λελύκει-τον	λέλυ-σθον	ἔ-λέλυ-σθον
	3	λέλύκα-τον	ἔ-λελυκέ-την	λέλυ-σθον	ἔ-λελύ-σθην
	P. 1	λέλύκα-μεν	ἔ-λελύκει-μεν	λέλυ-μεθα	ἔ-λελύ-μεθα
	2	λέλύκα-τε	ἔ-λελύκει-τε	λέλυ-σθε	ἔ-λέλυ-σθε
	3	λέλύκασι	ἔ-λελύκε-σαν	λέλυ-νται	ἔ-λέλυ-ντο
Subjunctive.		1st Perfect.		Perfect.	
	S. 1	λελύκω		λελυμένος (-η, -ον) ὦ	
	2	λελύκης		“ ἦς	
	3	λελύκη		“ ῦ	
	D. 2	λελύκητον		λελυμένω (-ᾱ, -ω) ῆτον	
	3	λελύκητον		“ ῆτον	
	P. 1	λελύκωμεν		λελυμένοι (-αι, -α) ὦμεν	
	2	λελύκητε		“ ῆτε	
	3	λελύκωσι		“ ὦσι	
Optative.					
	S. 1	λελύκοιμι		λελυμένος (-η, -ον) εἶην	
	2	λελύκοις		“ εἶης	
	3	λελύκοι		“ εἶη	
	D. 2	λελύκοιτον		λελυμένω (-ᾱ, -ω) εἶτον or εἶητον	
	3	λελυκοίτην		“ εἶτην εἶήτην	
	P. 1	λελύκοιμεν		λελυμένοι (-αι, -α) εἶμεν	εἶημεν
	2	λελύκοιτε		“ εἶτε	εἶητε
	3	λελύκοιεν		“ εἶεν	εἶησαν
Imperative.					
	S. 2			λέλυ-σο	
	3			λέλύ-σθω	
	D. 2			λέλυ-σθον	
	3			λέλύ-σθων	
	P. 2			λέλυ-σθε	
	3			λέλύ-σθων	
				or λελύ-σθωσαν	
Infin.		λελυκέναι		λελύ-σθαι	
Part.		λελυκώς, -κυτα, -κός		λελυ-μένος, -η, -ον	



## 319.

<i>System.</i>	<i>First Passive System.</i>	
MIDDLE (PASS.).	PASSIVE.	
Future Perfect.	1st Aorist.	1st Future.
λελύσο-μαι λελύσει λελύσε-ται λελύσε-σθον λελύσε-σθον λελύσώ-μεθα λελύσε-σθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λύθη-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσο-μαι λυθήσει λυθήσε-ται λυθήσε-σθον λυθήσε-σθον λυθήσώ-μεθα λυθήσε-σθε λυθήσονται
	λυθῶ λυθῆς λυθῇ λυθήτον λυθήτον λυθῶμεν λυθήτε λυθῶσι	
λελύσοιμην λελύσοιο λελύσοιτο λελύσοισθον λελύσοίσθην λελύσοίμεθα λελύσοισθε λελύσονται	λυθείην λυθείης λυθείη λυθείτον or λυθείητον λυθείτην λυθείτην λυθείμεν λυθείμεν λυθείτε λυθείτε λυθείεν λυθείσαν	λυθήσοιμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθήσοίσθην λυθήσοίμεθα λυθήσοισθε λυθήσονται
	λύθη-τι λύθη-τω λύθη-τον λύθη-των λύθη-τε λυθέ-ντων or λυθήτωσαν	
λελύσε-σθαι	λυθή-ναι	λυθήσε-σθαι
λελύσόμενος, -η, -ον	λυθείς, -είσα, -έν	λυθήσόμενος, -η, -ον

320.

321.

λείπω  
(λιπ-)  
leave

*Second Aorist System.*

*Second Perfect System.*

ACTIVE.

MIDDLE.

ACTIVE.

2d Aorist.

2d Perfect.

2d Pluperfect.

Indicative.

S. 1  
2  
3  
D. 2  
3  
P. 1  
2  
3

ἐ-λιπο-ν  
ἐ-λιπε-ς  
ἐ-λιπε  
ἐ-λίπε-τον  
ἐ-λίπε-την  
ἐ-λίπο-μεν  
ἐ-λίπε-τε  
ἐ-λιπο-ν

ἐ-λιπό-μην  
ἐ-λίπου  
ἐ-λίπε-το  
ἐ-λίπε-σθον  
ἐ-λίπε-σθην  
ἐ-λίπό-μεθα  
ἐ-λίπε-σθε  
ἐ-λίπο-ντο

λέλοιπα  
λέλοιπα-ς  
λέλοιπε  
λελοίπα-τον  
λελοίπα-τον  
λελοίπα-μεν  
λελοίπα-τε  
λελοίπασι

ἐ-λελοίπη, -ειν  
ἐ-λελοίπης, -εις  
ἐ-λελοίπει  
ἐ-λελοίπει-τον  
ἐ-λελοίπει-την  
ἐ-λελοίπει-μεν  
ἐ-λελοίπει-τε  
ἐ-λελοίπει-σαν

2d Perfect.

Subjunctive.

S. 1  
2  
3  
D. 2  
3  
P. 1  
2  
3

λίπω  
λίπῃς  
λίπῃ  
λίπητον  
λίπητον  
λίπωμεν  
λίπητε  
λίπωσι

λίπωμαι  
λίπῃ  
λίπηται  
λίπησθον  
λίπησθον  
λιπώμεθα  
λίπησθε  
λίπωνται

λελοίπω  
λελοίπῃς  
λελοίπῃ  
λελοίπητον  
λελοίπητον  
λελοίπωμεν  
λελοίπητε  
λελοίπωσι

Optative.

S. 1  
2  
3  
D. 2  
3  
P. 1  
2  
3

λίποιμι  
λίποις  
λίποι  
λίποιτον  
λιποίτην  
λίποιμεν  
λίποιτε  
λίποιεν

λιποίμην  
λίποιο  
λίποιτο  
λίποισθον  
λιπόισθην  
λιπόιμεθα  
λίποισθε  
λίποιντο

λελοίποιμι  
λελοίποις  
λελοίποι  
λελοίποιτον  
λελοιποίτην  
λελοίποιμεν  
λελοίποιτε  
λελοίποιεν

Imperative.

S. 2  
3  
D. 2  
3  
P. 2  
3

λίπε  
λίπέ-τω  
λίπε-τον  
λίπέ-των  
λίπε-τε  
λιπό-ντων  
ΟΡ λιπέ-τωσαν

λιποῦ  
λίπέ-σθω  
λίπε-σθον  
λίπέ-σθων  
λίπε-σθε  
λίπέ-σθων  
ΟΡ λιπέ-σθωσαν

λελοιπέ-ναι

Infinitive.

λιπεῖν

λιπέ-σθαι

Participle.

λιπών, -ούσα, -όν

λιπό-μενος, -η, -ον

λελοιπώς, -υία, -ός

322.

στέλλω (στέλ-) <i>send</i>		<i>Second Passive System.</i>	
		PASSIVE.	
		2d Aorist.	2d Future.
Indica- tive.	S. 1	ἐ-στάλη-ν	σταλήσο-μαι
	2	ἐ-στάλη-ς	σταλήσῃς
	3	ἐ-στάλη	σταλήσῃ-ται
	D. 2	ἐ-στάλη-τον	σταλήσῃ-σθον
	3	ἐ-σταλή-την	σταλήσῃ-σθον
	P. 1	ἐ-στάλη-μεν	σταλήσο-μεθα
	2	ἐ-στάλη-τε	σταλήσῃ-σθε
	3	ἐ-στάλη-σαν	σταλήσο-νται
Sub- junc- tive.	S. 1	σταλῶ	
	2	σταλῆς	
	3	σταλῇ	
	D. 2	σταλήτον	
	3	σταλήτον	
	P. 1	σταλῶμεν	
	2	σταλήτε	
	3	σταλῶσι	
Opta- tive.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείτον or σταλείητον	σταλήσοισθον
	3	σταλείτην σταλείητην	σταλησοίσθην
	P. 1	σταλείμεν σταλείημεν	σταλησοίμεθα
	2	σταλείτε σταλείητε	σταλήσοισθε
	3	σταλείεν σταλείησαν	σταλήσοιντο
Impera- tive.	S. 2	στάλη-θι	
	3	σταλή-τω	
	D. 2	στάλη-τον	
	3	σταλή-των	
	P. 2	στάλη-τε	
	3	σταλέ-ντων or σταλήτωσαν	
Infinitive.		σταλή-ναι	σταλήσῃ-σθαι
Participle.		σταλείς, -είσα, -έν	σταλησό-μενος, -η, -ον

## 323.

τίμα-ω honor		Present System of Contract Verbs in -αω.			
		ACTIVE.		MIDDLE (PASSIVE).	
Indicative.		Present.	Imperfect.	Present.	Imperfect.
	S. 1	τίμ(αω)ᾶ	ἐτίμ(αον)ων	τίμ(αο)ᾶ-μαι	ἐτίμ(αο)ᾶ-μην
	2	τίμ(αεις)ᾶς	ἐτίμ(αες)ᾶς	τίμ(αει)ᾶ	ἐτίμ(αου)ᾶ
	3	τίμ(αει)ᾶ	ἐτίμ(αε)ᾶ	τίμ(αε)ᾶ-ται	ἐτίμ(αε)ᾶ-το
	D. 2	τίμ(αε)ᾶ-τον	ἐτίμ(αε)ᾶ-τον	τίμ(αε)ᾶ-σθον	ἐτίμ(αε)ᾶ-σθον
	3	τίμ(αε)ᾶ-τον	ἐτίμ(αε)ᾶ-την	τίμ(αε)ᾶ-σθον	ἐτίμ(αε)ᾶ-σθην
	P. 1	τίμ(αο)ᾶ-μεν	ἐτίμ(αο)ᾶ-μεν	τίμ(αο)ᾶ-μεθα	ἐτίμ(αο)ᾶ-μεθα
	2	τίμ(αε)ᾶ-τε	ἐτίμ(αε)ᾶ-τε	τίμ(αε)ᾶ-σθε	ἐτίμ(αε)ᾶ-σθε
	3	τίμ(αου)ᾶσι	ἐτίμ(αον)ων	τίμ(αο)ᾶ-νται	ἐτίμ(αο)ᾶ-ντο
Subjunctive.		Present.		Present.	
	S. 1	τίμ(αω)ᾶ		τίμ(αω)ᾶ-μαι	
	2	τίμ(αῆς)ᾶς		τίμ(αῆ)ᾶ	
	3	τίμ(αῆ)ᾶ		τίμ(αῆ)ᾶ-ται	
	D. 2	τίμ(αῆ)ᾶ-τον		τίμ(αῆ)ᾶ-σθον	
	3	τίμ(αῆ)ᾶ-τον		τίμ(αῆ)ᾶ-σθον	
	P. 1	τίμ(αω)ᾶ-μεν		τίμ(αω)ᾶ-μεθα	
	2	τίμ(αῆ)ᾶ-τε		τίμ(αῆ)ᾶ-σθε	
	3	τίμ(αω)ᾶσι		τίμ(αω)ᾶ-νται	
Optative.		Present.		Present.	
	S. 1	τίμ(αοί)ᾶ-ν or τίμ(αοί)ᾶ-μι		τίμ(αοί)ᾶ-μην	
	2	τίμ(αοί)ᾶ-ς		τίμ(αοί)ᾶ-ο	
	3	τίμ(αοί)ᾶ	τίμ(αοί)ᾶ	τίμ(αοί)ᾶ-το	
	D. 2	τίμ(αοί)ᾶ-τον		τίμ(αοί)ᾶ-σθον	
	3	τίμ(αοί)ᾶ-την		τίμ(αοί)ᾶ-σθον	
	P. 1	τίμ(αοί)ᾶ-μεν		τίμ(αοί)ᾶ-μεθα	
	2	τίμ(αοί)ᾶ-τε		τίμ(αοί)ᾶ-σθε	
	3	τίμ(αοί)ᾶ-ν		τίμ(αοί)ᾶ-ντο	
Imperative.		Present.		Present.	
	S. 2	τίμ(αε)ᾶ		τίμ(αου)ᾶ	
	3	τίμ(αε)ᾶ-τω		τίμ(αε)ᾶ-σθω	
	D. 2	τίμ(αε)ᾶ-τον		τίμ(αε)ᾶ-σθον	
	3	τίμ(αε)ᾶ-των		τίμ(αε)ᾶ-σθων	
	P. 2	τίμ(αε)ᾶ-τε		τίμ(αε)ᾶ-σθε	
	3	τίμ(αο)ᾶ-ντων or τίμ(αε)ᾶ-τωσαν		τίμ(αε)ᾶ-σθων or τίμ(αε)ᾶ-σθωσαν	
	Infinitive.	τίμ(αειν)ᾶν		τίμ(αε)ᾶ-σθαι	
	Participle.	τίμ(αον)ᾶν, -ῶσα, -ῶν		τίμ(αο)ᾶ-μενος, -η, -ον	

324.

φιλέω  
love*Present System of Contract Verbs in -εω.*

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφιλ(έον)ουν	φιλ(έο)οὔμαι	ἐφιλ(έδ)οῦ-μην
φιλ(έεις)εἶς	ἐφιλ(έες)εις	φιλ(έει)εἶ	ἐφιλ(έου)οῦ
φιλ(έει)εἶ	ἐφιλ(έε)ει	φιλ(έε)εἶ-ται	ἐφιλ(έε)εἶ-το
φιλ(έε)εἶ-τον	ἐφιλ(έε)εἶ-τον	φιλ(έε)εἶ-σθον	ἐφιλ(έε)εἶ-σθον
φιλ(έε)εἶ-τον	ἐφιλ(έε)εἶ-την	φιλ(έε)εἶ-σθον	ἐφιλ(έε)εἶ-σθην
φιλ(έο)οῦ-μεν	ἐφιλ(έο)οῦ-μεν	φιλ(έδ)οῦ-μεθα	ἐφιλ(έδ)οῦ-μεθα
φιλ(έε)εἶ-τε	ἐφιλ(έε)εἶ-τε	φιλ(έε)εἶ-σθε	ἐφιλ(έε)εἶ-σθε
φιλ(έου)οῦσι	ἐφιλ(έον)ουν	φιλ(έο)οῦ-νται	ἐφιλ(έο)οῦ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έης)ῆς		φιλ(έῃ)ῆ	
φιλ(έῃ)ῆ		φιλ(έῃ)ῆ-ται	
φιλ(έῃ)ῆ-τον		φιλ(έῃ)ῆ-σθον	
φιλ(έῃ)ῆ-τον		φιλ(έῃ)ῆ-σθον	
φιλ(έω)ῶ-μεν		φιλ(έω)ῶ-μεθα	
φιλ(έῃ)ῆ-τε		φιλ(έῃ)ῆ-σθε	
φιλ(έω)ῶσι		φιλ(έω)ῶ-νται	
φιλ(έοι)οῖ-ν or φιλ(έοι)οῖ-μι		φιλ(έοι)οῖ-μην	
φιλ(έοι)οῖ-ς φιλ(έοις)οῖ-ς		φιλ(έοι)οῖ-ο	
φιλ(έοι)οῖ		φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον		φιλ(έοι)οῖ-σθον	
φιλ(έοι)οῖ-την		φιλ(έοι)οῖ-σθην	
φιλ(έοι)οῖ-μεν, -οῖ-μεν		φιλ(έοι)οῖ-μεθα	
φιλ(έοι)οῖ-τε, -οῖ-τε		φιλ(έοι)οῖ-σθε	
φιλ(έοι)οῖ-ν		φιλ(έοι)οῖ-ντο	
φιλ(έε)εἶ		φιλ(έου)οῦ	
φιλ(έε)εἶ-τω		φιλ(έε)εἶ-σθω	
φιλ(έε)εἶ-τον		φιλ(έε)εἶ-σθον	
φιλ(έε)εἶ-των		φιλ(έε)εἶ-σθων	
φιλ(έε)εἶ-τε		φιλ(έε)εἶ-σθε	
φιλ(έδ)οῦ-ντων		φιλ(έε)εἶ-σθων	
or φιλ(έε)εἶ-τωσαν		or φιλ(έε)εἶ-σθωσαν	
φιλ(έειν)εἶν		φιλ(έε)εἶ-σθαι	
φιλ(έων)ῶν, -οῦσα, -οῦν		φιλ(έδ)οῦ-μενος, -η, -ον	

325.

		<i>Present System of Contract Verbs in -ω.</i>			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	δηλ(όω)ῶ	ἔδηλ(οον)ουν	δηλ(όο)οῦμαι	ἔδηλ(όο)οῦ-μην
	2	δηλ(όεις)οῖς	ἔδηλ(οεις)ους	δηλ(όει)οῖ	ἔδηλ(όου)οῖ
	3	δηλ(όει)οῖ	ἔδηλ(όε)ου	δηλ(όε)οῦ-ται	ἔδηλ(όε)οῦ-το
	D. 2	δηλ(όε)οῦ-τον	ἔδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἔδηλ(όε)οῦ-σθον
	3	δηλ(όε)οῦ-τον	ἔδηλ(όέ)οῦ-την	δηλ(όε)οῦ-σθον	ἔδηλ(όέ)οῦ-σθην
	P. 1	δηλ(όο)οῦ-μεν	ἔδηλ(όο)οῦ-μεν	δηλ(όο)οῦ-μεθα	ἔδηλ(όο)οῦ-μεθα
	2	δηλ(όε)οῦ-τε	ἔδηλ(όε)οῦ-τε	δηλ(όε)οῦ-σθε	ἔδηλ(όε)οῦ-σθε
	3	δηλ(όου)οῦσι	ἔδηλ(οον)ουν	δηλ(όο)οῦ-νται	ἔδηλ(όο)οῦ-ντο
Subjunctive.		Present.		Present.	
	S. 1	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	2	δηλ(όης)οῖς		δηλ(όη)οῖ	
	3	δηλ(όη)οῖ		δηλ(όη)ῶ-ται	
	D. 2	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	3	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	P. 1	δηλ(όω)ῶ-μεν		δηλ(όω)ῶ-μεθα	
	2	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	3	δηλ(όω)ῶσι		δηλ(όω)ῶ-νται	
Optative.	S. 1	δηλ(οοι)οίη-ν or δηλ(όαι)οῖ-μι		δηλ(οοι)οῖ-μην	
	2	δηλ(οοι)οίη-ς	δηλ(όαις)οῖ-ς	δηλ(όαι)οῖ-ο	
	3	δηλ(οοι)οίη	δηλ(όαι)οῖ	δηλ(όαι)οῖ-το	
	D. 2	δηλ(όαι)οῖ-τον		δηλ(όαι)οῖ-σθον	
	3	δηλ(οοι)οῖ-την		δηλ(οοι)οῖ-σθην	
	P. 1	δηλ(όαι)οῖ-μεν		δηλ(οοι)οῖ-μεθα	
	2	δηλ(όαι)οῖ-τε		δηλ(όαι)οῖ-σθε	
	3	δηλ(όαι)οῖε-ν		δηλ(όαι)οῖ-ντο	
Imperative.	S. 2	δηλ(οε)ου		δηλ(όου)οῖ	
	3	δηλ(οέ)οῦ-τω		δηλ(οέ)οῦ-σθω	
	D. 2	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	3	δηλ(οέ)οῦ-των		δηλ(οέ)οῦ-σθων	
	P. 2	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	3	δηλ(οό)οῦ-ντων or δηλ(οέ)οῦ-τωσαν		δηλ(οέ)οῦ-σθων or δηλ(οέ)οῦ-σθωσαν	
Infinitive.		δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
Participle.		δηλ(όων)ῶν, -οῦσα, -οῦν		δηλ(οό)οῦ-μενος, -η, -ον	

326.

327.

<div>φαίνω (φαν-) show</div> <div><i>Future System of Liquid Verbs.</i></div>		<div><i>First Aorist System of Liquid Verbs.</i></div>	
ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Future (contracted).		1st Aorist.	
φανῶ	φανοῦμαι	ἔ-φῆνα	ἔ-φῆνά-μην
φανείς	φανεί	ἔ-φῆνα-ς	ἔ-φῆνω
φανεί	φανείται	ἔ-φῆνε	ἔ-φῆνα-το
φανείτον	φανείσθον	ἔ-φῆνα-τον	ἔ-φῆνα-σθον
φανείτον	φανείσθον	ἔ-φῆνά-την	ἔ-φῆνά-σθην
φανοῦμεν	φανούμεθα	ἔ-φῆνα-μεν	ἔ-φῆνά-μεθα
φανείτε	φανείσθε	ἔ-φῆνα-τε	ἔ-φῆνα-σθε
φανούσι	φανούνται	ἔ-φῆνα-ν	ἔ-φῆνα-ντο
		φῆνω	φῆνωμαι
		φῆνης	φῆνη
		φῆνη	φῆνεται
		φῆνητον	φῆνησθον
		φῆνητον	φῆνησθον
		φῆνωμεν	φῆνώμεθα
		φῆνητε	φῆνησθε
		φῆνωσι	φῆνωνται
φανοίην, φανοίμ	φανοίμην	φῆναιμι	φῆναίμην
φανοίης, φανοίς	φανοίω	φῆνειας, φῆναις	φῆναιο
φανοίη, φανοῖ	φανοίτο	φῆνει, φῆναι	φῆναιτο
φανοίτον	φανοίσθον	φῆναιτον	φῆναισθον
φανοίτην	φανοίσθην	φῆναίτην	φῆναίσθην
φανοίμεν	φανοίμεθα	φῆναίμεν	φῆναίμεθα
φανοίτε	φανοίσθε	φῆναιτε	φῆναισθε
φανοίεν	φανοίοντο	φῆναιεν, φῆναιεν	φῆναιοντο
		φῆνον	φῆναι
		φῆνάτω	φῆνάσθω
		φῆνατον	φῆνασθον
		φῆνάτων	φῆνάσθων
		φῆνατε	φῆνασθε
		φῆνάτων	φῆνάσθων
		οἱ φῆνάτῳσαν	οἱ φῆνάσθῳσαν
φανείν	φανείσθαι	φῆναι	φῆνασθαι
φανῶν, -οὔσα, -οῦν	φανούμενος, -η, -ον	φῆνᾱς, -ᾱσα, -αν	φῆνάμενος, -η, -ον

328.		Perfect Middle and		
		Vowel-Verbs, with added σ.	Liquid Verbs.	
MIDDLE (PASSIVE).		τελέω (τελε-) complete	στέλλω (στελ-) send	φαίνω (φαν-) show
Perfect Indic.	S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
	2	τετέλε-σαι	ἔσταλσαι	(πέφανσαι, 463 a)
	3	τετέλε-σ-ται	ἔσταλται	πέφανται
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετέλε-σθον	ἔσταλθον	πέφανθον
	P. 1	τετελέ-σ-μεθα	ἔστάλμεθα	πεφάσμεθα
	2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελε-σ-μένοι εἰσὶ	ἔσταλμένοι εἰσὶ	πεφασμένοι εἰσὶ
Pluperf. Ind.	S. 1	ἔ-τετελέ-σ-μην	ἔστάλμην	ἐπεφάσμην
	2	ἔ-τετέλε-σο	ἔσταλσο	(ἐπέφανσο)
	3	ἔ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
	D. 2	ἔ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
	3	ἔ-τετελέ-σθην	ἔστάλθην	ἐπεφάνθην
	P. 1	ἔ-τετελέ-σ-μεθα	ἔστάλμεθα	ἐπεφάσμεθα
	2	ἔ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
	3	τετελε-σ-μένοι ἦσαν	ἔσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.		τετελεσμένος ὦ	ἔσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.		τετελεσμένος εἴην	ἔσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv.	S. 2	τετέλε-σο	ἔσταλσο	(πέφανσο)
	3	τετελέ-σθω	ἔστάλθω	πεφάνθω
	D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
	3	τετελέ-σθων	ἔστάλθων	πεφάνθων
	P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
	3	τετελέ-σθων οἱ τετελέ-σθωσαν	ἔστάλθων οἱ ἐστάλθωσαν	πεφάνθων οἱ πεφάνθωσαν
Perf. Inf.		τετελέ-σθαι	ἔστάλθαι	πεφάνθαι
Perf. Par.		τετελε-σ-μένος	ἔσταλμένος	πεφασμένος
1st Aor. Pass.	Ind.	ἔ-τελέ-σ-θην		ἔφάνθην
	Sub.	τελε-σ-θῶ		φανθῶ
	Opt.	τελε-σ-θείην		φανθείην
	Imv.	τελέ-σ-θητι		φάνθητι
	Inf.	τελε-σ-θῆναι		φανθῆναι
Par.		τελε-σ-θείς		φανθείς
1 Fut. Ind.		τελε-σ-θήσομαι		φανθήσομαι



## First Passive Systems of

## Mute Verbs.

ρίπτω (ρίψ-) <i>throw</i>	ἀλλάσσω (αλλαγ-) <i>exchange</i>	ἐλέγχω (ελεγχ-) <i>convict</i>	πείθω (πιθ-) <i>persuade</i>
ἐρρίπτμαι ἐρρίψαι ἐρρίπται ἐρρίφθον ἐρρίφθον ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι εἰσὶ	ἡλλαγμαι ἡλλαξαι ἡλλακται ἡλλαχθον ἡλλαχθον ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι εἰσὶ	ἐλήλεγμαι ἐλήλεγξαι ἐλήλεγκται ἐλήλεγχθον ἐλήλεγχθον ἐληλέγμεθα ἐλήλεγχθε ἐληλεγμένοι εἰσὶ	πέπεισμαι πέπεισαι πέπεισται πέπεισθον πέπεισθον πεπέισμεθα πέπεισθε πεπεισμένοι εἰσὶ
ἐρρίπτμην ἐρρίψο ἐρρίπτο ἐρρίφθον ἐρρίφθην ἐρρίμμεθα ἐρρίφθε ἐρρίμμένοι ἦσαν ἐρρίμμενος ὦ ἐρρίμμενος εἶην	ἡλλάγμην ἡλλαξο ἡλλακτο ἡλλαχθον ἡλλάχθην ἡλλάγμεθα ἡλλαχθε ἡλλαγμένοι ἦσαν ἡλλαγμένος ὦ ἡλλαγμένος εἶην	ἐληλέγμην ἐλήλεγξο ἐλήλεγκτο ἐλήλεγχθον ἐληλέγχθην ἐληλέγμεθα ἐλήλεγχθε ἐληλεγμένοι ἦσαν ἐληλεγμένος ὦ ἐληλεγμένος εἶην	ἐπεπείσμην ἐπέπεισο ἐπέπειστο ἐπέπεισθον ἐπεπείσθην ἐπεπείσμεθα ἐπέπεισθε πεπεισμένοι ἦσαν πεπεισμένος ὦ πεπεισμένος εἶην
ἐρρίψο ἐρρίφθω ἐρρίφθον ἐρρίφθων ἐρρίφθε ἐρρίφθων οἱ ἐρρίφθωσαν	ἡλλαξο ἡλλάχθω ἡλλαχθον ἡλλάχθων ἡλλαχθε ἡλλάχθων οἱ ἡλλάχθωσαν	ἐλήλεγξο ἐληλέγχθω ἐλήλεγχθον ἐληλέγχθων ἐλήλεγχθε ἐληλέγχθων οἱ ἐληλέγχθωσαν	πέπεισο πεπέισθω πέπεισθον πεπέισθων πέπεισθε πεπέισθων οἱ πεπέισθωσαν
ἐρρίφθαι ἐρρίμμενος	ἡλλάχθαι ἡλλαγμένος	ἐληλέγχθαι ἐληλεγμένος	πεπέισθαι πεπεισμένος
ἐρρίφθην ρίφθῶ ρίφθειν ρίφθητι ρίφθηται ρίφθεις	ἡλλάχθην ἀλλαχθῶ ἀλλαχθείην ἀλλάχθητι ἀλλαχθῆναι ἀλλαχθεις	ἡλέγχθην ελεγχθῶ ελεγχθείην ἐλέγχθητι ελεγχθῆναι ελεγχθεις	ἐπείσθην πεισθῶ πεισθείην πείσθητι πεισθῆναι πεισθεις
ρίφθήσομαι	ἀλλαχθήσομαι	ελεγχθήσομαι	πεισθήσομαι

329.

*Present System,**τίθημι (θε-) put.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς, τιθ.ῖς	ἐ-τί-θεῖς	τί-θε-σαι	ἐ-τί-θε-σο
	3	τί-θη-σι	ἐ-τί-θει	τί-θε-ται	ἐ-τί-θε-το
	D. 2	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P. 1	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ουσιν	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S. 1	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D. 2	τι-θῇ-τον		τι-θῇ-σθον	
	3	τι-θῇ-τον		τι-θῇ-σθον	
	P. 1	τι-θῶ-μεν		τι-θῶ-μεθα	
	2	τι-θῇ-τε		τι-θῇ-σθε	
	3	τι-θῶ-σιν		τι-θῶ-νται	
Optative.	S. 1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
	2	τι-θείη-ς		τι-θεί-ο τι-θοί-ο	
	3	τι-θείη		τι-θεί-το τι-θοί-το	
	D. 2	τι-θεί-τον or τι-θείη-τον		τι-θεί-σθον τι-θοί-σθον	
	3	τι-θεί-την τι-θείη-την		τι-θεί-σθην τι-θοί-σθην	
	P. 1	τι-θεί-μεν τι-θείη-μεν		τι-θεί-μεθα τι-θοί-μεθα	
	2	τι-θεί-τε τι-θείη-τε		τι-θεί-σθε τι-θοί-σθε	
	3	τι-θείε-ν τι-θείη-σαν		τι-θεί-ντο τι-θοί-ντο	
Imperative.	S. 2	τί-θει		τί-θε-σο	
	3	τι-θέ-τω		τι-θέ-σθω	
	D. 2	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P. 2	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-ντων		τι-θέ-σθων	
		or τι-θέ-τωσαν		or τι-θέ-σθωσαν	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Part.		τι-θείς, -είσα, -έν		τι-θέ-μενος, -η, -ον	

330.

MI-Form.

δίδωμι (δο-) give.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δίδωμι	ἰδίδουν	δίδωμαι	ἰδιδόμην
δίδως	ἰδίδους	δίδοσαι	ἰδίδοσο
δίδωσι	ἰδίδου	δίδοται	ἰδίδοτο
δίδοντον	ἰδίδοντον	δίδοσθον	ἰδίδοσθον
δίδοντον	ἰδιδότην	δίδοσθον	ἰδιδόσθην
δίδομεν	ἰδίδομεν	διδόμεθα	ἰδιδόμεθα
δίδοτε	ἰδίδοτε	δίδοσθε	ἰδίδοσθε
διδόασι	ἰδίδοσαν	δίδονται	ἰδίδοντο
Present.		Present.	
διδῶ		διδῶμαι	
διδῶς		διδῶ	
διδῶσι		διδῶται	
διδῶτον		διδῶσθον	
διδῶτον		διδῶσθον	
διδῶμεν		διδῶμεθα	
διδῶτε		διδῶσθε	
διδῶσι		διδῶνται	
διδόλην		διδόλμην	
διδόλης		διδόλο	
διδόλη		διδόλοτο	
διδόλτον or διδόλητον		διδόλσθον	
διδόλην	διδόλητην	διδόλσθην	
διδόμεν	διδόλημεν	διδόλμεθα	
διδότε	διδόλητε	διδόλσθε	
διδόην	διδόλησαν	διδόλντο	
δίδου		δίδοσο	
διδότω		διδόσθω	
δίδοντον		δίδοσθον	
διδότων		διδόσθων	
δίδοτε		δίδοσθε	
διδόντων		διδόσθων	
or διδότωσαν		or διδόσθωσαν	
διδόναι		δίδοσθαι	
διδούς, -ούσα, -όν		διδόμενος, -η, -ον	

331.

*Present System,**ἵστημι (στα-) set.*

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	ἵστημι	ἵστη-ν	ἵστα-μαι	ἵστά-μην
	2	ἵστη-ς	ἵστη-ς	ἵστα-σαι	ἵστα-σο
	3	ἵστη-σι	ἵστη	ἵστα-ται	ἵστα-το
	D. 2	ἵστα-τον	ἵστα-τον	ἵστα-σθον	ἵστα-σθον
	3	ἵστα-τον	ἵστά-την	ἵστα-σθον	ἵστά-σθην
	P. 1	ἵστα-μεν	ἵστα-μεν	ἵστά-μεθα	ἵστά-μεθα
	2	ἵστα-τε	ἵστα-τε	ἵστα-σθε	ἵστα-σθε
	3	ἵσῳ-σι	ἵστα-σαν	ἵστα-νται	ἵστα-ντο
Subjunctive.		Present.		Present.	
	S. 1	ἵσῳ		ἵσῳ-μαι	
	2	ἵσῃ-ς		ἵσῃ	
	3	ἵσῃ		ἵσῃ-ται	
	D. 2	ἵσῃ-τον		ἵσῃ-σθον	
	3	ἵσῃ-τον		ἵσῃ-σθον	
	P. 1	ἵσῳ-μεν		ἵσῳ-μεθα	
	2	ἵσῃ-τε		ἵσῃ-σθε	
	3	ἵσῳ-σι		ἵσῳ-νται	
Optative.	S. 1	ἵσταί-ν		ἵσταί-μην	
	2	ἵσταί-ς		ἵσταί-ο	
	3	ἵσταί-η		ἵσταί-το	
	D. 2	ἵσταί-τον or ἵσταί-η-τον		ἵσταί-σθον	
	3	ἵσταί-την ἵσταί-η-την		ἵσταί-σθην	
	P. 1	ἵσταί-μεν ἵσταί-η-μεν		ἵσταί-μεθα	
	2	ἵσταί-τε ἵσταί-η-τε		ἵσταί-σθε	
	3	ἵσταί-ν ἵσταί-η-σαν		ἵσταί-ντο	
Imperative.	S. 2	ἵστη		ἵστα-σο	
	3	ἵστά-τω		ἵστά-σθω	
	D. 2	ἵστα-τον		ἵστα-σθον	
	3	ἵστά-των		ἵστά-σθων	
	P. 2	ἵστα-τε		ἵστα-σθε	
	3	ἵστά-ντων or ἵστά-τωσαν		ἵστά-σθων or ἵστά-σθωσαν	
Infın.		ἵστά-ναι		ἵστα-σθαι	
Part.		ἵσῳς, -ῶσα, -άν		ἵστά-μενος, -η, -ον	

332.

MI-Form.

δείκνυμι (δεικ-) show.

ACTIVE.		MIDDLE (PASSIVE).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῦ-μι	ἐ-δείκ-νῦ-ν	δείκ-νυ-μαι	ἐ-δείκ-νύ-μην
δείκ-νῦ-ς	ἐ-δείκ-νῦ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῦ-σι	ἐ-δείκ-νῦ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νυ-τον	ἐ-δείκ-νυ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σθον	ἐ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δεικ-νύ-ασι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο
Present.		Present.	
δεικνύω		δεικνύομαι	
δεικνύης		δεικνύῃ	
δεικνύῃ		δεικνύηται	
δεικνύητον		δεικνύησθον	
δεικνύητον		δεικνύησθον	
δεικνύωμεν		δεικνύώμεθα	
δεικνύητε		δεικνύησθε	
δεικνύωσι		δεικνύονται	
δεικνύοιμι		δεικνυόμην	
δεικνύοις		δεικνύοιο	
δεικνύοι		δεικνύοιτο	
δεικνύοιτον		δεικνύοισθον	
δεικνυόιτην		δεικνυοίσθην	
δεικνύοιμεν		δεικνυοίμεθα	
δεικνύοιτε		δεικνύοισθε	
δεικνύοιεν		δεικνύοιντο	
δείκ-νύ		δείκ-νυ-σο	
δεικ-νύ-τω		δεικ-νύ-σθω	
δείκ-νυ-τον		δείκ-νυ-σθον	
δεικ-νύ-των		δεικ-νύ-σθων	
δείκ-νυ-τε		δείκ-νυ-σθε	
δεικ-νύ-ντων		δεικ-νύ-σθων	
οἱ δεικ-νύ-τῶσαν		οἱ δεικ-νύ-σθωσαν	
δεικ-νύ-ναι		δείκ-νυ-σθαι	
δεικ-νύς, -ύσα, -ύν		δεικ-νύ-μενος, -η, -ον	

333.

334.

## Second Aorist System,

		τίθημι (θε-) put.		δίδωμι (δο-) give.	
2 Aor.		Active.	Middle.	Active.	Middle.
Indicative.	S.	(ἐθηκα)	ἐθέ-μην	(ἐδωκα)	ἐδό-μην
	2	(ἐθηκας)	ἐθου	(ἐδωκας)	ἐδου
	3	(ἐθηκε)	ἐθε-το	(ἐδωκε)	ἐδο-το
	D.	ἐθε-τον	ἐθε-σθον	ἐδο-τον	ἐδο-σθον
	3	ἐθέ-την	ἐθέ-σθην	ἐδό-την	ἐδό-σθην
	P.	ἐθε-μεν	ἐθέ-μεθα	ἐδο-μεν	ἐδό-μεθα
	2	ἐθε-τε	ἐθε-σθε	ἐδο-τε	ἐδο-σθε
	3	ἐθε-σαν	ἐθε-ντο	ἐδο-σαν	ἐδο-ντο
Subjunctive.	S.	θῶ	θῶ-μαι	δῶ	δῶ-μαι
	2	θῇ-ς	θῇ	δῷ-ς	δῷ
	3	θῇ	θῇ-ται	δῷ	δῶ-ται
	D.	θῇ-τον	θῇ-σθον	δῶ-τον	δῶ-σθον
	3	θῇ-την	θῇ-σθην	δῶ-τον	δῶ-σθον
	P.	θῶ-μεν	θῶ-μεθα	δῶ-μεν	δῶ-μεθα
	2	θῇ-τε	θῇ-σθε	δῶ-τε	δῶ-σθε
	3	θῶ-σι	θῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	θείη-ν	θεί-μην	δοίη-ν	δοί-μην
	2	θείη-ς	θεί-ο	δοίη-ς	δοί-ο
	3	θείη	θεί-το (-θοίτο)	δοίη	δοί-το
	D.	θεί-τον	θεί-σθον	δοί-τον	δοί-σθον
	3	θεί-την	θεί-σθην	δοί-την	δοί-σθην
	P.	θεί-μεν	θεί-μεθα (-θοίμεθα)	δοί-μεν	δοί-μεθα
	2	θεί-τε	θεί-σθε (-θοίσθε)	δοί-τε	δοί-σθε
	3	θείε-ν	θεί-ντο (-θοίντο)	δοίε-ν	δοί-ντο
Imperative.	S.	θέ-ς	θού	δό-ς	δού
	3	θέ-τω	θέ-σθω	δό-τω	δό-σθω
	D.	θέ-τον	θέ-σθον	δό-τον	δό-σθον
	3	θέ-των	θέ-σθων	δό-των	δό-σθων
	P.	θέ-τε	θέ-σθε	δό-τε	δό-σθε
	3	θέ-ντων	θέ-σθων	δό-ντων	δό-σθων
		οἱ θέ-τωσαν	οἱ θέ-σθωσαν	οἱ δό-τωσαν	οἱ δό-σθωσαν
Infinitive.		θεῖναι	θείσθαι	δοῖναι	δοῖσθαι
Participle.		θείς, θεῖσα, θέ-ν	θεί-μενος, -η, -ον	δοῖς, δοῖσα, δό-ν	δό-μενος, -η, -ον

335.

336.

MI-Form.		Second Perfect System without suffix (454).	
ἵστημι (στα-).	δύ-ω enter.	ἵστημι (στα-) set.	
Active.	Active.	2d Perfect Act.	2d Plup. Act.
ἔ-στη-ν stood	ἔ-δύ-ν	(ἔστηκα) stand	(ἔστήκη)
ἔ-στη-ς	ἔ-δύ-ς	(ἔστηκας)	(ἔστήκης)
ἔ-στη	ἔ-δύ	(ἔστηκε)	(ἔστήκει)
ἔ-στη-τον	ἔ-δύ-τον	ἔ-στα-τον	ἔ-στα-τον
ἔ-στή-την	ἔ-δύ-την	ἔ-στα-τον	ἔ-στά-την
ἔ-στη-μεν	ἔ-δύ-μεν	ἔ-στα-μεν	ἔ-στα-μεν
ἔ-στη-τε	ἔ-δύ-τε	ἔ-στα-τε	ἔ-στα-τε
ἔ-στη-σαν	ἔ-δύ-σαν	ἔ-στά-σι	ἔ-στα-σαν
		2d Perfect Act.	
στῶ	δύω	ἔσθῶ	
στή-ς	δύης		
στή	δύη		
στή-τον	δύητον		
στή-τον	δύητον		
στῶ-μεν	δύωμεν	ἔ-στῶ-μεν	
στή-τε	δύητε	ἔ-στῶ-σι	
στῶ-σι	δύωσι		
σταίη-ν		ἔ-σταίη-ν	
σταίη-ς		ἔ-σταίη-ς	
σταίη		ἔ-σταίη	
σταί-τον or σταίη-τον			
σταί-την σταίη-την			
σταί-μεν σταίη-μεν			
σταί-τε σταίη-τε			
σταίε-ν σταίη-σαν		ἔ-σταίε-ν	
στή-θι	δύ-θι	ἔ-στα-θι	
στή-τω	δύ-τω	ἔ-στά-τω	
στή-τον	δύ-τον	ἔ-στα-τον	
στή-των	δύ-των	ἔ-στά-των	
στή-τε	δύ-τε	ἔ-στα-τε	
στά-ντων	δύ-ντων	ἔ-στά-ντων	
or στή-τῶσαν	or δύ-τῶσαν	or ἔ-στά-τῶσαν	
στή-ναι	δύ-ναι	ἔ-στά-ναι	
στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	ἔ-στάς, ἔ-στάσα, ἔ-στός	

337.

Synopsis of τιμά-ω *honor*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ ἐτιμῶν	τιμήσω		τετιμήκα ἐτετιμήκη
Sub.	τιμῶ		ἐτιμήσοι	τετιμήκω
Opt.	τιμῶν, -ῶμι	τιμήσοιμι	τιμήσοιμι	τετιμήκοιμι
Imv.	τιμᾶ		τιμήσον	
Inf.	τιμᾶν	τιμήσειν	τιμήσαι	τετιμήκῃναι
Par.	τιμῶν	τιμήσων	τιμήσῃς	τετιμήκῳς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι ἐτιμώμην	τιμήσομαι		τετιμήμαι ἐτετιμήμην
Sub.	τιμῶμαι		ἐτιμωσάμην	τετιμήμῃν
Opt.	τιμώμην	τιμησοίμην	τιμωσάμην	τετιμήμῃν ὦ
Imv.	τιμῶ		τιμήσαι	τετιμήσο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμήσθαι
Par.	τιμώμενος	τιμησόμενος	τιμωσάμενος	τετιμήμενος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.	Verbal. τιμηθῶς τιμητέος		τιμηθῶ	
Opt.		τιμηθισοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμήσῃναι	τετιμήσεσθαι
Par.		τιμηθήσόμενος	τιμηθείς	τετιμησόμενος

338.

θηρά-ω *hunt*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	θηρῶ ἐθήρων	θηράσω		τεθήρακα ἐτεθήρακη
Sub.	θηρῶ		ἐθήρῃσοι	τεθήρακω
Opt.	θηρέην, -ῶμι	θηράσοιμι	θηράσοιμι	τεθήρακοιμι
Imv.	θήρᾶ		θήρᾶσον	
Inf.	θηρᾶν	θηράσειν	θηράσαι	τεθήρακῃναι
Par.	θηρῶν	θηράσων	θηράσῃς	τεθήρακῳς
	M. P.	Middle.	Middle.	M. P.
Ind.	θηρῶμαι ἐθηρώμην	θηράσομαι		τεθήραμαι ἐτεθήραμην
Sub.	θηρῶμαι		ἐθηρᾶσάμην	τεθήραμῃν
Opt.	θηρώμην	θηρᾶσοίμην	θηρᾶσάμην	τεθήραμῃν ὦ
Imv.	θηρῶ		θήρᾶσαι	τεθήρασο
Inf.	θηράσθαι	θηράσεσθαι	θηράσασθαι	τεθήρασθαι
Par.	θηρώμενος	θηρᾶσόμενος	θηρᾶσάμενος	τεθήραμῃν
		Passive.	Passive.	
Ind.		θηρᾶθήσομαι	ἐθηράθην	
Sub.	Verbal. θηρᾶθῶς θηρᾶτέος		θηρᾶθῶ	
Opt.		θηρᾶθισοίμην	θηρᾶθείην	
Imv.			θηρᾶθητι	
Inf.		θηρᾶθήσεσθαι	θηρᾶθῃναι	
Par.		θηρᾶθήσόμενος	θηρᾶθείς	



## 339.

ποιέ-ω *make*.

Pr. Impf. Active.

ποιῶ  
ἐποιοῦν  
ποιῶ  
ποιοῖν, -οῖμι  
ποίει  
ποιεῖν  
ποιῶν

M. P.

ποιοῦμαι  
ἐποιοῦμαι  
ποιῶμαι  
ποιοῖμην  
ποιού  
ποιεῖσθαι  
ποιούμενος

Verbals.  
ποιητός  
ποιητός

Future Active.

ποιήσω  
ποιήσοιμι  
ποιήσαιν  
ποιήσων

Middle.

ποιήσομαι  
ποιησοῖμην  
ποιήσεσθαι  
ποιησόμενος

Passive.

ποιηθήσομαι  
ποιηθησοῖμην  
ποιηθήσεσθαι  
ποιηθησόμενος

Aorist Active.

ἐποίησα  
ποιήσω  
ποιήσαιμι  
ποίησον  
ποιήσαι  
ποίησᾱς

Middle.

ἐποίησάμην  
ποιήσωμαι  
ποιησαῖμην  
ποίησαι  
ποιήσασθαι  
ποιησάμενος

Passive.

ἐποιήθην  
ποιηθῶ  
ποιηθείην  
ποιήθητι  
ποιηθῆναι  
ποιηθείς

Perf. Plup. Active.

πεποίηκα  
ἐπεποίηκη  
πεποίηκα  
πεποίηκοιμι

M. P.

πεποίημαι  
ἐπεποίημην  
πεποιημένος ὦ  
πεποιημένος εἶην  
πεποίησο  
πεποιήσθαι  
πεποιημένος

Fut. Perf. Pass.

πεποιήσομαι  
πεποιησοῖμην  
πεποιήσεσθαι  
πεποιησόμενος

## 340.

τελέ-ω *complete*.

Pr. Impf. Active.

τελῶ  
ἐτέλουν  
τελῶ  
τελοῖν, -οῖμι  
τέλει  
τελεῖν  
τελῶν

M. P.

τελοῦμαι  
ἐτελοῦμαι  
τελῶμαι  
τελοῖμην  
τελού  
τελεῖσθαι  
τελούμενος

Verbals.  
τελεστός  
τελεστός

Future Active.

τελῶ (τελέσω, 423)  
τελοῖν, -οῖμι  
τελεῖν  
τελῶν

Middle.

τελοῦμαι  
τελοῖμην  
τελεῖσθαι  
τελούμενος

Passive.

τελεσθήσομαι  
τελεσθησοῖμην  
τελεσθήσεσθαι  
τελεσθησόμενος

Aorist Active.

ἐτέλεσα  
τελέσω  
τελέσαιμι  
τέλεσον  
τέλεσαι  
τελέσᾱς

Middle.

ἐτελεσάμην  
τελέσωμαι  
τεlesaῖμην  
τέλεσαι  
τελέσασθαι  
τελεσάμενος

Passive.

ἐτελέσθην  
τελεσθῶ  
τελεσθείην  
τελέσθητι  
τελεσθῆναι  
τελεσθείς

Perf. Plup. Active.

τετέλεκα  
ἐτετέλεκη  
τετέλεκα  
τετέλεκοιμι  
τετελεκέναι  
τετελεκῶς

M. P.

τετελεσμαι  
ἐτετελεσμην  
τετελεσμένος ὦ  
τετελεσμένος εἶην  
τετέλεσο  
τετελέσθαι  
τετελεσμένος

## 341.

δηλό-ω *manifest*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	δηλῶ ἐδήλουν	δηλώσω		δεδήλωκα ἐδεδηλώκη
Sub.	δηλῶ		ἐδήλωσα	δεδηλώκω
Opt.	δηλοίην, -οῖμι	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δηλοῦ		δήλωσον	
Inf.	δηλοῦν	δηλώσειν	δηλώσαι	δεδηλωκέναι
Par.	δηλών	δηλώσων	δηλώσῃς	δεδηλωκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	δηλοῦμαι ἐδηλούμην	δηλώσομαι (as pass., 496)	(wanting)	δεδήλωμαι ἐδεδηλώμην
Sub.	δηλώμην			δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην		δεδηλωμένος εἴην
Imv.	δηλοῦ			δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι		δεδηλώσθαι
Par.	δηλούμενος	δηλωσόμενος		δεδηλωμένος
		Passive.	Passive.	Fut. Perf. Pass.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.	Verbals. δηλωτός δηλωτέος		δηλωθῶ	
Opt.		δηλωθσοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθήναι	δεδηλώσεσθαι
Par.		δηλωθόμενος	δηλωθείς	δεδηλωσόμενος

## 342.

στέλλω (στέλ-) *send*.

	Pr. Impf. Active.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	στέλλω ἔστελλον	στέλω		ἔσταλκα ἔστάλκη
Sub.	στέλλω		ἔστειλα	ἔστάλκω
Opt.	στέλλοιμι	στελοίην, -οῖμι	στείλαιμι	ἔστάλκοιμι
Imv.	στέλλε		στέιλον	
Inf.	στέλλειν	στελεῖν	στείλαι	ἔσταλκέναι
Par.	στέλλων	στελών	στείλῃς	ἔσταλκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	στέλλομαι ἔστελλόμην	στελοῦμαι		ἔσταλμαι ἔστάλμην
Sub.	στέλλωμαι		ἔστειλάμην	ἔσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στείλωμαι	ἔσταλμένος εἴην
Imv.	στέλλου		στείλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἔστάλθαι
Par.	στελλόμενος	στελόμενος	στειλάμενος	ἔσταλμένος
		2d Fut. Passive.	2d Aor. Passive.	
Ind.		σταλήσομαι	ἔστάλην	
Sub.	Verbals. σταλτός σταλτέος		σταλῶ	
Opt.		σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

343. φαίνω (φαν-) *show* (in second tenses, *appear*).

Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. A.	2d Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἐφαίνον		ἐφήνα	ἐπεφάγκη	ἐπεφήνη
φαίλω		φήνω	πεφάγκω	πεφήνω
φαίνομι	φανούην, -οῖμι	φήναμι	πεφάγκομι	πεφήνομι
φαίνε		φήνον		
φαίνειν	φανείν	φήναι	πεφαγέιναι	πεφηνέιναι
φαίνων	φανών	φήνῃς	πεφαγώς	πεφηνώς
M. P.	Middle.	Middle.	M. P.	
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφανόμην		ἐφηνάμην	ἐπεφάσμην	
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	
φαίνομαι	φανόμην	φήναμην	πεφασμένος εἶην	
φαίνου		φήναι	(πέφανσο)	
φαίνεσθαι	φανείσθαι	φήνασθαι	πεφάνθαι	
φανόμενος	φανόμενος	φήνόμενος	πεφασμένος	
	2d Future P.	2d Aorist P.	1st Aorist P.	
	φανήσομαι	ἐφάνην	ἐφάνθην	
		φανῶ	φανθῶ	
	φανησοίμην	φανείην	φανθείην	
		φάνηθι	φάνθητι	
	φανήσεσθαι	φανήναι	φανθήναι	
	φανησόμενος	φανείς	φανθείς	

## 344.

λείπω (λιπ-) *leave*.

Pr. Impf. Act.	Future Active.	2d Aorist Act.	2d Perf. Plup. A.
λείπω	λείψω		ἔλειπα
ἔλειπον		ἔλιπον	ἐλεόλιπη
λείπω		λίπω	λεόλιπω
λείποιμι	λείψομι	λίποιμι	λεόλοιποιμι
λείπε		λίπε	
λείπειν	λείψειν	λιπέιν	λεοιπέιναι
λείπων	λείπων	λιπών	λεοιπώς
M. P.	Middle.	Middle.	M. P.
λείπομαι	λείψομαι		ἔλειμμαι
ἔλειπόμην		ἔλιπόμην	ἐλεείμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λείποίμην	λείψοίμην	λιπόίμην	λελειμμένος εἶην
λείπου		λιπού	λελειπο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελείφθαι
λειπόμενος	λειπόμενος	λιπόμενος	λελειμμένος
	1st Future Pass.	1st Aorist Pass.	Fut. Perf. Pass.
	λειφθήσομαι	ἐλειφθην	λελείψομαι
		λειφθῶ	
	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθήναι	λελείψεσθαι
	λειφθόμενος	λειφθείς	λελειπόμενος

345.

ρίπτω (ρίφ-, ριφ-) *throw*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ρίπτω ἐρρίπτον	ρίψω	ἐρρίψα	ἐρρίφα ἐρρίφη
Sub.	ρίπτω		ρίψω	ἐρρίφω
Opt.	ρίπτοιμι	ρίψοιμι	ρίψαιμι	ἐρρίφοιμι
Imv.	ρίπτε		ρίψον	
Inf.	ρίπτειν	ρίψειν	ρίψαι	ἐρρίφέναι
Par.	ρίπτων	ρίψων	ρίψᾱς	ἐρρίφως
	M. P.	Middle.	Middle.	M. P.
Ind.	ρίπτομαι ἐρρίπτόμην	(wanting)	(wanting)	ἐρρίμμαι ἐρρίμην
Sub.	ρίπτομαι			ἐρρίμμένος ὦ
Opt.	ρίπτοίμην			ἐρρίμμένος εἶην
Imv.	ρίπτου			ἐρρίτω
Inf.	ρίπτεσθαι			ἐρρίφθαι
Par.	ρίπτόμενος			ἐρρίμμένος
		Passive.	Passive.	Future Perfect.
Ind.		ρίφθῆσομαι	ἐρρίφθην	ἐρρίψομαι
Sub.			ρίφθῶ	
Opt.	Verbal. ῥιπτός ῥιπτίος	ρίφθησοίμην	ρίφθῆην	ἐρρίψοίμην
Imv.		ρίφθήσεσθαι	ρίφθῆναι	ἐρρίψεσθαι
Inf.		ρίφθησόμενος	ρίφθῆς	ἐρρίψόμενος
Par.				

a. Less common are 2d aor. P. ἐρρίφην, etc., 2d fut. P. ριφήσομαι, etc.

346.

ἀλλάσσω (ἀλλαγ-) *exchange*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	2d Perf. Plup. Act.
Ind.	ἀλλάσσω ἡλλάσσω	ἀλλάξω	ἡλλαξα	ἡλλαχα ἡλλάχη
Sub.	ἀλλάσσω		ἀλλάξω	ἡλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἡλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἡλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξᾱς	ἡλλαχώς
	M. P.	Middle.	Middle.	M. P.
Ind.	ἀλλάσσομαι ἡλασσόμην	ἀλλάξομαι	ἡλλαξάμην	ἡλλαγμαί ἡλλαγμην
Sub.	ἀλλάσσομαι		ἀλλάξωμαι	ἡλλαγμένος ὦ
Opt.	ἀλασσόμην	ἀλλαξοίμην	ἀλλαξάμην	ἡλλαγμένος εἶην
Imv.	ἀλλάσσου		ἄλλαξαι	ἡλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἡλλάχθαι
Par.	ἀλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἡλλαγμένος
		2d Future Pass.	2d Aorist Pass.	
Ind.		ἀλλαγήσομαι	ἡλλάγην	
Sub.	Verbal. ἀλλακτός ἀλλακτίος		ἀλλαγῶ	
Opt.		ἀλλαγσοίμην	ἀλλαγῆην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγσόμενος	ἀλλαγῆς	

a. Less common are 1st aor. P. ἡλλάχην, etc., 1st fut. P. ἀλλαχθήσομαι.

## 347.

*πείθω (πιθ-) persuade, Mid. obey.*

Pr. Impf. A.	Future A.	Aorist A.	1st Perf. Plup. A.	2d Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα <i>trust</i>
πείθων		ἔπεισα	ἔπεικην	ἔπεποιθην
πείθωμι	πείσοιμι	πείσωμι	πεπείκωμι	πεποίθωμι
πείθει		πείσων		
πείθειν	πείσειν	πείσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσῃς	πεπαικώς	πεποιθώς
Pr. Impf. M. P.	Future M.	Middle.	Perf. Plup. M. P.	
πείθομαι	πείσομαι	(wanting)	πέπεισμαι	
ἐπειθόμεν			ἐπεπεισμένην	
πείθωμαι	πείσοιμην		πεπεισμένος ὦ	
πείθοιμην			πεπεισμένος εἴην	
πείθου			πέπεισο	
πείθεσθαι	πείσεσθαι		πεπεισθαι	
πειθόμενος	πεισόμενος		πεπεισμένος	
Verbals. πειστός πειστής	Future P.	Aorist P.		
	πεισθήσομαι	ἐπεισθην		
		πεισθῶ		
	πεισθήσοιμην	πεισθίην		
		πεισθήη		
	πεισθήσεσθαι	πεισθήναι		
	πεισθησόμενος	πεισθίς		

a. Poetic are 2d aor. A. ἔπιθον, etc., 2d aor. M. ἐπιθόμεν, etc.

## 348.

*κομίζω (κομιδ-) bring.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
κομίζω	κομίσω (425)		κεκόμικα
ἐκόμζον		ἐκόμισα	ἐκκομίσκη
κομίζω		κομίσω	κεκομίσκω
κομίζοιμι	κομοίην, -οίμι	κομίσαιμι	κεκομίσκοιμι
κόμιζε		κόμισον	
κομίζεν	κομείν	κομίσαι	κεκομικέναι
κομίζων	κομίζων	κομίσῃς	κεκομικώς
M. P.	Middle.	Middle.	M. P.
κομίζομαι	κομοῦμαι		κεκόμισμαι
ἐκομίζοιμην		ἐκομισάμην	ἐκεκομίστην
κομίζωμαι	κομοίμην	κομίσωμαι	κεκομισμένος ὦ
κομίζοιμην		κομισάμην	κεκομισμένος εἴην
κομίσου		κόμισαι	κεκόμισο
κομίσεσθαι	κομείσθαι	κομίσασθαι	κεκομίσθαι
κομίζόμενος	κομοῦμενος	κομισάμενος	κεκομισμένος
Verbals. κομιστός κομιστής	Passive.	Passive.	
	κομσθήσομαι	ἐκομσθην	
		κομσθῶ	
	κομσθήσοιμην	κομσθίην	
		κομσθήη	
	κομσθήσεσθαι	κομσθήναι	
	κομσθησόμενος	κομσθίς	

349.

τίθημι (θε-) put.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	τίθην ἐτίθην	θήσω	έθηκα θή	τέθεικα ἐτέθεικα
Sub.	τιθῶ		θή	τεθείκα
Opt.	τιθέην	θήσοιμι	θέην	τεθείκοιμι
Imv.	τίθει		θές	
Inf.	τιθέναι	θήσειν	θεῖναι	τεθεικέναι
Par.	τιθείς	θήσων	θείς	τεθεικώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	τίθεμαι ἐτιθέμεν	θήσομαι	έθεμην θῶμαι	τέθειμαι ἐτέθειμην
Sub.	τιθῶμαι		θῶμαι	τεθειμένος ᾧ
Opt.	τιθέμην	θησοίμην	θέμην	τεθειμένος εἴην
Imv.	τιθεσο		θεῖ	τεθεισο
Inf.	τιθεσθαι	θήσεσθαι	θεῖσθαι	τεθεισθαι
Par.	τιθέμενος	θησόμενος	θειμένος	τεθειμένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		τεθήσομαι	ἐτέθην	
Sub.			τεθῶ	
Opt.		τεθησοίμην	τεθείην	
Imv.			τέθητι	
Inf.	Verbal. θετός θετός	τεθήσεσθαι	τεθήναι	
Par.		τεθησόμενος	τεθείς	

350.

δίδωμι (δο-) give.

	Pr. Impf. Act.	Future Active.	Aorist Active.	1st Perf. Plup. Act.
Ind.	δίδωμι ἰδίδουν	δώσω	έδωκα δώ	δέδωκα ἰδέδωκα
Sub.	διδῶ		δώ	δεδώκα
Opt.	διδόην	δώσοιμι	δοίην	δεδώκοιμι
Imv.	δίδου		δός	
Inf.	διδόναι	δώσειν	δοῦναι	δεδωκέναι
Par.	διδούς	δώσων	δούς	δεδωκώς
	Pr. Impf. M. P.	Future Mid.	2d Aorist Mid.	Perf. Plup. M. P.
Ind.	δίδομαι ἰδιδόμην	δώσομαι	έδομην δώμαι	δέδομαι ἰδέδομην
Sub.	διδῶμαι		δώμαι	δεδομένος ᾧ
Opt.	διδόμην	δωσοίμην	δοίμην	δεδομένος εἴην
Imv.	διδοσο		δοῖ	δέδοσο
Inf.	διδόσθαι	δώσεσθαι	δόσθαι	δεδόσθαι
Par.	διδόμενος	δωσόμενος	δόμενος	δεδομένος
		1st Fut. Pass.	1st Aor. Pass.	
Ind.		δοθήσομαι	έδόθην	
Sub.			δοθῶ	
Opt.		δοθησοίμην	δοθείην	
Imv.	Verbal. δοτός δοτός	δοθήσεσθαι	δοθήναι	
Inf.		δοθήσεσθαι	δοθήναι	
Par.		δοθησόμενος	δοθείς	

351. ἵστημι (στα-) *set up* (in perf. and 2d aor. *stand*).

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	2d Aor. Act.	Perf. Plup. Act.
ἵστημι	στήσω			ἕστηκα
ἵστην		ἕστησα	ἕστην	ἕστηκη
ἵστω		στήσω	στώ	ἕστηκα, ἕστω
ἵσταίνην	στήσοιμι	στήσομαι	σταίην	ἕστηκοιμι, ἕσταίην
ἵστη		στήσον	στήθι	ἕσταθι
ἵσταναι	στήσειν	στήσαι	στήναι	ἕστηκέναι, ἕσταναι
ἵστας	στήσων	στήσας	στας	ἕστηκώς, ἕστώς
Pr. Impf. M. P.	Fut. Mid.	1st Aor. Mid.		Fut. Perf. A.
ἵσταμαι	στήσομαι			ἕστήξω
ἵσάμην		ἕστησάμην		
ἵσώμαι		στήσωμαι		
ἵσταίμην	στησοίμην	στησαίμην		ἕστήξοιμι
ἵστασο		στήσαι		
ἵστασθαι	στήσεσθαι	στήσασθαι		ἕστήξεν
ἵστάμενος	στησόμενος	στησάμενος		ἕστήξων
	1st Future P.	1st Aorist P.		
	σταθήσομαι	ἕστάθην		
		σταθῶ		
	σταθισοίμην	σταθείην		
		στάθῃτι		
	σταθήσεσθαι	σταθήναι		
	σταθισόμενος	σταθείς		

Verbals.  
στατός  
στατός

352. δεικνύμι (δεικ-) *show*.

Pr. Impf. A.	Fut. Active.	1st Aor. Act.	1st Perf. Plup. A.
δεικνύμι	δείξω		δέδειχα
ἰδεικνύν		ἔδειξα	ἔδειχῃ
δεικνύω		δείξω	δέδειχα
δεικνύοιμι	δείξοιμι	δείξαιμι	δέδειχοιμι
δεικνύ		δείξον	
δεικνύναι	δείξειν	δείξαι	δέδεικέναι
δεικνύς	δείξων	δείξας	δέδεικώς
Pr. Impf. M. P.	Future Middle.	1st Aor. Mid.	Perf. Plup. M.
δεικνύμαι	δείξομαι		δέδειγμαι
ἰδεικνύμην		ἔδειξάμην	ἔδειγμην
δεικνύωμαι		δείξωμαι	δέδειγμένος ὦ
δεικνύοίμην	δείξοίμην	δείξαίμην	δέδειγμένος εἴην
δεικνύσο		δείξαι	δέδειξο
δεικνύσθαι	δείξεσθαι	δείξασθαι	δέδειχθαι
δεικνύμενος	δείξόμενος	δείξάμενος	δέδειγμένος
	Future Pass.	1st Aorist Pass.	
	δείχθήσομαι	ἔδειχθην	
		δείχθῶ	
	δείχθοίμην	δείχθείην	
		δείχθῃτι	
	δείχθήσεσθαι	δείχθῆναι	
	δείχθισόμενος	δείχθείς	

Verbals.  
δεικτός  
δεικτός

## FORMATIVE ELEMENTS OF THE VERB.

353. The additions by which the different forms of a verb are made from the theme, are :

1. The *augment*,                      3. The *tense and mode suffixes*,
2. The *reduplication*,            4. The *endings*.

a. Of these, the suffixes and the reduplication *form* the stems; the endings and the augment *inflect* them.

*Augment.*

354. The augment is the sign of *past time*. It belongs, therefore, to the past tenses of the indicative—the *imperfect*, *aorist*, and *pluperfect*. It has two forms :

1. *Syllabic* augment, made by prefixing *ε*.
2. *Temporal* augment, made by lengthening an initial vowel.

355. The *syllabic* augment belongs to verbs beginning with a *consonant*: λύω *loose*, impf. ἐ-λύον; στέλλω *send*, impf. ἐ-τελλων.

a. *ρ* is *doubled* after the syllabic augment (see 49): ρίπτω *throw*, impf. ἐ-ρρίπτον.

b. Three verbs sometimes have *η*- as augment, especially in the later Attic: μέλλω *intend*, βούλομαι *wish*, δύναμαι *am able*. Thus impf. ἡ-μελλον, ἡ-βουλόμην, ἡ-δυνάμην.

356. The *temporal* augment belongs to verbs beginning with a *vowel*: ἤλαυνον from ἐλαύνω *drive*, ὤρμων from ὀρμάω *move*, ἱκέτευν from ἱκετεύω *supplicate*, ἔβριζον from ἐβρίζω *insult*.—The vowel *α*- becomes *η*-: ἤγον from ἄγω *lead*.

a. The long vowels remain unchanged; only *ā*- becomes *η*-: ἦθλον from ἀθλέω *contend*. But *ā*ω *hear* makes *ἶον*.

354 D. In Hm., the augment, both syllabic and temporal, is often *omitted*. λβε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue.

355 D. a. In Hm., initial *λ* is sometimes doubled after the augment (47 D). ἐ-λλίσσετο (λίσσομαι *pray*). Similarly, *μ* is doubled in ἐ-μμάθε *learned*, *ν* in ἐ-ννεον *were swimming*, *σ* in the verbs σεύω *drive* and σεῖω *shake*, and *δ* in the root *δει*-: ἐ-σσευα *drove*, ἐ-δδεις *feared*.

b. The other dialects have *only ε*- as augment in μέλλω, etc.; so also, in general, the Attic tragedy.

356 D. In Hd., the temporal augment is often omitted; the syllabic augment, only in the pluperfect.—In the Doric, *α*- by the temporal augment becomes *ᾶ*-: ᾶγον.



357. Diphthongs lengthen their *first* vowel: ᾗσθάνομην from αἰσθάνομαι *perceive*, ᾗκαζον from εἰκάω *guess*, ᾤκτιρον from οἰκτίρω *pity*, ᾡξον from αὔω *increase*, ᾡρισκον from εὑρίσκω *find*.

a. But *ou-* remains unchanged. And in the later Attic, *ει-*, *ευ-* and sometimes *οι-* remain: εὔρον for ἡύρον *found*.

b. If a verb has the *rough breathing*, it is always retained in the augmented form.

358. *Augment of the Pluperfect.*—The augment of the pluperfect is applied to the *reduplicated* theme: ἐ-λελύ-κη. But when the reduplication consists of *ε-* (365) or *ει-* (366), the augment is omitted: perf. ἔσταλκα, plupf. ἔστάλκη (not ἥσταλκη) from στέλλω *send*.

a. But ἔστηκα *stand* makes both εἰσθήκη (older Attic) and ἔσθήκη.—ἔοικα *am like* (492) takes the augment on the second syllable, ἐφίκη.

b. The 'Attic reduplication' (368) takes, as a rule, the augment in the pluperfect: ἀπ-ωλώλη, perf. ἀπ-όλωλα *am lost*; ἠκηκόη, perf. ἀκήκοα *have heard*. But perf. ἐηλύθα (ἔρχομαι *come*) has plupf. always ἐηλύθη.

c. The omission of the pluperfect-augment in other cases than the above is not strictly Attic, yet forms like ἀπ-ολώλη, ἀπο-πεφύγη are still read in some editions.

359. *Syllabic Augment before Vowel-Initial.*—A few verbs beginning with a vowel take the syllabic augment. This with *ε-* is contracted to *ει-*: εἶχον for *ε-εχον*. Here belong

ἀγνῶμι *break*, ἔαα aor.

ἀλίσκομαι *am taken*, ἐἴλων aor.,

but impf. ἡλίσκομην.

ἀνδάνω *please*, ἔαδον aor.

ἀνοίγω *open*, ἀνέωγον.

ὁράω *see*, ἐώραν.

οὔρέω *make water*, εὔρουν.

ὠθέω *push*, ἔωθουν.

ὠνέομαι *buy*, ἔωνοῦμην.

εἰώ *permit*, εἶων.

εἰθίζω *accustom*, εἶθιζον.

εἰσσω *turn*, εἰλισσον.

ἐλκω *draw*, εἰλκον.

ἐπομαι *follow*, εἰπόμην.

ἐργάζομαι *work*, εἰργάζομην.

ἐρπω or ἐρπύζω *creep*, εἶρπον.

ἐστιάω *entertain*, εἰστίων.

ἐχω *have*, ἔχω, εἶχον.

a. Here belong, further, the aorists εἶλον (αἰρέω *take*, 539, 1), εἶσα *I set* (517 D, 7), and εἶτον etc., 2d aorist of ἔημι (476). Cf. also the plupf. εἰσθήκη, 558 a.

b. Of these, ὁράω *see* and ἀν-οίγω *open*, in addition to the syllabic augment, lengthen *ο* of the theme.

358 D. b. In Hd., the 'Attic reduplication' is never augmented: he has even ἀκήκοε etc.

359 D. Hm. has ἐάλην from εἶλω *press*, εἶρσα from ἐρύω *draw*, ἐφνοχέει from οἰνοχόω *pour out wine*, ἡνδανον and ἐνδανον from ἀνδάνω *please*. In Hd., ἀγνῶμι, ἐλκω, ἐπομαι, ἐχω are augmented as in Att.; ἀνδάνω has impf.

c. These verbs began originally with a consonant, *F* or *σ*; so ἄγνῳμι, originally *F*άγνῳμι, aorist ἔ*F*αξα, ἔαξα; ἔρω, originally σ*ε*ρω, impf. ε*ε*σπερον, ε*ε*ρπον, ε*ε*ρπον.

d. Irregularly, ἑορτάζω *keep festival* has the augment on the *second* vowel: ἑώρταζον instead of ἡορταζον, cf. 36.

### AUGMENT OF COMPOUND VERBS.

360. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition: εἰσ-φέρω *bring in*, εἰσ-έφερον; προσ-άγω *lead to*, προσ-ἤγον.

a. Prepositions ending in a vowel lose that vowel before ε-: ἀπο-φέρω *bear away*, ἀπ-έφερον. But περί and πρό retain the final vowel: πρό is often contracted with ε: προ-βαίνω *advance*, προύβαινον for προ-έβαινον.

b. The prepositions ἐξ, ἐν, σύν have their proper form before ε-: ἐκτείνω *extend*, ἐξ-έτεινον; ἐμβάλλω *invade*, ἐν-έβαλλον; συλλέγω *collect*, συν-έλεξα.

361. In some cases the preposition has so far lost its separate force that the augment is placed before it: καθεύδω *sleep*, ἐκάθευδον (yet also καθήυδον); καθίζω *sit*, ἐκάθισον. So some forms of ἀφίημι (476 a), κάθημαι (484, 2), ἀμφιέννυμι (526, 1).

a. Some verbs have *two* augments, one before and one after the preposition: ἀνέχομαι *endure*, ἡνεχόμην; ἀνορθόω *set right*, ἡνώρθουν; ἐνοχλέω *annoy*, ἡνώχλουν.

362. Denominative verbs (308) derived from nouns already compounded are not properly compound verbs. Such take the augment at the beginning: οἰκοδομέω *build* (from οἰκο-δόμος *house-builder*), ᾠκοδόμουν.

a. This rule sometimes holds good when such verbs begin with a preposition: thus ἐναντιόομαι *oppose* (from ἐναντίος *opposite*, not from ἐν and ἀντιόομαι), ἡναντιούμεν; μετεωρίζω *raise aloft* (from μετέωρος *aloft*), ἐμετεωρίζον. But more commonly the augment comes *after* the preposition: ἐκκλησιάζω *hold an assembly* (ἐκκλησιᾶ), ἐξεκκλησιάζον; ὑποπτεύω *suspect* (ὑπόπτος *suspected*), ὑπόπτευνον.—The verb παραινέω *behave as drunken* (πάροις) takes two augments: ἐπαραινέον.

b. The verb διαιτῶ *arbitrate* (from διαίτα *arbitration*) is augmented as if it were a compound of διὰ; διήτησα: and in compounds it takes two augments; κατ-εδιήτησα.

c. Verbs beginning with εὖ *well* and δυσ- *ill* have the augment after the adverb when the second part of the compound begins with a short vowel: δυσἀρεστέω *am displeased* (δυσἀρεστος), δυσᾠρέστουν; εὐεργετέω *benefit* (εὐεργέτης), εὐηργέτουν, also εὐεργέτουν. But δυστυχέω *am unlucky* (δυστυχής), ἐδυστύχουν.

ἐάνδανον, 2d aor. ἔαδον: the rest usually (perhaps always) reject ε, and take either the temporal augment (so ἀλίσκομαι, ὀράω), or none at all (so ἀνολέω, ἔδω, ἐργάζομαι, ὠθέω, ὠνέομαι).

*Reduplication.*

363. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, through all the modes. It consists properly in a repetition of the initial sound.

364. Verbs beginning with a *consonant* repeat that consonant with  $\epsilon$ : λύω, perf. λέ-λυκα. A rough mute becomes smooth in the reduplication (73 a); θύω *sacrifice*, τεέ-θυκα.

365. In verbs beginning with a *double consonant*, *two consonants*, or  $\rho$ -, the reduplication omits the consonant and consists of  $\epsilon$ - only.  $\rho$  is doubled (49).

Thus ψεύδομαι *lie*, perf. ἔ-ψευσμαι (not πε-ψευσμαι); στέλλω *send*, ἔ-σταλκα; ῥίπτω *throw*, ἔ-ῥριψα.

a. But before a *mute* and a *liquid* the reduplication has generally its full form: γράφω *write*, γέ-γραφα. Still γν- takes  $\epsilon$ - only: γινώσκω (γνο-) *know*, ἔ-γνωκα. And rarely βλ-, γλ- do the same.

b. The perfects κέ-κτημαι *possess*, μέ-μνημαι *remember*, from roots κτα- and μνα-, are against the rule. So πέ-πτωκα *am fallen*, πέ-πταμαι *am spread* (presents πέπτω and πετώνυμι).

366. The reduplication has the form  $\epsilon\iota$ - in:

εἰ-ληφα from λαμβάνω(λαβ-) <i>take</i> .	εἰ-μαρται <i>it is fated</i> (μερ-, 518, 26).
εἰ-ληχα from λαγχάνω(λαχ-) <i>get by lot</i> .	εἰ-λοχα from λέγω <i>gather</i> .
εἰ-ρηκα <i>have said</i> (ρε-, 539, 8).	δι-εἰ-λεγμαι from δια-λέγομαι <i>converse</i> .

But λέγω *speak* has λέ-λεγμαι.

367. Verbs beginning with a *vowel* lengthen that vowel. Thus the reduplication in these verbs has the same form as the *temporal augment*: ἐλπίζω *hope*, ἤλπικα; ὀρμάω *move*, ὤρμηκα; ἀπορέω *am at a loss*, ἠπόρηκα; αἰρέω *take*, ἤρηκα.

363 D. The reduplication is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, pf. 3d pl. of δέχομαι *receive*); εἶμαι, ἔσται (orig. *ἴεσμαι*, *ἴεσται*, from ἔννυμι *clothe*); ἔρχαται, ἔρχατο or ἔερχατο (from ἔργω or ἔεργω *shew*); ἄνωγα *order*. Cf. pf. οἶδα *know* in all dialects. The long  $\alpha$  remains unchanged in the defective perfect participles, ἀδικῶς *sated* (aor. opt. ἀδήσει *might be sated*), and ἀρημένος *distressed*.

In Hd., an initial vowel in some words remains short in the perfect.

365 D. Hm. has βερνυωμένος *soiled* (for ἐβρυνωμένος); but, on the other hand, ἔμμορε (for με-μορε) from μείρομαι *receive part*, ἔσσυμαι (for σε-σσυμαι) from σέω *drive*, like the verbs with initial  $\rho$ . In δει-δοικα and δει-δια *fear* (490 D 5), δει-δεγμαι *greet* (528 D 3), the reduplication is irregularly lengthened.

b. The Ionic has ἔ-κτημαι regularly formed.

368. '*Attic Reduplication.*'—Some verbs, beginning with α-, ε-, ο-, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called '*Attic reduplication.*'

Thus ἀλείφω (αλειφ-) *anoint*, ἀλ-ήλιφα, ἀλ-ήλιμμαι; ἀκούω *hear*, ἀκ-ήκοα (but perf. mid. ἤκουσμαι); ὀρύσσω (ορυχ-) *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ἐλαύνω (ελα-) *drive*, ἐλ-ήλακα, ἐλ-ήλαμαι; ἐλέγχω *convict*, ἐλ-ήλεγμαι, etc. Irregularly, ἐγείρω (εγερ-) *wake* has ἐγρ-ήγορα, but the perf. mid. is regular: ἐγ-ήγερμαι.

369. *E as reduplication before a vowel-initial.*—The verbs mentioned in 359 have ε- for the reduplication also, and this with initial ε- is contracted to ει-: ἄγνυμι *break* (orig. *ἑάγνυμι*, perf. *ἑῖῑαγα*), ἔθιζω *accustom*, εἶθικα (from ε-εθικα).—ὁράω *see* makes ἐώρακα; ἀν-οίγω *open*, ἀν-έωγα or ἀν-έφχα.—The root εικ- makes perf. ἕ-οικα *am like*, *appear*, plup. ἐ-ώκη. Similarly the root εθ- or ηθ- makes εἰ-ωθα *am accustomed*.

370. In *compound verbs*, and verbs derived from compounds, the reduplication has the same place as the augment. See 360-362.

371. *REDUPLICATION IN THE PRESENT.*—A different kind of reduplication is that which appears in the *present system* of about twenty verbs. The initial consonant is repeated with ι: γι-γνώσκω (γνο-) *know*; τι-θῆμι (θε-) *put*. In πῖμ-πλημι *fill* and πῖμ-πρημι *burn* this reduplication is strengthened by μ.

a. For reduplication in the *second aorist*, see 436.

### *Tense and Mode Suffixes.*

372. The tense-suffixes, which are added to the theme to form the tense-stems, are the following:

For the Present System, -ο|ε-, -το|ε-, -ις|ε-, -νς|ε-, -αν|ε-, -νε|ε-, -να-, -νν-, -σκ|ε, or none.

368 D. In Hm., more verbs receive the Attic redupl., and sometimes without lengthening the vowel after it: ἀλ-άλημαι *wander* from ἀλά-ομαι, ἀλ-αλύκτῃμαι *am distressed* (cf. Hd. ἀλυκτίζω *am distressed*), ἐρ-ῆρα *am fitted* from ἀραρίσκω (αρ-), ἐρ-έριπτο from ἐρείπω (εριπ-) *overthrow*, ὀδ-ώδυσται *is wroth* (ὀδυσ-), ὀρ-ωρα *am roused* from ὀρνύμι (ορ-) etc.—also the defective perfects, ἀν-ήνοθε *issues* (or *issued*), ἐπ-εν-ήνοθε *is* (or *was*) *close upon*. For ἀκ-αχ-μένος *sharpened*, see 53 D a.—Hd. has irregularly ἀραίρηκα from αἰρέ-ω *take*.

369 D. For εἰ-ωθα, Hm. has also ἕ-ωθα (Hd. only ἕωθα): the orig. root was perhaps σφηθ-, pf. ε-σφηθ-α (28 a).—Further, Hm. has ἕλπ-ω (Felπ-) *cause to hope*, pf. ἔολπα *hope*, plup. ἐώλπεα; and ἔρδω (Fεργ-, Eng. *work*) *do*, pf. ἔοργα, plup. ἔωργεα; also ἐ-ερμένος from εἶρω *join*.

372 D. For epic first aorist forms with suffix -σ|ε- see 428 D b.—For σ

Future system, -σ<sup>ο</sup>|ε-.

First aorist system, -σα-.

Second aorist system, -σ<sup>ο</sup>|ε-, or none.

First perfect system, -κα- (plupf. -κη- or -κει-).

Second perfect system, -α- (plupf. -η- or -ει-).

Perfect middle system, none (future perfect -σ<sup>ο</sup>|ε-).

First passive system, -θε- (future passive -θησ<sup>ο</sup>|ε-).

Second passive system, -ε- (future passive -ησ<sup>ο</sup>|ε-).

a. In these suffixes the *variable vowel* (ο|ε) appears as ο before μ or ν, and in the optative; otherwise as ε: λῶο-μεν, λῶο-ι-μι, λῶε-τε.

373. The Subjunctive puts the *long variable vowel* ω|η- in the place of the final vowel of the tense-suffix. But in the aorist passive ω|η- is *added* to the tense-stem. So too in the present and second aorist, when there is no tense-suffix (μi-forms).

374. The Optative adds the mode-suffix -ι- or -ιη- to the tense-stem: λῶο-ι-μι, δο-ιη-ν.

a. The form -ιη- is used only before active endings. It is always employed in the *singular* of tenses which have the μi-inflection (385); δο-ιη-ν, λυθε-ιη-ν. In the dual and plural of these tenses, it sometimes occurs, but these forms belong to the later Attic and the common dialect; λυθείητε, δόισαν. It is also regularly used in the singular of contract forms: τῖμοσ-ιη-ν, contr. τῖμῶν.

b. Before -ν in the 3d plur. active, -ιε- is always used: λῶο-ιε-ν.—For -ια- as mode-suffix in the first aorist, see 434.

### Endings.

375. There are two series of endings, one for the *active* voice, the other for the *middle*. The *passive aorist* has the endings of the active; the *passive future*, those of the middle.

a. The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

doubled in the future and first aorist see 420 D, 428 D a.—For 'Doric' future with suffix -σε<sup>ο</sup>|ε- see 426.

The suffix of the pluperfect was originally -καα-, -εα-, which appears in some of the Ionic forms: see 458 D.

373 D. Hm. often has -ο|ε- instead of ω|η- in the subjunctive; in the active before the endings -τον, -μεν, -τε, and in middle forms. This formation occurs chiefly in the first aorist, the second aorist of the μi-form, and the second aorist passive. See these tenses severally, 433 D b, 444 D, 473 D a. In other tenses this formation is less frequent. It is seldom found in the present indicative of verbs in -ω.

374 D. a. Hm. almost never has -ιη- in the dual and plural. For contract optatives in Hm. and Hd. see 410 D a.

## 376. INDICATIVE, SUBJUNCTIVE, AND OPTATIVE.

	ACTIVE.		MIDDLE.	
	<i>Principal tenses.</i>	<i>Past tenses.</i>	<i>Principal tenses.</i>	<i>Past tenses.</i>
S. 1	-μι	-ν	-μαι	-μην
2	-ς [-σι]	-ς	-σαι	-σο
3	-σι [-τι]	—	-ται	-το
D. 2	-τον	-τον	-σθον	-σθον
3	-τον	-την	-σθον	-σθην
P. 1	-μεν [-μες]	-μεν [-μες]	-μεθα	-μεθα
2	-τε	-τε	-σθε	-σθε
3	-νσι [-ντι]	-ν, -σαν	-νται	-ντο

a. The endings in brackets are earlier forms, not used in Attic Greek, but found in other dialects. For change of -τι, -ντι, to -σι, -νσι, see 69.

377. The ending -σθα for -ς (second person singular) is found in a few μι-forms: *ἔφη-σθα* *thou saidst*. And in presents of the μι-form the ending -ᾱσι is used for -νσι: see 385, 7.

378. The ending of the first person plural is also used for the *first person dual*.—A special ending -μεθον, for the middle first person dual, occurs only in Hom. Ψ 485, Soph. El. 950 and Phil. 1079, beside two instances cited by Athenaeus.

a. -την is sometimes used for -τον in the second person dual of the past tenses: *εἰχέτην* *you had*.

379. The Subjunctive has the endings of the *principal* tenses; the Optative those of the *past* tenses.

a. But the 1st sing. optative active takes -μι: *λῶι-μι*; unless -ιη- is the mode-suffix. The 3d plural has -ν after -ιε-, -σαν after -ιη-.

b. Optatives in -οιν for -οιμι occur very rarely: *τρέφουσιν* Eur. frag. 895 Nauck, *ἀμάρτουν* Cratin. Drapetides frag. 6 Meineke.

378 D. a. The Dor. retains the earlier forms -τι for -σι, -ντι for -νσι, -μες for -μεν. It has -τάν for -την, -μᾶν for -μην, -σθᾶν for -σθην. Thus *τίθητι*, *λῶσonti*, *λῶσωντι*, *λελύκωντι*, *λύσομες*, *ἐλύδμᾶν*, *ἐλελύσθᾶν*, for *τίθησι*, *λῶουσι*, *λῶωσι*, *λελύκασι*, *λύσομεν*, *ἐλύδμεν*, *ἐλελύσθην*.

b. Hm. sometimes has -τον for -την and -σθον for -σθην in the third person dual of the historical tenses.

c. The poets have often -μεσθα for -μεθα: *γίγνόμεσθα*.

d. The Ionic has also the endings -αται, -ατο, for -νται -ντο in the *perfect* and *pluperfect* middle: see 464 a. Hd. sometimes has these in the present and imperfect of μι-forms: see 415 D c.

e. In the optative, Hm. and Hd. always have -ατο for -ντο: *γίγνοι-ατο* for *γίγνοι-ντο*; though in the subjunctive they always have -νται: *γίγνω-νται*.

377 D. In Hm. -σθα is more frequent; *τίθησθα*, *διδόισθα*. He has it even in the subjunctive; *ἐθέλησθα* for *ἐθέλῃς* (*ἐθέλω wish*); rarely in the optative; *κλῆναισθα* for *κλῆναις* (*κλῆλω wish*).

## 380. IMPERATIVE.

ACTIVE.				MIDDLE.			
S. 2. -θι	D. 2. -τον	P. 2. -τε		S. 2. -σο	D. 2. -σθον	P. 2. -σθε	
3. -τω	3. -των	3. -ντων		3. -σθω	3. -σθων	3. -σθων	
		or -τωσαν				or -σθωσαν	

a. The endings -τωσαν and -σθωσαν, if Attic at all, belong only to the later Attic.

## 381. INFINITIVE.—The infinitive-endings are

*Active*, -εν (contracted with preceding ε to -ειν), or -ναι.

*Middle*, -σθαι.

382. PARTICIPLE.—The participle forms its stem by a special suffix added to the tense-stem. This is

for the *Active*, -ντ- (but for the perfect active -στ-),

for the *Middle*, -μενο-.

For the declension of the participles and the formation of the feminine, see 241-244.

## USE OF THE ENDINGS.

## 383. A. The Common Form of Inflection.

This belongs (1) to the present and imperfect and the second aorist active and middle, when the stem ends in a variable vowel; (2) to the future of all voices, the first aorist active and middle, the perfect active.

1. The endings -μ and -σι are omitted: λύω, λελυκε.

a. Except -μ in the optative (379 a): λύοι-μ.

2. The imperative ending -θι is omitted: λύε.

3. The 3d plural of the past tenses has -ν: ἔλθο-ν.

4. The middle endings -σαι and -σο drop σ (71) and are contracted: λῄει for λῡε-(σ)αι, λῄῃ for λῡῃ-(σ)αι, ἐλθῶν for ἐλῡε-(σ)ο, ἐλθῶν for ἐλῡσα-(σ)ο. But in the optative there is no contraction: λύοιο for λῡοι-(σ)ο.

380 D. a. The endings -τωσαν and -σθωσαν do not occur in Hm.

381 D. For -εν or -ναι, Hm. often has -μεναι or -μεν (also Dor.), with the accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν to send. Hm. never uses -μεν after a long syllable or -ναι after a short one: hence στήμεναι or στήναι, never στήμεν, δαμήμεναι or δαμήναι aor. pass. to be subdued, never δαμήμεν, ἐσδάμεναι or ἐσδάμεν, never ἐσδάναι. Yet we have ἵεναι as well as ἵμεναι, ἵμεν to go.

383 D. 1. Hm. often retains -μ, -σι in the subjunctive: ἐθέλωμι, ἐθέλῃσι (more correctly written ἐθέλῃσι) for ἐθέλω, ἐθέλῃ.

4. In Hm. and Hd. the vowels, after σ is dropped, usually remain uncontracted: λύσσαι, ἐλθεσθαι, etc. Hd. contracts -μαι to -ῃ and sometimes -εο to -ευ:

5. The infinitive active has *-εν* (381): *λάνειν*.

b. Except the first aorist and the perfect.

6. Active participles with stems in *-οντ-* make the nominative singular masculine in *-ων* (see 241): *λάνων*.

384. The 2d singular indicative middle has *-ει* in Attic, *-η* in all other dialects (except Ionic, see 383 D 4). The Common dialect had *-η* except in *βούλει, οἶει*, from *βούλομαι wish* and *οἶομαι think*.

### 385. B. The MI-form of Inflection.

This belongs (1) to the present and imperfect, and the second aorist active and middle, when the stem does not end in a variable vowel; (2) to the pluperfect active, the perfect and pluperfect middle and the aorist passive.

1. The endings *-μι* and *-σι* are retained in the indicative: *τίθη-μι, τίθη-σι*.

2. The imperative ending *-θι* is sometimes retained: *φα-θί, στῆ-θι*; sometimes not: *ἵστη*.

3. The 3d plural of the past tenses has *-σαν*: *ἐτίθε-σαν*.

4. The middle endings *-σαι* and *-σο* usually retain *σ*: *τίθε-σαι, λένυ-σο*.

a. Not, however, in the subjunctive or optative; and usually not in the second aorist.

5. The infinitive active has *-ναι*: *τιθέ-ναι, λυθῆ-ναι*.

6. Active participles with stems in *-οντ-* make the nominative sing. masc. in *-ούς* (241): *διδούς*.

7. The 3d plural present indicative active has generally the ending *-ᾶσι*.

### Accent of the Verb.

386. As a general rule, the accent stands as far as possible from the end of the form (*recessive* accent, 104 b); on the penult, when the ultima is long by nature; otherwise, on the antepenult: *λύσασθων, λύσασθε*.

Final *-αι* and *-οι* have the effect of *short* vowels on the accent (102): *λύνονται, λύσαι, λυθησόμενοι*. But not so in the optative: *λύσαι, λελύκοι*.

For *contract* forms, the accent is determined by the rules in 105.

2d sing. sub. *βούλη*, inv. *βούλεο* or *βούλευ wish*. Hm. contracts *-εαι* to *-ει* only in *ἔψει thou wilt see*.

5. For *-εν* Hm. has sometimes *-μεναι* or *-μεν* (381 D).

385 D. 3. Hm. often has *-ν* for *-σαν*, always with a short vowel preceding: *ἔβα-ν, ἔφα-ν* for *ἔβη-σαν, ἔφη-σαν*.

5. Hm. has also *-μεναι* and *-μεν* (381 D).

7. Hm. has *-ᾶσι* only in *ἵασι they go* and *ἔασι they are* (477, 478 D).

8. For *-αται, -ατο* in 3d plur. middle, see 376 D d.



## EXCEPTIONS.

387. In the *finite* modes there are only the following exceptions:

In the second aorist of the *common form* the imperative 2d sing. accents the end of the stem:

- a. uniformly in the *middle*: λιποῦ contracted from λιπέ-(σ)ο.
- b. in the following *active* forms: εἰπέ *say*, ἐλθέ *come*, εὗρέ *find*, ἰδέ *see*, λαβέ *take*; but not in their compounds: ἄπ-ειπε.

388. In optatives of the *μ*-inflection the accent can not go back of the mode-suffix -ι-: ἰσταί-τε, διδοί-το, λυθεί-εν.

389. The *infinitive* and *participle* present several exceptions:

- a. In the second aorist active and middle they accent the end of the stem: λιπέιν (for λιπέ-εν) λιπών, λιπέ-σθαι.
- b. In the perfect middle they accent the penult: λελύσθαι, τετιμῆσθαι, λελυμένος.
- c. The first aorist active infinitive accents the penult: τιμῆσαι.
- d. All infinitives in -ναι accent the penult: τιθέναι, λελυκέναι, λυθῆναι.
- e. All third-declension participles in -s, except that of the first aorist active, are oxytone: διδούς, λελυκώς, λυθείς, σταλείς.

390. In the first aorist, these three forms, which have the same letters, are often distinguished by the accent:

3d Sing. Opt. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
Inf. Act.	πλέξαι	παύσαι	τελέσαι	δηλώσαι
2d Sing. Imv. Mid.	πλέξαι	παύσαι	τελέσαι	δήλωσαι

391. For *compound verbs* there are the following restrictions.

a. The accent can only go back to the syllable next preceding the simple verb: ἐπί-σχες *hold on*, συνέκ-δος *give out together* (not ἐπισχες, σύνεκδος).

b. The accent can never go back beyond the augment or reduplication: ἀπ-ῆλθε *he went away*, ἀφ-ῖκται *he has arrived*, παρ-ῆν *he was there* (not ἀπηλθε, ἀφικται, πάρην). This is the case, even when the augment, falling upon a long vowel or diphthong, makes no change in it: ὑπ-εῖκε *he was yielding*, but ὑπ-εῖκε imperative, *yield*.

c. The middle imperative in -ου of the second aorist of the *μ*-form throws the accent back when compounded with a preposition of *two* syllables: ἀπὸ-δου *sell*, κατὰ-θου *put down*; but not when the preposition is of *one* syllable: ἐνθού *stow away*, προσού *abandon*.

389 D. a. In Hm., the infinitive of the 2d aor. mid. conforms in some words to the general rule: ἀγέρεσθαι (*ἀγείρω assemble*), ἔρεσθαι (*εἶρωμαι ask*), ἔχθασθαι (*ἐχθάνομαι am odious*), ἔγρεσθαι (*ἐγείρω arouse*).

b. In Hm., the perfects ἀλάλησθαι, ἀλαλήμενος (*ἀλᾶσμαι wander*), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος (*ἐχυνμαι am pained*), ἐσσύμενος (*σεύω drive*), conform to the general rule.

391 D. c. In uncontracted forms the accent always goes back: ἔ-θεο, σύν-θεο.

## FORMATION AND INFLECTION OF TENSE-SYSTEMS.

## PRESENT SYSTEM, OR

*Present and Imperfect.*

## FORMATION OF THE TENSE-STEM. CLASSES OF VERBS.

392. The present stem of each verb is formed from the theme in one of seven ways. With reference to this we distinguish seven *classes of verbs*.

a. All classes contain primitive verbs; denominative verbs are confined to classes 1, 4, 5 and 6.

393. FIRST CLASS (*Variable Vowel Class*).—The suffix  $-\sigma|_{\epsilon}$ - (variable vowel, 310) is added to the theme to form the present stem. The 1st sing. indic. act. changes this to  $-\omega$ :

λέγ-ω <i>speak</i>	present stem	λέγ- $\sigma _{\epsilon}$ -	theme	λέγ-
φιλέ-ω <i>love</i>	present stem	φιλε- $\sigma _{\epsilon}$ -	theme	φιλε-

a. In presents in  $-\omega$  the quantity of  $\upsilon$  wavers, but in Attic long  $\bar{\upsilon}$  prevails: thus always λῶω *loose*, δῶω *go under*, πτῶω *spit*, ὕω *rain*, and generally φῶω *make grow*, θῶω *sacrifice*; probably also ξῶω *scrape*, μῶω *shut the eyes*. So always ἀλῶω *am beside myself*, ἀρτῶω *prepare*, δακρῶω *weep*, ἰδρῶω *establish*, ισχῶω *am strong*, κωκῶω *lament*, μηνῶω *divulge*, and almost always κωλῶω *hinder*. On the other hand κλύω *hear* (poetic), and μεθύω *am drunk*.

b. In γίγνομαι *become* (for γι-γεν-ο-μαι) and ἵσχω *hold* (for σι-σεχ-ω) the present has the reduplication (371).

394. SECOND CLASS (*Strong-Vowel Class*).—The suffix  $-\sigma|_{\epsilon}$ - is added, and the theme-vowel  $\alpha, \epsilon, \upsilon$  takes the *strong* form  $\eta, \epsilon, \upsilon$  (32): τήκ-ω *melt* (present stem τηκ- $\sigma|_{\epsilon}$ -) theme τακ-; λείπ-ω *leave*, theme λιπ-; φεύγ-ω *flee*, theme φνγ-.

a. Roots ending in  $-\upsilon$  lose this vowel in the present (44): πλέω *sail* for πλεϋ-ω (πλυ-), χέω *pour* for χευ-ω (χυ-). So

θέω (θυ-) <i>run</i> .	πνέω (πνυ-) <i>blow, breathe</i> .
νέω (νυ-) <i>swim</i> .	ρέω (ρύ-) <i>flow</i> .

395. THIRD CLASS (*Tau-class*).—The suffix  $-\tau\sigma|_{\epsilon}$ - is added: τύπ-τω *strike* (present stem τυπ- $\tau\sigma|_{\epsilon}$ -) from theme τυπ-; βάπ-τω *dip*, theme βαφ-; καλύπ-τω *cover*, theme καλυβ-.

a. The theme (always a root) ends in a labial mute. Whether this is  $\pi$ ,  $\beta$ , or  $\phi$  cannot be ascertained from the present, but only from the second

393 D. a. Hm. has λύω (and λύω) δύω, φύω, θύω (and θύω) πτῶω, ξῶω, ὕω. Theocr. has πτῶω. And ἀλύω, ἀρτῶω, ἰδρῶω, κωκῶω occur in Hm., ισχῶω and μᾶνῶω in Pind.

aorist (if there be one) or some other word from the same root. Thus 2d aor. ἐ-τύπ-ην, ἐ-βάθ-ην, and the noun καλύβ-η *cover*.

396. FOURTH CLASS (*Iota-class*).—The suffix -ι<sup>ο</sup> is added; this always occasions sound-changes, as follows:

397. κ, χ, τ, θ, and sometimes γ, unite with ι to form σσ (later Attic ττ): see 67. Thus φυλάσσω *guard* (present stem φυλασσ<sup>ο</sup>ι-) for φυλακ-ιω, theme φυλακ-; ταρασσω *disturb* for ταραχ-ιω, theme ταραχ-; τάσσω *arrange* for ταγ-ιω, theme ταγ-.

a. The final consonant must be determined as above, 395 a. The future, according as it ends in -ξω or -σω, will show whether the consonant is a palatal or lingual.

b. In πέσσω (πεπ-) *cook*, the present comes from an older form of the theme, πεκ-.

398. δ, less often γ, unites with ι to form ζ (68): φράζω *tell* for φραδ-ιω; κράζω *cry* for κραγ-ιω.

a. Here also the future will show whether the stem ends in a lingual (δ) or a palatal (γ).

b. Themes in -γγ- drop γ nasal before ζ: κλάζω (κλαγγ-) *shriek*, πλάζω (πλαγγ-) *cause to wander*, σαλπίζω (σαλπιγγ-) *sound the trumpet*.

c. In νίζω (νιβ-) *wash* the present comes from an older form of the theme, νιγ-.

399. λ with ι produces λλ (66): βάλλω (for βαλ-ιω) *throw*.

a. Only δφέλω (for οφέλ-ιω) *am obliged* follows the analogy of 400, being distinguished thus from δφέλλω (also for οφέλ-ιω) *increase*.

400. ν and ρ with ι transpose it to the preceding syllable, where it unites with the vowel of the theme (65): φαίνω *show* for φαν-ιω; φθείρω *destroy* for φθερ-ιω. If the theme-vowel is ι or υ, it becomes long: κρίνω *distinguish* for κριν-ιω; σέρω *drag* for σερ-ιω.

401. Two verbs with themes in -αυ- drop the υ: καίω *burn* for καν-ιω (44) and κλαίω *weep* for κλαυ-ιω. The Attic prose, however, uses the forms κάω, κλάω (35).

398 D. Aeol. -σθω for -ζω, frequent in Theoc. (63 D): σῦρίσθω for σῦρίζω *pipe*. In Dor., most verbs in -ζω have themes in -γγ-: κομίζω *take care of*, aor. ἐκόμισα (for ε-κομιδ-σα), but Dor. ἐκόμιξα (for ε-κομυγ-σα). In Hm., too, these verbs have -γγ- much oftener than in Att.: so in ἄλαπάζω *lay waste*, δαίζω *divide*, ἐναρίζω *slay, strip*, μερμηρίζω *debate in mind*, πολεμίζω *war*, στυφέλιζω *push*, etc.

399 D. a. Hm. has εἶλω (ελ-) *press* (not ελλω). But instead of δφέλω he commonly uses the form δφέλλω.

401 D. In Hm., some other vowel-themes annex -ιω: δαίω (δαν-) *burn*, δαίμαι (δα-) *divide*, ναίω (να-) *inhabit*, μαίμαι (μα-) *reach after*, etc.

402. FIFTH CLASS (*Nasal Class*).—A suffix containing *ν* is added.

a.  $-\nu^o|_{\epsilon}$ : τέμ-νω *cut* (present stem τεμ- $\nu^o|_{\epsilon}$ ), theme τεμ-.

b.  $-\alpha\nu^o|_{\epsilon}$ : ἀμαρτ-άνω *err*, theme ἀμαρτ-.

c.  $-\alpha\nu^o|_{\epsilon}$  with an inserted nasal: μαθη-άνω *learn*, theme μαθη-; λαμβ-άνω *take*, theme λαβ-; λαγχ-άνω *get by lot*, theme λαχ-.

REM.  $-\alpha\nu^o|_{\epsilon}$  is used alone, if the theme-vowel is long by nature or position: if otherwise, a nasal is inserted in the theme (*ν, μ, γ*, according as it precedes a lingual, labial, or palatal mute).

d.  $-\nu\epsilon^o|_{\epsilon}$ : ικ-νέο-μαι *come*, theme ικ-.

e.  $-\nu\nu$ - (after a vowel  $-\nu\nu-$ ): δείκ-νῦ-μι *show*, theme δεικ-; σβέ-ννῦμι *quench*, theme σβε-.

f.  $-\nu\acute{\alpha}$ -: πέρ-νῃ-μι *sell* (present stem περ-να-), theme περ-.

403. SIXTH CLASS (*Inceptive Class*).—The suffix  $-\sigma\kappa^o|_{\epsilon}$  (or  $-\iota\sigma\kappa^o|_{\epsilon}$ ) is added: ἀρέ-σκω *please*, εὖρ-ίσκω *find*. The vowel before  $-\sigma\kappa\omega$  is usually made long.

a. This class is called *inceptive*, because some verbs which belong to it have the sense of beginning or becoming: γηράσκω *grow old*.

b. Several presents have the reduplication: γι-γνώ-σκω (*γνο-*) *know*.

c. A mute before  $-\sigma\kappa\omega$  is dropped: λάσκω for λακ-σκω *speak*. Quite irregular are μίσγω for μιγ-σκω *mix*, and πάσχω for παθ-σκω *suffer*.

404. SEVENTH CLASS (*Root-Class*).—The theme itself, with or without reduplication, serves as present stem: φη-μί *say*, theme and present stem φα-; τί-θη-μι *put*, present stem τιθε-, theme θε-.

405. Sometimes the present has a different theme from the other systems. Thus it may have a *longer* theme in  $-\epsilon$ , while the other systems are formed from a shorter one without  $-\epsilon$ : pres. δοκέω (*δοκε-*) *seem*, but future δόξω (*δοκ-*). More often the present has the shorter theme, and the other systems (or some of them) come from a longer theme ending in  $-\epsilon$ , or in  $-o$ : present βούλομαι (*βουλ-*) *wish*, but future βουλήσομαι (*βουλε-*).

#### INFLECTION.

406. A. THE COMMON FORM (*Presents in -ω*).—Present stems ending in a variable vowel ( $-\circ|_{\epsilon}$ ) are inflected according to 383. Paradigm 314.

407. The following points require notice: (a.) The 1st sing. pres. ind. act. lengthens the suffix-vowel *ο* to *ω*: λύω. (b.) In the 2d and 3d sing.  $-\epsilon\iota\varsigma$  and  $-\epsilon\iota$

407 D. (b.) The Doric (Theocr.) has sometimes  $-\epsilon\varsigma$  for  $-\epsilon\iota\varsigma$  in the 2d pers. (c.) The Doric has  $-\omicron\upsilon\tau\iota$ ,  $-\omega\upsilon\tau\iota$ ; see 69 D.

are perhaps due to *epenthesis* (cf. 65); λῦεις for λῦε-σι, λῦει (λῦειτ) for λῦε-τι. So, too, -ης -η in the subjunctive active. (c.) In the 3d plur. active -ουσι is for -ο-νσι (55 d) and -ωσι for -ω-νσι. (d.) For the middle forms of the second person, λῦει, ἐλίδου, etc., see 384 and 388, 4.

408. The Subjunctive has -ω|η- for -ο|ε-. The Optative has the mode-suffix -ι-; for λθο-ι-ν, see 374 b.

409. CONTRACT PRESENTS.—Verbs in -αω, -εω, and -οω contract the final α, ε, or ο of the theme with the following variable vowel: τιμά-ω τιμῶ *honor*, φιλέ-ω φιλῶ *love*, δηλό-ω δηλῶ *manifest*. Paradigms 323–325.

a. The contraction follows the rules, 37, 39. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(άο)ῶ-μεν the uncontracted form is τιμάομεν, the contract form τιμῶμεν.

#### 409 D. CONTRACT PRESENTS IN THE DIALECTS.

*Usage of Homer.*—a. Verbs in -αω are often contracted as in Attic: δρῶ, ἐρᾷς, ἐρῇ. When uncontracted, they are subject to a peculiar assimilation of the concurrent vowels, which gives for αε, αη, a double α-sound, and for αο, αω, αου a double ο-sound. One of the vowels is usually lengthened; rarely both.

δρῶω	for	ῥῶω	μενοινῶω	for	μενοινῶω
δρῶοντες		δρῶοντες	ῥῶοντες		ῥῶοντες
δρῶομι		δρῶομι	ῥῶομι		ῥῶομι
δρῶοσι		δρῶοσι	ῥῶοσα		ῥῶοσα
δρᾶῃς		δρᾶεις	μενοινᾶῃ		μενοινᾶει
δρᾶσθαι		δρᾶεσθαι	μνᾶσθαι		μνᾶεσθαι

The second vowel must have stood (before the change) in a long syllable; otherwise the uncontracted form is not used: thus δρῶωμεν (for δρῶομεν) is an impossible form. A single exception is μνωῶμενος. The former vowel is lengthened only when the word could not otherwise stand in the Homeric verse (exception γελῶοντες).

Uncontracted forms without assimilation occur rarely: δοιδίδει, ναιετόντα: even with lengthening: πεινῶντα. In imperfects αο is sometimes changed to εο: ἤντεον (ἄντα εἰκουπτερ), δημοκλέομεν (δημοκλᾶω rebuke). Notice χρεῶμενος for χραῶμενος.

b. Verbs in -εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ: τελέει, τελέουσι, τελέεται, τελέομενος, or τελεῖ, τελεῖσι, τελεῖται, τελεῖομενος. In the 2d sing mid. -έ-ε-αι, -έ-ε-ο may become -εῖαι, -εῖο, by contraction of εε, or -έαι, -έο, by rejection of one ε: μῦθέαι or μῦθέαι, for μῦθέ-ε-αι θοῖαι sayest. An older form of these verbs was in -εῖω: so νεικέω for νεικέω quarrel, ἐτελείετο from τελέω complete.

c. Verbs in -οω are contracted as in Attic. But sometimes they have forms with a double ο-sound, like verbs in -αω: ἀρόωσι for ἀρόουσι (ἀρῶω plough), ὑπνώοντας (ὑπνώω sleep).

*Usage of Herodotus.*—d. Verbs in -αω commonly change α before an ο-sound to ε: τιμέω, τιμέονται, τιμέομενος, τιμέουσι; εο rarely goes into ευ: ἐτίμευν (Att. ἐτίμων). Otherwise they contract α with the following vowel as in Att.:

410. a. In the optative active, contract verbs have generally *-η-* (374 a) in the *singular*, but very seldom in the dual and plural.

b. In the infinitive active, *-αειν*, *-οειν* give *-ᾶν*, *-οῦν* (not *-ᾗρ*, *-οιω*) because *-ει* is a spurious diphthong; see 40 a and 381.

411. Verbs in *-εω* of two syllables admit only the contraction into *ει*. Wherever contraction would result in any other sound, the uncontracted form is used. Thus *πλέ-ω sail* makes in the pres. ind. *πλέ-ω*, *πλείς*, *πλεί*, dual *πλείτον*, plur. *πλέ-ομεν*, *πλείτε*, *πλέ-ουσι*. Except *δέ-ω bind*, which makes *τὸ δοῦν* (for *δέ-ον*), *δοῦμαι* (for *δέ-ομαι*), etc., and is thus distinguished from *δέ-ω want, require*, which follows the rule, making *τὸ δέ-ον the requisite, δέομαι, I request*.

412. Seven verbs in *-αω* take *η* instead of *ᾱ* in the contract forms. Thus *ζά-ω live*, *ζῆς* (not *ζᾶς*), *ζῆ*, *ζῆτε*, *ζῆν*, etc. So also *πεινά-ω hunger*, *διψά-ω thirst*, *κνά-ω scratch*, *σμά-ω wash*, *ψά-ω rub*, and *χρά-ομαι use*.

a. *ρίγν-ω am cold* has *ω* and *φ* in contract forms, instead of *ου* and *οι*: inf. *ρίγνῶν*, opt. *ρίγνφην*.

b. *λού-ω bathe* sometimes drops *υ* (44), and is then contracted as a verb in *-οω*: *ἔλου* for *ἐλο(υ)-ε*, *λοῦμαι* for *λο(ύ)-ομαι*, etc.

413. B. THE *Μι-FORM*.—Present stems not ending in a variable vowel,—i. e., those of class 7 and those in *-νν-* and *-να-* of class 5,—are inflected according to 385. Paradigms 329–332.

*τιμᾶς*, *τιμᾶτε*, *τιμᾶμην*, *τιμᾶσθαι*; so also mid. impv. *τιμῶ*, impf. *ἐτίμῶ*. But *χράομαι* changes *αο* to *εω*: *χρέωμαι*.

e. Verbs in *-εω* are uncontracted, except that *εο*, *εου* may go into *ευ*: *φιλέω*, *φιλεί*, *φιλέοιμι*, *φιλέομαι* or *φιλεῖμαι*, *φιλέουσι* or *φιλεῖσι*. But *δεῖ εἰ* is necessary and its inf. *δεῖν* are usually contracted. Instead of 2d sing. mid. *φιλέ-ε-ο*, *ἐφιλέ-ε-ο*, we find forms with only one *ε*, *φίλεο*, *ἐφίλεο*.

f. Verbs in *-οω* are contracted as in Att., but sometimes have *-ευ* instead of *-ου*: *δηλῶ*, *δηλοῖ*, *δηλώμαι*, *δηλοῖμην*, *δηλοῦσι* or *δηλεῖσι*, *ἐδήλου* or *ἐδήλευ*.

*Doric Contraction*.—g. The Doric contracts *α* with *ο*, *ω* (not in the ultima) to *ᾱ* instead of *ω*: it contracts *α* with *ε*, *η*, *ει*, *η*, to *η*, *η*, instead of *ᾱ*, *ᾱ*: *πεινᾶ-μες* (for *πεινῶμεν*), *πεινᾶντι* (for *πεινῶσι*), *δρήτε* (for *δράτε*), *δρῆ* (for *δρά*), *δρῆν* (for *δράν*); see 37 D h and i. The Ion. contraction of *εο*, *εου* to *ευ* belongs also to the Doric.

*Aeolic Inflection*.—h. For *-αω*, *-εω*, *-οω*, the Aeolic (of Lesbos) has peculiar forms in *-αιμι*, *-ημι*, *-ομι*, with the *μι*-inflection: *φίλημι*, *φιλῆμενος*, *δοκίμωμι*.

410 D. a. In contract present optatives Homer scarcely ever has *-ιη-*; Hd. uses it for verbs in *-αω* (*τιμῆην*), but not for those in *-εω* and *-οω*.

412 D. Hm. has *πεινῆμεναι*, *κνῆ*; but *ζῶειν*. Hd. has *ζῆν*, *διψῆν*, but *χρᾶσθαι*, *κνᾶν*, *σμάν*.

c. Other irregular contractions in Hm. are: *προσαυδήτην* (*αὐδαῶ speak*), *συναντήτην* (*ἀντάω encounter*), *ἀπειλήτην* (*ἀπειλέω threaten*), *πενθήμεναι* (*πενθῶ mourn*), *ποθήμεναι* (*ποθέω miss*), *φορήμεναι* and *φορήναι* (*φορέω bear*). Cf. 409 D h.

414. The end-vowel of the stem is made long in the singular of the indicative active: *τίθη-μι*, stem *τιθε-*; *ἐδεῖκνῦ-ν*, stem *δεικνῦ-*.

415. a. Stems in *-α-* contract *-α-ᾱσι* in the 3d plur. pres.: *ιστᾶσι*.

b. In the present imperative *-θι* is omitted, and the stem-vowel lengthened: *ἴσθη*, *δεῖκνῦ*.

416. The forms in *-σο* rarely drop *σ* and are contracted: so in poetry *τίθου*, *ἴστω* for *τίθεσο*, *ἴστασο*. But in *δύναμαι* *can* and *ἐπίσταμαι* *understand*, this is generally the case: *ἐδύνα*, *ἤπιστω*. We have even poetic *δύνη* for *δύνασαι*, and *ἐφτεῖ* for *ἐφτεσαι*.

417. The subjunctive adds the mode-suffix *-ω|η-*, and contracts it with final *α*, *ε*, *ο* of the stem: *τιθῶ* for *τιθέω*; but not with *υ*: *δεικνύω*. In contraction, *αη*, *αη*, *οη* give *η*, *η*, *φ* (contrary to 37 d, 39 c): *ιστήται* for *ιστάηται*, *διδῶς* for *διδῶς*.

a. But in three verbs *-ω|η-* takes the place of the stem-vowel, so there is no contraction. These are *δύνα-μαι can*, *ἐπίστα-μαι understand*, *κρέμα-μαι hang*; subj. *δύνω-μαι*, *ἐπίστω-μαι*, *κρέμω-μαι*.

418. a. The optative mode-suffix is *-ι-* or *-ιη-* according to 374 a. For *δεικνύοιμι*, *τιθοίμην*, see 419 b and c.

b. The accent of the optative follows 338: *ισταίτο*. But the verbs mentioned in 417 a are exceptions: *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

419. In some forms the *μι*-verbs take the inflection of *presents in -ω*, a variable vowel being added to the stem. This is the case in:

a. The imperfect forms *ἐδίδουν*, *ἐδίδους*, *ἐδίδου*; *ἐτίθεις*, *ἐτίθει* (used for *ἐδίδων*, *-ως*, *-ω*; *ἐτίθης*, *-η*). So in the present *τιθείς* (more Attic than *τίθης*) and in the imperative *τίθει* and *δίδου*. These forms are made as if from *τιθεω* and *διδω*.

b. The optative of verbs in *-νῦμι*: *δεικνύοιμι*, like *λύοιμι*.

c. The optative *τιθοίμην*, cf. *φιλοίμην*.

414 D. In Hm. the stem-vowel is sometimes long in other forms: as *τιθήμεναι*, *τιθήμενος*, *ἄηραι* *to blow*: *δίζημαι seek*.

415 D. a. Hm. and Hd. always have 3d plur. *τιθεῖσι*, *διδούσι*, *ρηγνύσι*, etc., but both have *ἴασι* *they go* and Hm. has *ἔασι* *they are*.

b. Hm. sometimes retains *-θι*: *δίδωθι give*, *ὑμνωθι swear*.

c. Hd. has forms with *-αται*, *-ατο* in the 3d plur. of the middle: *τιθέαται*, *ἐτιθέατο*, even *ἐδυνέατο* for *ἐδύναντο*, etc.

417 D. a. So in Hm. and Hd. the pres. subj. active of *ἵημι*, according to most editions: *ἵη* (Hd.) *ἵησι* (Hm.) for *ἵη*.

419 D. a. The Ionic has other forms of this sort in the active. Hm. has *διδούς* (cf. *δηλοῖς* for *δηλό-εις*) and *διδούσθα*, *διδοῖ* (and *δίδωσι*), *τιθεῖ* (and *τίθησι*), *ἴει* (with irregular accent), *ἴει* (and *ἵησι*). Also *καθίστᾶ* (= *-ἵστα-ε*), inv. In Hd. *ἴει*, *τιθεῖς*, *τιθεῖ*, *διδούς*, *διδοῖ*, *ιστᾶ*, are perhaps always used. So, too, Hd. has impf. 3d sing. *ἴσθᾶ* for *ἴσθη*.

b. But Hm. has opt. *δανύτο* for *δανυ-ι-το* from *δανύμαι feast*.

## FUTURE SYSTEM, OR

*Future Active and Middle.*

420. The future stem is formed by adding -σ<sup>o</sup> to the theme, and is inflected like the present of the common form (406): -σω, -σεις, -σει etc. Paradigm 315.

421. a. *Mute Verbs*.—A labial or palatal mute at the end of the theme unites with σ, forming ψ or ξ: a lingual mute is dropped before σ (54).

κόπτω (κοπ-) cut	κόψω	τάσσω (ταγ-) arrange	τάξω
βλάπτω (βλαβ-) hurt	βλάψω	δρύσσω (ορυχ-) dig	δρύξω
γράφω write	γράψω	φράζω (φραδ-) tell	φράσω
πλέκω twist	πλέξω	σπένδω pour	σπείσω (55 d).

For τρέφω nourish, θρέψω, and the like, see 74 c.

b. *Vowel Verbs*.—A short vowel at the end of the theme becomes long before σ (33).

ἰάω permit	ἰάσω	ποιέω make	ποιήσω
τίμάω honor	τίμήσω	δουλώω enslave	δουλώσω

For exceptions, see 508.

c. *Verbs of the second class* (394) have the strong form of the theme in the future: πείθω (πιθ-) persuade, πείσω; πνέω (πνυ-) breathe, πνεύσομαι.

422. *Liquid Future*.—The future of liquid verbs ends in -εω instead of -σω; ε is contracted with the following vowel, as in the present of φιλέω: φαίνω (φαν-) show, φανέω, contracted φανῶ. Paradigm 326.

a. -εω is for -εσω: σ is dropped between two vowels (71).

b. κέλλω (κελ-) land, κύρω (κυρ-) fall in with, ὑρνύμι rouse make κέλω, κύρσω, ὑρσω, with σ.

*Contract Future from Vowel and Mute Verbs.*

423. Some verbs in -εω drop σ in the future, and contract: τελέω complete, fut. τελέσω, τελέω, τελῶ; 1st plur. τελοῦμεν, etc. The future thus made has the same form as the present.

420 D. In Hm. σ of the future is often doubled after a short vowel: δάσσω for δάεσω (ἔλλαῦμι destroy), ἀνύσσω for ἀνύσω (ἀνύω achieve).

421 a. For fut. in -ξω from pres. in -ζω, frequent in Hm., see 398 D.

422 D. The future in -εω has in the dialects the same forms, contracted and uncontracted, as the present in -εω (409 D b and e).

b. Hm. has other exceptions: θέρσομαι (θέρω warm); cf. 431 D c.



424. Verbs in -αζω (themes in -αδ-) sometimes do the same : βιβάζω *cause to go*, fut. βιβάσω, βιβά-ω, βιβῶ. Similarly ἐλαίνω (ελα-) *drive*, ἐλά(σ)ω, ἐλάω, ἐλάς, ἐλάῃ, etc.

425. Verbs in -ιζω (themes in -ιδ-) make their future in -ιῶ instead of -ισω, and contract : κομίζω (κομιδ-) *convey*, κομι-έω, κομιῶ; 1st plur. κομοῦμεν, etc.; fut. mid. κομοῦμαι. The name *Attic Future* has been given to this formation.

426. Some verbs have a future in -σεομαι, contracted -σοῦμαι, instead of -σομαι : πνέ-ω (πνν-, πνευ-) *breathe*, πνευσέ-ομαι, πνευσοῦμαι; φεύγ-ω (φυγ-) *flee*, φευξοῦμαι. Here -σεο- is the tense-suffix. This formation is found only in the future middle, and only when it has an active meaning. It is called the *Doric Future* (426 D). The same verbs have also the ordinary future in -σομαι.

427. A few verbs have futures with the form of a present : χέω (χυ-) *pour*, fut. χέω. So the irregular futures ἔδομαι *shall eat* (539, 3), πίομαι *shall drink* (521, 3).

#### FIRST AORIST SYSTEM, OR

#### First Aorist Active and Middle.

428. FORMATION.—The first aorist stem is formed by adding -σα- to the theme : λῦ-σα- (first person ἔλῡ-σα).

429. The rules in 421, for the future of mute verbs, vowel verbs and verbs of the second class, apply also to the first aorist.

κόπ-τω	ἔκοψα	τάσσω (ταγ-)	ἔταξα	τῖμά-ω	ἐτίμησα
βλάπ-τω	ἔβλαψα	δρύσσω (ορυχ-)	ᾠρύξα	ποιέ-ω	ἐποίησα
γράφ-ω	ἔγραψα	φράζω (φραδ-)	ἔφρασα	δουλό-ω	ἐδούλωσα
πλέκ-ω	ἔπλεξα	σπένδ-ω	ἔσπεισα	πείθω (πιθ-)	ἔπεισα
τρέφ-ω	ἔθρεψα	ἔά-ω	ἔἴσα	πνέω (πνν-)	ἔπνευσα

424 D. The future in -αω has in Hm. the same variety of forms as the present in -αω (409 D a) : thus ἐλόω, ἐλάῃς, ἐλάῃ. In Hd. it is contracted as in Att.

426 D. In Doric the future is regularly formed in -σεω, -σεομαι contracted : λῦσά, λῦσεῖς, λῦσεῖ, λῦσεῖτον, λῦσεῖμες, λῦσεῖτε, λῦσεῖντι; mid. λῦσεῖμαι, λῦσῃ, λῦσεῖται, etc., λῦσεῖσθαι, λῦσεῖμενος.

427 D. Similarly, Hm. has fut. βέλομαι or βέομαι *shall live* connected with βίω *live*, δῶ *shall find* connected with 2d aor. pass. ἐδά-ην *learned*, κείω or κέω *shall lie* from κείμαι.—He also uses ἀνύω *achieve*, ἐρύω *draw*, τανύω *stretch*, as futures.

428 D. a. Hm. often doubles σ of the first aorist after a short vowel ; ἐγέλαισα for ἐγέλασα (γελάω *laugh*). Cf. 420 D.

b. Hm. has forms of the first aorist with a variable vowel in the place of α : ἐβήσεντο went (βαίνω), ἐδῶσεντο set (δών), ἦεν, ἦεντο came (ἵκω). So especially

430. *χέω* (χυ-) *pour* makes *ἔχεα* (for *εχενα*) without *σ*, corresponding to the future *χέω* (427).

431. *Liquid Verbs*.—These reject *σ* in the first aorist, and lengthen the theme-vowel in compensation for it (34): *φαίνω* (φαν-), *ἔφην* (for *εφασα*); *μέν-ω* *remain*, *ἔμεινα* (for *εμενσα*); *κρίνω* (κριν-) *decide*, *ἔκριν* (for *εκρινσα*). Paradigm 327.

a. The lengthened form of *a* is *η*, except after *ι* or *ρ*: *ἔφην*, but *ἐπέρῃνα* (*περαίνω* *finish*).

b. The verbs *ἄρῳ* (*ἄρ-*) *raise* and *ἄλλομαι* (*ἄλ-*) *leap* make *ἄρ-* and *ἄλ-* in the first aorist, except in the indicative, which has *η*- on account of the augment: *ἤρα*, *ἤλαμην*, but *ἄρᾱς*, *ἄλάμενος*. Even a few other verbs have *ᾶ* where the rule requires *η*: *κερδαίνω* *gain*, *ἐκέρδᾱνα*; *ὀργαίνω* *enrage*, *ὀργᾶνα*.

c. *κέλλω*, *κύρω*, *ὄρνυμι* (422 b) make *ἐκελσα*, *ἐκυρσα*, *ὄρσα*.

432. Three first aorists have the suffix *-κα-*; *ἔθκα* from *τίθῃμι* (*θε-*) *put*, *ἔδωκα* from *δίδωμι* (*δο-*) *give*, and *ἔηκα* from *ἔημι* (*έ-*) *send*. These are confined to the indicative, and are used chiefly in the singular active (see paradigms 333, 334, 476) in place of the defective second aorist. Plural forms, like *ἔδωκαμεν*, *ἔδωκατε*, *ἔδωκαν*, are rare and poetic.

433. INFLECTION.—The first aorist is inflected according to the Common form, 383. Paradigm 316.

a. The 1st sing. ind. act. omits the ending *-ν*, *ἔλῳσα*; and the 3d sing. changes *-α* to *-ε*, *ἔλῳσε*. The imv. *λῦσον*, *λῦσαι* and infin. *λῦσαι* are irregular. For the middle forms *ἐλῳσω*, *λῳσθ*, *λῳσαιω* see 383, 4.

b. The subjunctive has *-ω|η-* in place of *-α-*: *λῳσω*.

434. In the optative, besides the regular forms with mode-suffix *-ι-*, there are three irregular forms in *-σε-ια-ς*, *-σε-ιε*, *-σε-ια-ν*. These are much more used than those in *-σαις*, *-σαι*, *-σαιεν*.

in the imperative: *ὄρσο*, *ὄρσευ* *rise* (*ὄρ-νῦμι*), *ἄξετε* *lead* (*ἄγω*), *ὀλσε* *bring* (*φέρω*), *λῑξεο* *lay thyself* (*λέγω*), *πελάσσετον* *draw near* (*πελάζω*).

430 D. For *ἔχεα*, Hm. has commonly *ἔχενα*. Similarly, Hm. makes 1st aor. *ἔκη-α* (Att. *ἔκανσα*) from *καίω* (*καυ-*) *burn*, *ἔσσενα* from *σένω* (*σθ-*) *drive*, *ἤλεδμην* and *ἤλενδμην* from *ἁλέομαι* or *ἁλεύομαι* *avoid*, and the defective aor. *δέατο* *seemed*. Hes. has *δατέασθαι* from *δατέομαι* *divide*.

431 D. c. Homer has also *ἐκερσα* (*κείρω* *shear*), *φύρσω* aor. subj. (*φύρω* *mix*), *ἔλσα* (*εἴλω* *press*), defective *ἀπό-ερσα* *took away*.

d. The Aeolic (Lesbian) assimilates *σ* to the foregoing liquid: *ἔφαννα* for *ἔφασσα*. So Hm. in one word; *ὠφέλλα*, from *ὀφέλλω* *increase*.

433 D. b. In Hm., first aorist subjunctives with short vowels *-ο|η-* (373 D) often occur: *νεμεσή-ετε* for *νεμεσήσ-ητε* (*νεμεσά-ω* *resent*), *ἐφάψ-εαι* for (*ἐφάψ-ηαι*) *ἐφάψη* (*ἐφάπτομαι* *touch upon*). These forms are often liable to be confounded with those of the future indicative.

## SECOND AORIST SYSTEM, or

*Second Aorist Active and Middle.*

## SECOND AORIST OF THE COMMON FORM.

435. The second aorist stem adds  $-\sigma-$  to the theme:  $\lambda\iota\pi-\sigma-$ ; indic.  $\lambda\iota\pi\omicron\nu$ , present  $\lambda\epsilon\iota\pi\omega$  ( $\lambda\iota\pi-$ ). It has the inflection of the present system (406), the second aorist indicative being inflected like the imperfect. Paradigm 320.

a. As a rule, only primitive verbs (308) have second aorists. The root takes its shortest, or *weak*, form (32). A few second aorists have a for ε of the root:  $\tilde{\epsilon}-\tau\alpha\pi-\omicron\nu$  from  $\tau\rho\acute{\epsilon}\pi-\omega$  *turn*.

b. For the accent of the 2d sing. imperative, the infinitive and participle, see 387, 389.

436. The second aorist of  $\tilde{\alpha}\gamma-\omega$  *lead* has a *reduplicated* stem:  $\tilde{\eta}\gamma\alpha\gamma\omicron\nu$ ,  $\tilde{\alpha}\gamma\alpha\gamma\acute{\epsilon}\iota\nu$ .

a.  $\epsilon\iota\pi\omicron\nu$  *said* is also reduplicated: it is contracted from  $\epsilon-\epsilon\sigma\tau\omicron\nu$  ( $\epsilon-\text{Fe}\text{Fe}\tau\omicron\nu$ , root  $\text{Fe}\pi-$ , 72 D).

437. The root-vowel is dropped (syncope, 43) in  $\tilde{\epsilon}-\pi\tau-\acute{\omicron}\mu\eta\nu$  ( $\pi\acute{\epsilon}\tau-\omicron\mu\alpha\iota$  *fly*),  $\tilde{\epsilon}-\sigma\chi-\omicron\nu$  (for  $\epsilon-\sigma\epsilon\chi-\omicron\nu$ , pres.  $\tilde{\epsilon}\chi\omega$  *have*),  $\tilde{\epsilon}-\sigma\pi-\acute{\omicron}\mu\eta\nu$  (for  $\epsilon-\sigma\epsilon\pi-\omicron\mu\eta\nu$ , pres.  $\tilde{\epsilon}\pi\omicron\mu\alpha\iota$  *follow*), and some others.

438. Two second aorists,  $\epsilon\iota\pi\omicron\nu$  *said* and  $\tilde{\eta}\nu\epsilon\gamma\kappa\omicron\nu$  *bore* (539, 8 and 6), have also forms with stems in  $-a-$ ,  $\epsilon\iota\pi\alpha$ ,  $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$ , with the inflection of the first aorist.

SECOND AORIST OF THE  $\mu$ -FORM.

439. The second aorist of the  $\mu$ -form has the simple theme as its stem:  $\tilde{\epsilon}-\sigma\tau\eta-\nu$  ( $\sigma\tau\alpha-$ ) *stood*. This is inflected according to 385. Paradigms 333, 334, 335.

435 D. In Hm., a few roots which end in a mute after ρ, suffer transposition as well as variation of vowel in the second aorist:  $\delta\acute{\epsilon}\rho\kappa-\omicron\mu\alpha\iota$  *see*,  $\tilde{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ ;  $\pi\acute{\epsilon}\rho\theta-\omega$  *destroy*,  $\tilde{\epsilon}\pi\rho\alpha\theta\omicron\nu$ .

b. Hm. and Hd. often have  $-\acute{\epsilon}\iota\nu$  for  $-\epsilon\iota\nu$  in the 2d aor. inf.:  $\lambda\iota\tau\acute{\epsilon}\epsilon\iota\nu$ ,  $\beta\alpha\lambda\acute{\epsilon}\epsilon\iota\nu$ .

436 D. In Hm., a good many verbs have reduplicated stems in the 2d aor.:  $\tilde{\epsilon}-\pi\acute{\epsilon}\phi\theta\alpha\theta-\omicron\nu$  ( $\phi\rho\acute{\alpha}\zeta\omega$  *declare*),  $\pi\acute{\epsilon}\pi\iota\theta-\omicron\nu$  ( $\pi\epsilon\iota\theta\omega$  *persuade*),  $\tau\epsilon\tau\alpha\rho\acute{\omicron}\mu\eta\nu$  ( $\tau\acute{\epsilon}\rho\pi-\omega$  *de-light*),  $\pi\epsilon\phi\iota\delta-\acute{\epsilon}\sigma\theta\alpha\iota$  ( $\phi\epsilon\iota\delta\omicron\mu\alpha\iota$  *spare*), etc. So  $\tilde{\eta}\rho\alpha\pi-\omicron\nu$  ( $\alpha\rho$ , pr.  $\tilde{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$  *fit*),  $\tilde{\omega}\rho\omicron\pi-\omicron\nu$  ( $\tilde{\omega}\rho-\nu\acute{\omicron}\mu$  *rouse*).—Reduplicated and syncopated are  $\tilde{\epsilon}-\kappa\epsilon\kappa\lambda-\acute{\omicron}\mu\eta\nu$  ( $\kappa\acute{\epsilon}\lambda-\omicron\mu\alpha\iota$  *command*),  $\tilde{\alpha}\lambda\alpha\lambda\kappa-\omicron\nu$  ( $\alpha\lambda\epsilon\kappa$ , pr.  $\tilde{\alpha}\lambda\acute{\epsilon}\zeta\omega$  *ward off*). Not used in the pres. are  $\pi\acute{\epsilon}\phi\eta\nu-\omicron\nu$  ( $\phi\epsilon\nu$ ) *killed*,  $\tau\acute{\epsilon}\tau\mu-\omicron\nu$  ( $\tau\epsilon\mu-$ ) *came up to*,  $\tau\epsilon\tau\alpha\gamma-\acute{\omicron}\nu$  ( $\tau\alpha\gamma$ , Lat. *tango*) *having seized*.—Two verbs,  $\tilde{\epsilon}\rho\acute{\omicron}\kappa-\omega$  *draw*,  $\tilde{\epsilon}\nu\kappa\iota\pi-\tau\omega$  *chide*, reduplicate the final consonant of the theme, with α as a connective:  $\tilde{\eta}\rho\acute{\omicron}\kappa-\alpha\kappa-\omicron\nu$ ,  $\tilde{\eta}\nu\iota\pi-\alpha\pi-\omicron\nu$  (also  $\tilde{\epsilon}\nu\acute{\epsilon}\nu\iota\pi-\omicron\nu$ ).

437 D. Of syncopated stems, Hm. has also  $\tilde{\epsilon}\gamma\rho-\acute{\omicron}\mu\eta\nu$  *awoke* (found even in Att., from  $\tilde{\epsilon}\gamma\epsilon\iota\rho\omega$ ,  $\epsilon\gamma\epsilon\rho$ ),  $\tilde{\epsilon}\gamma\rho-\acute{\omicron}\mu\epsilon\nu\omicron\iota$  *assembled* (inf.  $\tilde{\alpha}\gamma\acute{\epsilon}\rho-\epsilon\sigma\theta\alpha\iota$ , 339 D a, pr.  $\tilde{\alpha}\gamma\acute{\epsilon}\rho\omega$ ),  $\tilde{\epsilon}-\pi\lambda-\acute{\omicron}\mu\eta\nu$  ( $\pi\acute{\epsilon}\lambda-\omicron\mu\alpha\iota$  *am*).

440. The end-vowel of the stem is made long in the active before a single consonant: ἔστην, ἔστημεν, στήναι; but στατήν, στάντων.

a. The 3d sing. ἔστη comes under this rule because it stands for εστη-τ.—So does σταν neuter participle, for στα-ντ.

b. ὠρήμην, aor. of ὀνίρηνι (ονα-) *benefit*, follows the same rule in the middle: ὠρήμεθα (but ὠρασθε).

441. The middle ending -σο drops σ (385, 4 a): ἔθου (not ἐθε-σο), *πρίω buy* (yet also *πρίασο*). But not after a long vowel: ὄνησο.

442. In compounds -βᾶ and -στᾶ occur for βῆ-θι and στῆ-θι: κατὰβᾶ *come down*, παρὰστᾶ *stand by*, used only in poetry.

443. The second aorists of three verbs, τίθημι, δίδωμι and ἵκμι, are peculiar in these respects (paradigms 333, 334, 476):

a. They do not lengthen the stem-vowel: ἔθε-μεν.

b. The 2d sing. imper. active has -s for -θι.

c. The infinitive active, θείναι, δοῦναι, εἶναι (for θε-εναί etc.), has an irregular ending -εναί.

d. The singular of the indicative is wanting, and supplied by the first aorist in -κα (432).

444. The subjunctive adds -ω|η- and is contracted as in the present (417): θῶ for θέ-ω, δῶς for δό-ης; but δύ-ω uncontracted.

a. The aorist ἐπρίαμην *bought* puts -ω|η- in place of the stem-vowel (cf. 417 a): πρίωμαι.

445. The optative mode-suffix is -ι- or -ιη- according to 374 a. But stems in -υ- (ἔδϋ-ν) have no optative in Attic.

a. The optative is accented according to 388. But πριαίμην (from ἐπρίαμην *bought*) and ὀναίμην (from ὀνίρηνι *received profit*) are exceptions: πρίατο, ὄνατο.

440 D. Exceptions, the poetic aorist ἔκτα-ν *killed* (489, 4) and Hm. οὔτα *wounded*, οὐτάμεναι *to wound*.—On the other hand, like ὠρήμην Hm. has πλῆτο *approached*, ἔβλητο *was hit*, and other middle forms.

444 D. In Hm., the second aorist subj. of the μ-form usually remains uncontracted: θέωμεν, ἀφ-ῆν. The root-vowel is then almost always made long, α and ε becoming ει before an o-sound, and η before an e-sound. Thus γνῶω, βέλω (for βᾶω, βῶ), θέλω (for θέω, θῶ), θῆης (for θέης, θῆς), δῶσι (for δῆν, δῶ). And before the endings -τον, -μεν, -τε, the mode-vowel is short (373 D): στήετον (for στάητον, στήτον), θέλωμεν (for θέωμεν, θῶμεν): so also in the middle forms θελωμαι (for θέωμαι, θῶμαι), βλήεται. Hm. has subj. δῶω, with long ῶ.

In Hd., only αω and εω remain uncontracted in the subjunctive; αω he changes to εω: στῶμεν (for στάωμεν, σῶμεν). The same change is found in Hm.

445 D. Hm. has opt. δῶη, δῶμεν (contracted from δυ-ιη, δυ-ι-μεν). So also φθίω (for φθι-ιτο) 2d aor. opt. of φθίω *perish*.

b. The compounds of τίθημι and ἵημι have in the second aorist optative -θοῖτο and -οῖτο, besides the regular θεῖτο and εἶτο; so too in the plural -θοίμεθα, -οίμεθα etc. These are sometimes written with recessive accent: πρόσθοιτο, πρόοιτο.

#### PERFECT ACTIVE SYSTEMS, OR

#### *Perfect and Pluperfect Active.*

446. FORMATION OF THE FIRST PERFECT.—To form the stem of the first perfect, the theme is reduplicated (363 ff) and -κα- is added: λε-λυ-κα-; 1st sing. indic. λέλυκα.

a. The first perfect belongs (1) to vowel-verbs, (2) to many liquid verbs, (3) to many mute verbs with lingual themes, especially those in -ιζω (-ιδ-) and -αζω (-αδ-).

447. a. A lingual mute is dropped before -κα-; πείθω (πιθ-), πέπεικα; κομίζω (κομιδ-), κεκόμικα.

b. Vowel-verbs usually lengthen the vowel before -κα-, and verbs of the second class have the strong form of the theme with ει or ευ.

εἰ-ω	εἰᾱ-κα	ποιέ-ω	πεποίη-κα	πείθω (πιθ-)	πέπει-κα
τίμα-ω	τετῖμη-κα	δουλό-ω	δεδούλω-κα	πνέω (πνυ-)	πέπνευ-κα

448. a. Liquid themes of one syllable change ε to α: στέλλω (στελ-) send, ἔσταλκα; φθείρω (φθερ-) destroy, ἔφθαρκα.

b. ν is rejected in a few verbs: κρίνω (κριν-) distinguish, κέκρι-κα; τείνω (τεν-) extend, τέτα-κα, etc. (519). If not rejected, it must be changed to γ nasal: φαίνω (φαν-), πέφαγκα.

c. Several liquid roots suffer transposition (64), and thus become vowel-roots: βάλλω (βαλ-) throw, βέ-βλη-κα; κάμνω am weary, κέ-κμη-κα.

449. The stem of the first pluperfect is the same as that of the first perfect, with -κη- (in some forms -κει-) substituted for -κα-.

450. FORMATION OF THE SECOND PERFECT.—The stem of the second perfect reduplicates the theme and adds -α-: γε-γραφ-α-, 1st sing. indic. γέγραφα; from γράφω (γραφ-) write.

a. In general, only consonant-verbs form a second perfect. Yet the vowel-verb ἀκούω hear makes the second perf. ἀκήκοα.

b. Hd. has -θείτο for -θεῖτο in compounds.

446 D. In Hm. only vowel-themes (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: πεφύ-ᾱσι Att. πεφύκᾱσι (φύ-ω produce), κεκμη-ᾱς Att. κεκμηκάς (κάμ-νω am weary), τετρη-ᾱς troubled.

451. *Vowel changes*.—a. An *ε* of the root becomes *ο* in the second perfect :

στρεφ-ω *turn*, ἔ-στροφ-α.      τίκτω (τεκ-) *bring forth*, τέ-τοκ-α.

b. Verbs of the second class have the strong form of the theme, but take *οι* instead of *ει* (29).

λείπω (λιπ-) *leave*, λέ-λοιπ-α.      φεύγω (φυγ-) *flee*, πέ-φευγ-α.  
τήκω (τακ-) *melt*, τέ-τηκ-α.

c. In other verbs *α* is often lengthened : κράζω (κραγ-) *cry*, κέκρᾱγα ; ἄγ-νῦμι *break*, ἔᾱγα ; φαίνω (φαν-), πέφηνα.

d. But the theme-vowel remains short after the Attic reduplication (368) : ἀλείφω (αλιφ-) *anoint*, ἀλήλιφα.

e. Cases that stand by themselves are ἔρρωγα from ῥήγνῦμι (ραγ-) *break*, and εἴωθα *am accustomed* from root εθ- or ηθ-.

452. *Perfects with Aspiration*.—Some verbs aspirate a labial or palatal mute at the end of the theme, changing π, β, to φ, and κ, γ, to χ : κλέπτω (κλεπ-) *steal*, κέκλοφα ; ἀλλάσσω (αλλαγ-) *exchange*, ἥλλαχα.

a. A few verbs have two forms, aspirate and unaspirate : thus πράσσω (πράγ-) *do*, πέπρᾱγα and πέπρᾱχα *have done* ; πέπρᾱγα is oftener intransitive, *have done (fared) well or ill*.

453. The second pluperfect stem is the same as that of the second perfect, with -η- (in some forms -ει-) substituted for -α-.

454. *SHORTER PERFECT FORMS*.—A few second perfects have forms *without any suffix*, the endings being added directly to the root : ἔ-στα-μεν *we stand*, τε-θνά-ναι *to be dead*. Paradigm 336. For a list of such forms see 490 ff.

455. *INFLECTION*.—The first and second perfect systems are alike in their inflection. Paradigms 317, 321.

a. The perfect follows the *common form* (383). The 3d sing. indic. changes -α to -ε : λέλυκε. The 3d plur. -ᾱσι is for -α-νσι. The -α of the stem changes

451 D. c. In Hm., the feminine of the participle sometimes keeps short α, when the other forms of the tense have η : ἀρρώς *fitted*, fem. ἀραρυῖα, ind. ἄρηρα (ἀραρίσκω) ; τεθηλώς *blooming*, fem. τεθαλυῖα (θάλλω).

452 D. The aspiration of a smooth or middle mute in the perfect active is unknown to Hm.

455 D. a. In the Doric (Theocr.) the perfect sometimes ends in -ω, -εις, -ει like the present, instead of -α, -ας, -ε : δεδοίκα *I fear*, πεφύκει *has sprung up*. So the infin., δεδούκειν *to have set*, and the participles (in Pindar), πεφρίκοντας, κεχλάδοντας. Cf. in Hm. κεκλήγοντες (from κλάζω *shriek*).

to the variable vowel in the subjunctive and optative, and disappears before -*ws* (suffix -*or*-) of the participle. For -*uai* in the infinitive see 383, 5 b. For the accent of the infinitive and participle see 389 d and e.

b. The participle *τεθνεώς*, gen. *τεθνεώτος*, *dead* (490, 4) arises from *τεθνή-ως* *τεθνή-οτος* by transfer of quantity (36).

456. An imperative of the perfect active is lacking, except in perfects which have a present meaning, and even here it is nearly confined to the shorter perfects mentioned in 454: *ἔσταθι stand*, *τεθνάτω let him die the death*. Yet we have *κεκράγετε yell* and *κεχήνετε stand agape* in Aristophanes.

457. The singular of the optative has rare poetic forms in -*οιην*, -*οιης*, -*οιη*: *πεποιθοίη*. The subjunctive, optative, and imperative can be expressed by the perfect participle with a form of *εἶμι am*: *λελυκώς ᾖ, εἴην, ἴσθι*.

458. The pluperfect follows the *μ*-form (385): before -*σαν* in the 3d plural, *ε* is used instead of *ει*.

a. The first and second person singular of the pluperfect have -*η*, -*ης* in the older Attic and in Plato, but -*ειν*, -*εις* in the later Attic.

#### PERFECT MIDDLE SYSTEM, or

#### *Perfect, Pluperfect, Fut. Perf., Middle (Passive).*

459. FORMATION.—The tense-stem of the perfect and pluperfect middle is the reduplicated theme. There is no suffix. Thus stem *λε-λυ-*, 1st sing. indic. *λέλυμαι*.

460. In vowel-changes of the theme and the rejection of *ν*, the perfect middle agrees with the first perfect active: see 447 b, 448 a, b, c.

<i>εἶδ-ω</i>	<i>εἶδ-μαι</i>	<i>πείθω</i> ( <i>πιθ-</i> )	<i>πέπεισ-μαι</i>	<i>κρίνω</i> ( <i>κριν-</i> )	<i>κέκρι-μαι</i>
<i>τίμά-ω</i>	<i>τεττήμ-μαι</i>	<i>πλέω</i> ( <i>πλυ-</i> )	<i>πέπλευσ-μαι</i>	<i>τείνω</i> ( <i>τεν-</i> )	<i>τέτα-μαι</i>
<i>ποιέ-ω</i>	<i>πεποιή-μαι</i>	<i>στελλω</i> ( <i>σ텔-</i> )	<i>ἔσταλ-μαι</i>	<i>βάλλω</i> ( <i>βαλ-</i> )	<i>βέβλη-μαι</i>
<i>δουλό-ω</i>	<i>δεδούλ-μαι</i>	<i>φθείρω</i> ( <i>φθερ-</i> )	<i>ἔφθαρ-μαι</i>		

b. Hm. has *τεθνήως*, *τεθνηώτος*. In other second perf. participles, too, he has -*ωτ-* for -*οτ-*: *βεβαώτος*, *γεγαώτος*.

458 D. Hd. has in the pluperfect active -*εα*, -*εας*, -*εε*, -*εατε*; in the 3d plur. only -*εσαν*.—Hm. has -*εα*, -*εας* (also contracted -*ης*), -*ει* or -*ειν* (contracted from -*εε*, -*εειν*): *ἐτεθήπεια* was astonished, *ἐτεθήπεις*, *δεδειπνήκειν* he had feasted. The uncontracted 3d sing. is seen only in *ἦδε*, commonly *ἦδη* he knew.—In two or three words, Hm. forms a pluperfect with the suffix -*οι-*, after the analogy of the imperfect: *ἤνωγ-οι-ν* (also *ἠνώγ-εα*) plup. of *ἔνωγα* command, *ἐμέμηκ-οι-ν* plup. of *μέμηκα* bleat, *ἐγέγων-ε* (also *ἐγεγών-ει*) plup. of *γέγωνα* shout. Still more irregular are 3d pl. *ἠνώγ-ευν*, *γεγών-ευν* (contracted from -*εοι-ν*).

a. The verbs *τρέφ-ω nourish*, *τρέπ-ω turn*, and *στρέφ-ω turn*, change *ε* to *α*: *τέθραμμα* (74 c, d), *τέτραμμα*, *ἔστραμμα*.

461. *Addition of σ*.—Many vowel-verbs add *σ* to the stem of the perfect middle: *τελέ-ω complete*, *τε-τέλε-σ-μαι*, *ἔτε-τέλε-σ-το*. But the added *σ* falls away before endings that begin with *σ* (62): *τε-τέλε-σαι*, *ἔτε-τέλε-σθε*. Paradigm 328.

a. This *σ* is almost always added to the perfect middle of vowel-verbs which retain a short theme-vowel in the future, aorist, and perfect: *ἔ-σπα-σ-μαι* from *σπά-ω draw*. Other verbs in which it occurs are enumerated in 505; some have both forms, with and without *σ*: *κλεί-ω close*, *κέκλεισμαι* and *πέκλειμαι*: in such cases the form without *σ* is the older.

462. INFLECTION.—The perfect and pluperfect middle are inflected according to 385. Paradigm 318.

a. For the accent of the infinitive and participle, see 389 b.

463. *Liquid Verbs and Mute Verbs*.—The concurrence of consonants in the stem and endings gives occasion to a number of changes. These are shown in the Paradigms, 328. They take place according to the rules in 51–54, 61.

a. Stems in *-ν-* (unless they reject *ν*, 460) change it to *σ* before *μ*: *φαίνω* (*φαν-*), *πέφασ-μαι*; but sometimes to *μ*: *ῥέζνω* (*οῤν-*) *sharpen*, *ῥέζνυμαι*. The succession *ν-τ* remains; *ν-σθ* drops *σ* (61). The forms which would have *ν-σ* (*πέφανσαι* etc.) are avoided altogether; for these, it is likely that *πεφασμένος εἰ*, *ἦσθα*, *ἴσθι*, were used.

b. When *μμ* or *γγ* would be brought before *μ*, the first consonant is rejected: *πέμπ-ω* to *send*, *πέ-πεμ-μαι* (for *πε-πεμμ-μαι*), *ἐλέγχ-ω* to *convict*, *ἐλ-ήλεγ-μαι* (for *ελ-ηλεγγ-μαι*).

c. *σπένδ-ω pour* makes *ἔσπεισμαι* (for *εσπενσ-μαι*, for *εσπενδ-μαι*).

464. *Third Person Plural of the Indicative*.—The endings *-νται*, *-ντο* can only stand after a vowel. When the tense-stem ends in a consonant, the 3d plur. indic. is made by using the perfect participle, with the auxiliary verb *εἰσί* *they are* for the perfect, and *ἦσαν* *they were* for the pluperfect. See Paradigm 328.

a. The Ionic endings *-атаι*, *-ατο* (before which *π*, *β*, *κ*, *γ* are aspirated) sometimes appear in Attic, after a consonant: *τετάχатаι*, *ἐτετάχατο*, for *τεταγμένοι εἰσί*, *ἦσαν*, from *τάσσω* (*ταγ-*) *arrange*.

462 D. Hm. sometimes drops *σ* in the 2d sing.: *μέμνη-αι* for *μέμνη-σαι*, also contracted *μέμνη*. So in Hd. the imperative *μύμνεο* *remember*, with *ε* for *η*.

464 D. a. The use of *-атаι*, *-ατο* is much more common in Hm. and Hd.; see 376 D d. Hm. has *τετεύχ-атаι*, *-ατο* (1st sing. *τέτυγμα*, *τεύχω* *make*) with



465. *Subjunctive and Optative*.—The perfect middle subjunctive and optative are made by using the perfect participle with the subjunctive and optative of εἰμί *am*.

a. A few vowel-verbs form these modes directly from the stem : κτά-μαι *acquire*, perf. κέκτη-μαι *possess*, subj. κεκτώμαι, κεκτῇ, κεκτῆται (contracted from κεκτη-ωμαι, etc.), opt. κεκτώμην, κεκτῶο, κεκτῶτο (from κεκτη-ομην, etc.), or κεκτῆμην, κεκτῆο, κεκτῆτο (from κεκτη-ιμην, etc.). So μνησ-μαι (*μνα-*) *remind*, perf. μέμνη-μαι *remember*.

466. FUTURE PERFECT.—The future perfect stem adds -σ- to the tense-stem of the perfect middle. It has the inflection of the future middle, -σομαι, -σει, -σεται, etc., from which tense it differs in form only by having a reduplication. Paradigm 318.

a. The vowel before -σομαι must be long, even when it is short in the perfect middle: δεδή-σομαι (*δέω bind*), λελθ-σομαι; but δέδε-μαι, λελυ-μαι.

b. The meaning of this tense is almost always *passive*. The chief exceptions are μεμνήσομαι *shall remember* (530, 6), κεκτῆσομαι *shall possess*, πεπαύσομαι *shall have ceased*. Very many verbs have no future perfect.

c. The participle of the future perfect occurs very rarely. The only instance in classic Greek is διαπεπολεμησόμενον in Thuc. vii 25.

467. Two verbs have a future perfect *active*, formed from the first perfect active. It ends in -ξω (-κ-σω).

ἵστημι <i>set up</i>	perf. ἵστηκα <i>stand</i>	fut. perf. ἵστηξω <i>shall stand</i> .
θνήσκω <i>die</i>	τέθνηκα <i>am dead</i>	τεθνήξω <i>shall be dead</i> .

a. In other verbs the place of a future perfect active may be supplied by using the perfect active participle with ἔσομαι *shall be*: ἐγνωκότες ἔσομεθα *we shall have recognized*. Even the passive future perfect may be similarly formed: ἐψευσμένοι ἔσονται *they will have been deceived*.

eu for υ, ἐρηρέδ-ατο (1st sing. ἐρηρῆσμεν, ἐρείδω *support*) with ε for ει,—the change of quantity in each case being required by the hexameter verse. He has even -αται -ατο after vowels: δεδαί-αται (*δαίωμαι divide*), βεβλή-ατο (*βάλλω throw*). Before these endings he inserts δ in ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *pained*), ἐλ-ηλέ-δ-ατο (for ἐλ-ηλα-δ-ατο, theme ελα-, pres. ἐλαύνω *drive*). Hd. usually has -αται -ατο even after vowels; a preceding α or η becomes ε: οἰκέαται for φῆκνται (*οἰκέω inhabit*). In παρ-εσκενάδ-αται (*παρασκευάζω prepare*), and like forms from verbs in -ζω, δ belong to the theme. In ἀπ-ί-κ-αται, -ατο (Hd.) = Att. ἀφίγμένοι εἰσι, ἦσαν, κ is not changed to χ.

468 D. Hm. has subjunctive μεμνώμεθα (Hd. μεμνῶμεθα), optative μεμνήμην, μεμνέμτο (εφ for ηοι, 36); also opt. 3d plur. λελύντο (for λελυ-ι-ντο).

## PASSIVE SYSTEMS, OR

*Aorist and Future Passive.*

468. FORMATION OF THE AORIST PASSIVE.—To form the stem, the suffix *-θε-* for the first aorist, or *-ε-* for the second, is added to the theme. These become *-θη-* and *-η-* before a single consonant. Thus stems *λυ-θε-*, *σταλ-ε-*; 1st sing. indic. *ἐλύθην*, *ἐστάλην*.

*Remarks on the First Aorist Passive.*

469. In modifications of the theme, the first aorist passive agrees in general with the perfect middle (460, 461).

ἐά-ω	εἰδ-θην	πείθω (πιθ-)	ἐπείσ-θην	βάλ-λω	ἐβλή-θην
τιμά-ω	ἐτιμή-θην	πλέω (πλυ-)	ἐπλεύσ-θην	σπά-ω	ἐσπάσ-θην
ποιέ-ω	ἐποίη-θην	τείνω (τεν-)	ἐτά-θην	τελέ-ω	ἐτελέσ-θην
δουλό-ω	ἐδουλώ-θην	κρίνω (κριν-)	ἐκρί-θην	ἀκού-ω	ἤκούσ-θην

a. But *στρέφω*, *τρέπω*, and *τρέφω* (460 a) have *ε* in the first aorist passive: *ἐστρέφθην*, *ἐτρέφθην*, *ἐθρέφθην*.

470. Mute Verbs.—Before *θ*, a labial or palatal mute (*π*, *β*, *κ*, *γ*) becomes rough (*φ*, *χ*); a lingual mute (*τ*, *δ*, *θ*) becomes *σ*; see 51, 52, and Paradigms 328.

For *ἐθρέφθην*, etc., see 74 d. For *ἐτίεθην*, *ἐτύεθην*, see 73 c.

*Remarks on the Second Aorist Passive.*

471. An *ε* of the root becomes *α*: *στέλ-λω* *send*, *ἐστάλην*.

a. *πλήσσω* (*πλᾶγ-*) *strike* makes *ἐπλήγην*; yet in composition with *ἐκ* and *κατά*, it takes the form *-επλάγην*.

472. No verb has both a second aorist active and a second aorist passive. The chief exception is *τρέπω* *turn*, *ἔτραπον* and *ἐτράπην*.

a. Some verbs have both passive aorists in use: *βλάπτω* (*βλαβ-*) *harm*, *ἐβλάφθην* and *ἐβλάβην*. So *τρέπω*, *τρέφω*, *στρέφω*; but the second aorist is more used.

473. INFLECTION.—The first and second aorists passive are inflected alike. Paradigms 319, 322. They take *active* endings, and follow the *μ*-form (385).

469 D. Hm. adds *ν* before *θ* to some vowel-themes: *ἰδρύ-ν-θην* *took my seat* (*ἰδρύ-ω*), *ἀμ-πνύ-ν-θην* *revived*, root *πνυ-* *breathe*. In *φάνθη* (*φαινώ* *shine*, = *φαίνω*) he changes *φαιν-* to *φαν-* (cf. 409 D a).

473 D. Hm. sometimes has *-ν* for *-σαν* in the 3d plur. indic.; see 385 D 3; also *-μεναι* for *-ναι* in the infinitive; see 385 D 5.

a. The subjunctive adds the mode-suffix  $-\sigma|_{\eta}$  and contracts:  $\lambda\upsilon\theta\tilde{\omega}$  for  $\lambda\upsilon\theta\acute{\epsilon}\omega$ . The optative has the mode-suffix  $-\iota\eta$  or  $-ι$  according to 374 a:  $\lambda\upsilon\theta\epsilon-ι\eta-ν$ ,  $\lambda\upsilon\theta\epsilon-ι-τε$ . For the ending  $-τι$  instead of  $-θι$  in the first aorist imperative, see 73 b. For the accent of the infinitive and participle, see 389 d and e.

474. FUTURE PASSIVE.—The stem adds  $-\sigma|_{\eta}$  to the aorist passive stem; and is inflected like the future middle. The first future passive ends in  $-\thetaησομαι$ , the second future passive in  $-\ησομαι$ :  $\lambda\upsilon\thetaήσομαι$ ,  $\sigmaταλήσομαι$ .

### Verbal Adjectives.

475. The verbal adjectives are analogous to passive participles. Their stems are formed by annexing  $-το-$  or  $-τεο-$  (nom.  $-τός$ ,  $-τέος$ ) to the theme.

1.  $\lambda\upsilon-τός$ ,  $-ή$ ,  $-όν$  *loosed, looseable (solutus, solubilis)*.

2.  $\lambda\upsilon-τέος$ ,  $-ᾶ$ ,  $-ον$  *(requiring) to be loosed (solvendus)*.

The theme assumes the same form as in the first aorist passive, except that a mute before  $-τός$  and  $-τέος$  must be *smooth* (51).

$\acute{\epsilon}\acute{\alpha}-\omega$	$\acute{\epsilon}\acute{\alpha}τός$ , $-τέος$	$\pi\acute{\epsilon}\iota\theta\omega$	$\pi\epsilon\iota\sigmaτός$ , $-τέος$	$\beta\acute{\alpha}\lambda\lambda\omega$	$\beta\lambda\eta\tauός$ , $-τέος$
$\tau\acute{\imath}\mu\acute{\alpha}-\omega$	$\tau\acute{\imath}\mu\eta\tauός$ , $-τέος$	$\pi\acute{\lambda}\acute{\epsilon}\omega$	$\pi\lambda\epsilon\upsilon\sigmaτός$ , $-τέος$	$\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$	$\pi\lambda\epsilon\kappa\tauός$ , $-τέος$
$\tau\acute{\epsilon}\lambda\acute{\epsilon}-\omega$	$\tau\epsilon\lambda\epsilon\sigma\tauός$ , $-τέος$	$\tau\acute{\epsilon}\iota\omega$	$\tau\alpha\tauός$ , $-τέος$	$\tau\acute{\alpha}\sigma\sigma\omega$	$\tau\alpha\kappa\tauός$ , $-τέος$
$\acute{\alpha}\kappa\upsilon\acute{\omega}$	$\acute{\alpha}\kappa\upsilon\sigma\tauός$ , $-τέος$	$\kappa\acute{\rho}\iota\omega$	$\kappa\rho\iota\tauός$ , $-τέος$	$\tau\acute{\rho}\acute{\epsilon}\phi\omega$	$\theta\rho\epsilon\pi\tauός$ , $-τέος$

### THE IRREGULAR VERBS IN -MI.

476.  $\acute{\imath}\eta\mu\iota$  ( $\acute{\imath}$ -) *send*; inflected nearly like  $\tau\acute{\imath}\theta\eta\mu\iota$ .

Fut.  $\acute{\eta}\sigma\omega$ , Aor.  $\acute{\eta}\kappa\alpha$  ( $\acute{\epsilon}\iota\tau\omicron\nu$  etc., 443), Perf.  $\acute{\epsilon}\iota\kappa\alpha$ ,  $\acute{\epsilon}\iota\mu\alpha\iota$ , Aor. P.  $\acute{\epsilon}\iota\theta\eta\nu$

The aorists and perfect occur almost entirely in compounds.

The tenses which have the  $\mu\iota$ -form are inflected as follows:

a. The subjunctive of the second aorist passive has in Hm. the same peculiar forms as the second aorist active of the  $\mu\iota$ -form (444 D):  $\phi\alpha\eta\eta$  (for  $\phi\alpha\eta\acute{\eta}\nu$ ,  $\phi\alpha\eta\eta$ ),  $\delta\alpha\upsilon\epsilon\iota\tau\epsilon$  (for  $\delta\alpha\mu\acute{\epsilon}\eta\tau\epsilon$ ,  $\delta\alpha\mu\eta\tau\epsilon$ ),  $\tau\alpha\pi\acute{\epsilon}\lambda\omicron\mu\epsilon\nu$  (for  $\tau\alpha\pi\acute{\epsilon}\lambda\omicron\mu\epsilon\nu$ ,  $\tau\alpha\pi\acute{\omega}\mu\epsilon\nu$ ) with transposition, from  $\acute{\epsilon}\tau\acute{\alpha}\rho\eta\eta\nu$  ( $\tau\acute{\epsilon}\rho\pi\omega$  *delight*).

Hd. in the subjunctive contracts  $\epsilon\eta$ , but not  $\epsilon\omega$ :  $\lambda\upsilon\theta\acute{\epsilon}\omega$ ,  $\lambda\upsilon\theta\eta\varsigma$ ,  $\lambda\upsilon\theta\eta$ .

474 D. In Hm., the first future passive is never found; the second future only in  $\delta\alpha\eta\sigma\omicron\mu\alpha\iota$  (2d aor. pass.  $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$  *learned*),  $\mu\acute{\imath}\gamma\eta\sigma\omicron\mu\alpha\iota$  ( $\mu\acute{\imath}\gamma-ν\omicron\mu\iota$  *mix*).

476 D. Hm. has usually  $\acute{\imath}\eta\mu\iota$ , with short  $\iota$ . He has impf. 1st sg.  $\acute{\imath}\epsilon\iota\nu$ , 1st aor.  $\acute{\eta}\kappa\alpha$  and  $\acute{\epsilon}\eta\kappa\alpha$  (359): from  $\acute{\alpha}\nu-ι\eta\mu\iota$  he has a fu.  $\acute{\alpha}\nu\acute{\epsilon}\sigma\omega$ , aor.  $\acute{\acute{\alpha}}\nu\epsilon\sigma\alpha$ .—Hd. pf. ind. 3d pl.  $\acute{\alpha}\nu-ε\acute{\imath}\nu\tau\alpha\iota$  irreg. for  $\acute{\acute{\alpha}}\nu-ε\acute{\imath}\nu\tau\alpha\iota$ , and pf. par.  $\mu\epsilon-μ\epsilon\tau-ι-μένος$  very irreg.

*Present and Imperfect.*

ACTIVE.		MIDDLE (PASSIVE).	
Pres. ἔημι	Impf. ἔην	Pres. ἔμαι	Impf. ἔμην
ἔης, ἔεις	ἔαις	ἔσαι	ἔσο
ἔησι	ἔα	ἔται	ἔτο
ἔεον	ἔεον	ἔεσθον	ἔεσθον
ἔερον	ἔέτην	ἔεσθον	ἔέσθην
ἔεμεν	ἔεμεν	ἔέμεθα	ἔέμεθα
ἔετε	ἔετε	ἔεσθε	ἔεσθε
ἔασι	ἔεσαν	ἔενται	ἔεντο
Pres. Subj. ἔῶ		Pres. Subj. ἔῶμαι	
ἔῃς etc.		ἔῃ etc.	
Pres. Opt. ἔείην or ἔοιμι		Pres. Opt. ἔέμην or ἔοίμην	
ἔείης εἰς etc.		ἔείο εἶο etc.	
Pres. Impv. ἔα		Pres. Impv. ἔσο	
ἔετω etc.		ἔεσθω etc.	
Pres. Infin. ἔέναι		Pres. Infin. ἔεσθαι	
Part. ἔείς, ἔείσα, ἔέν		Part. ἔέμενος, -η, -ον	

*Second Aorist.*

ACTIVE.			MIDDLE.		
Indicative.			Indicative.		
(ἦκα)		ἔμεν	ἔμην		ἔμεθα
(ἦκας)	είτον	είτε	είσο	είσθον	είσθε
(ἦκε)	είτην	είσαν	είτο	είσθην	είντο
Subjunctive.			Subjunctive.		
ῶ		ῶμεν	ῶμαι		ῶμεθα
ῆς	ῆτον	ῆτε	ῆ	ῆσθον	ῆσθε
ῆ	ῆτον	ῶσι	ῆται	ῆσθον	ῶνται
Optative.			Optative.		
είην		είμεν, εἰήμεν	είμην		είμεθα (-οίμεθα)
είης	είτον, εἰήτον	είτε, εἰήτε	είο	είσθον	είσθε (-οίσθε)
είη	είτην, εἰήτην	είαν, εἰήσαν	είτο (-οίτο)	είσθην	είντο (-οίντο)

ACTIVE.			MIDDLE.		
Imperative.			Imperative.		
ἔσ	ἔσθον	ἔτε	οὐ	ἔσθον	ἔσθε
ἔτω	ἔτων	ἔτων or ἔτωσαν	ἔσθω	ἔσθων	ἔσθων or ἔσθωσαν
Infin. εἶναι			Infin. ἔσθαι		
Part. εἶς, εἶσα, εἶν			Part. ἕμενος, -η, -ον		
			Verbals ἐτός, ἐτέος.		

a. The impf. of ἀφίημι sometimes takes the augment before the preposition: ἡφίτει.

477. εἶμι (ι; Latin *i-re*) *go* has only the present system.

Present Indicative.			Imperfect Indicative.		
εἶμι	ἔμεν		ἦα or ἦεν	ἦμεν	
εἶ	ἔτον	ἔτε	ἦες or ἦεισθα	ἦτον	ἦτε
εἶσι	ἔτον	ἔσι	ἦε or ἦεν	ἦτην	ἦσαν or ἦσαν
Present Subjunctive.			Present Optative.		
ἔω	ἔωμεν		λοιήν or λοιμι	λοιμεν	
ἔης	ἔητον	ἔητε	λοις	λοιτον	λοιτε
ἔη	ἔητον	ἔωσι	λοι	λοιτήν	λοιεν
Present Imperative.			Present Infinitive		
ἔθι	ἔτον	ἔτε	λέναι		
ἔτω	ἔτων	ἔόντων or ἔτωσαν	Participle λών, λούσα, λόν		
			Verbals λτός, λτέος (also λτητέος)		

a. The present has a future meaning, especially in the indicative *εἶμι I am going*, i. e., *about to go*.

b. Rare, and perhaps not Attic, are the forms ἦειμεν, ἦειτε, in the plural of the imperfect.

c. The participle has the accent of the second aorist (389 a), and sometimes its meaning.

477 D. Hm. pr. ind. 2d sg. εἰσθα; impf. ἦια or ἦιον, 3 sg. ἦτε or ἦε, 1 pl. ἦμεν, 3 pl. ἦιον, ἦσαν, or ἦσαν. Hm. has also an impf. with simple ι: 3 sg. ἦε, 3 du. ἦτην, 1 pl. ἦμεν, 3 pl. ἦσαν.—Hd. has in impf. 1 sg. ἦια, 3 sg. ἦτε, 3 pl. ἦσαν.—Compounds have rarely -ει for -ιθι in Attic poets; as ἔξει.

Hm. sub. 2 sg. ἔρσθα, 3 sg. ἔρσι, 1 pl. ἔομεν or ἔομεν, opt. 3 sg. τοι or λείη, inf. λέναι, λμεναι or ἔμεν; fu. εἰσσομαι, ao. εἰσάμην, irreg. λείσάμην.

478. *εἰμί* (εσ-; Lat. *es-se*) *am*; has only the present and future systems.

Present Indicative.			Imperfect Indicative.	
εἰμί	ἐσμέν		ἦν or ἦν	ἦμεν
εἶ	ἐστόν	ἐστέ	ἦσθα	ἦστον or ἦτον
ἐστί	ἐστόν	εἰσὶ	ἦν	ἦστην or ἦτην
				ἦσαν
Present Subjunctive.			Present Optative.	
ᾧ	ᾧμεν		εἴην	εἴμεν or εἴημεν
ᾗς	ᾗτον	ᾗτε	εἴης	εἴτον or εἴητον
ᾧ	ᾗτον	ᾧσι	εἴη	εἴτην or εἴητην
				εἴεν or εἴησαν
Present Imperative.			Present Infinitive	
ἔσθι	ἔστων	ἔστω	εἶναι	
ἔστω	ἔστων	ἔστων	Participle	ὦν, οὔσα, ὄν
		or ἔστωσαν		δντος, etc.
Future ἔσομαι (3d sg. ἔσται), ἐσόμεν, ἔσεσθαι, ἐσόμενος.				

479. In the pres. indic. *εἰμί* is for εσ-μι (34); *εἶ* is for εσι (originally ἐσ-σι): ἐσ-τί retains the original ending τι. The subj. ᾧ is for ζω (Ion.) from εσ-ω: the opt. εἴην is for εσ-ιη-ν. The inf. εἶναι is for εσ-ναι: the part. ὦν is for ἐών (Ion.) from εσ-ων.

480. The forms of the present indicative are all enclitic, except the 2d sing. *εἶ* (113 c). After a paroxytone, they have an accent on the ultima, by 116. But the 3d sing. takes the regular accent, *ἔστι*,

1. when it expresses existence or possibility:
2. when it stands at the beginning of a sentence:
3. when it follows οὐ, μή, εἰ, ὥς, καί.

Thus τοῦτο δ' ἔστι that which exists, ἔστι μοι βουλομένῳ it is according to my wish, εἰ ἔστιν οὕτως if it is so.

478 D. Hm. has many peculiar forms:

Pr. ind. 2d sg. ἐσσί and εἰς, 1st pl. εἰμέν, 3d pl. (εἰσί, and) ἔασι not enclitic; Impf. ἦα, ἦα, ἔον, 2d sg. (ἦσθα and) ἦσθα, 3d sg. (ἦν and) ἦεν, ἦν, ἦν, 3d pl. (ἦσαν and) ἔσαν; iterative (493) ἔσκον (for εσ-σκον);

Subj. ἔω, εἴω, 3d sg. ἔη, ἔησι, ἦσι, 3d pl. ἔωσι (once ᾧσι);

Opt. (εἴην etc., also) εἰσις, εἰσι; Inv. 2d sg. ἔσ-σο (middle ending);

Inf. (εἶναι and) ἔμμεναι (for εσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν;

Part. ἔών, λούσα, ἔόν, etc. Fut. often with σσ: ἔσσομαι;

Fut. 3d sg. (ἔσεται, ἔσται and) ἔσσεται, also ἔσσειται (as in Dor.).

Hd. has pr. ind. 2d sg. εἰς, 1st pl. εἰμέν; impf. ἦα, 2d sg. ἦας, 2d pl. ἦατε; iterative ἔσκον; sub. ἔω, ἔωσι; opt. once ἐν-εἰσι; part. ἐών.

Dor. pr. ind. 2d sg. ἐσσί, 1st pl. εἰμές, 3d pl. ἐντί; impf. 3d sg. ἦς, 1st pl. ἦμες; inf. εἴμεν, ἦμεν; part. ἐών. Fut. ἔσσεύμαι, -ῆ, -εῖται, etc.

a. The participle *ὄν* retains its accent in composition: *παρόν, παρούσα*; so also the 3d sing. of the future *ἔσται* (for *ἔσεται*): *παρέσται*. The retention of the accent in several other compound forms is not irregular: *παρήν* (391 b), *παρῶ* (-έω, 479), *παρεῖεν* (388), *παρεῖναι* (389 d).

481. *φημί* (φα-, Lat. *fa-ri*) *say*:

Fut. *φήσω*,

Aor. *ἔφησα*,

Vb. *φατός, φατέος*.

Present Indicative.			Imperfect Indicative.		
<i>φημί</i>		<i>φαμέν</i>	<i>ἔφην</i>		<i>ἔφαμεν</i>
<i>φῆς</i>	<i>φατόν</i>	<i>φατί</i>	<i>ἔφησθα</i> or <i>ἔφης</i>	<i>ἔφατον</i>	<i>ἔφατε</i>
<i>φησί</i>	<i>φατόν</i>	<i>φᾶσι</i>	<i>ἔφη</i>	<i>ἔφάτην</i>	<i>ἔφασαν</i>
Present Subjunctive.			Present Optative.		
<i>φῶ</i> etc.			<i>φάην</i> etc.		
Present Imperative.			Present Infinitive		
<i>φάθ</i> or <i>φάθι</i>			Participle	<i>φάναι</i>	
<i>φάτω</i> etc.				<i>φάς, φᾶσα, φάν</i>	

a. The forms of the present indicative are all enclitic except the 2d sing. *φῆς* (118 c). The participle *φάς* is never used in Attic prose, which takes *φάσκων* instead: cf. 530, 8.

482. *κείμει* (κει-) *lie, am laid*.

Fut. *κείσομαι*.

Present Indicative.			Imperfect Indicative.		
<i>κείμει</i>		<i>κείμεθα</i>	<i>ἔκειμην</i>		<i>ἔκειμεθα</i>
<i>κείσαι</i>	<i>κείσθον</i>	<i>κείσθε</i>	<i>ἔκεισο</i>	<i>ἔκεισθον</i>	<i>ἔκεισθε</i>
<i>κείται</i>	<i>κείσθον</i>	<i>κείνται</i>	<i>ἔκατο</i>	<i>ἔκείσθην</i>	<i>ἔκαιντο</i>
Present Subjunctive.			Present Optative.		
<i>κείμαι</i> etc.			<i>κεόμην</i> etc.		
Present Imperative.			Present Infinitive		
<i>κείσο</i>			Participle	<i>κείσθαι</i>	
<i>κείσθω</i> etc.				<i>κείμενος</i>	

481 D. Middle forms of *φημί* are rare in Att. (thus in Plato, pf. inv. 3d sg. *πεφάσθω*), but common in other dialects; yet the pres. indicative middle is rare. Hm. has impf. *ἐφάμην, ἔφατο* or *φάτο*, etc., inv. *φάο, φάσθω*, etc., inf. *φάσθαι*, part. *φάμενος*.

482 D. Hm. pr. ind. 3d pl. *κείνται, κέλαται* (376 D d), *κέαται* (44); impf. 3d pl. *ἔκειντο, κέλατο, κέατο*; subj. 3d sg. *κῆται*; iterative (493) 3d sg. *κέσκετο*; fu.

a. The infinitive *κείσθαι* retains its accent in composition: *κατακείσθαι*, contrary to 886.

b. The only forms of the subjunctive and optative which occur are *κέηται*, *κέσθε*, *κέωνται*; *κείτο*, *κείντο*.

483. *ἵμαι* (*ἵσ-*) *sit*: used only in the present system. The -σ- of the root is retained only before the endings -ται and -το.

Present Indicative.			Imperfect Indicative.		
<i>ἵμαι</i>		<i>ἵμεθα</i>	<i>ἵμην</i>		<i>ἵμεθα</i>
<i>ἵσαι</i>	<i>ἵσθον</i>	<i>ἵσθε</i>	<i>ἵσο</i>	<i>ἵσθον</i>	<i>ἵσθε</i>
<i>ἵσται</i>	<i>ἵσθον</i>	<i>ἵνται</i>	<i>ἵστο</i>	<i>ἵσθην</i>	<i>ἵντο</i>
Subjunctive wanting.			Optative wanting.		
Present Imperative.			Present Infinitive		<i>ἵσθαι</i>
<i>ἵσο</i>			Participle		<i>ἵμενος</i>
<i>ἵσθω</i> etc.					

484. For *ἵμαι*, the Attic prose almost always uses the compound *κάθημαι* (properly *sit down*).

Pr. Ind. *κάθημαι*, *κάθησαι*, *κάθηται*, etc.

Impf. *ἐκάθην*, *ἐκάθησο*, *ἐκάθητο*, etc. (361)  
or *καθίμην*, *καθήσο*, *καθήστο*, etc.

Pr. Subj. *καθῶμαι*, *καθῆ*, *καθῆται*, etc.

Opt. *καθοίμην*, *καθοίω*, *καθοίτο*, etc.

Inv. *κάθησο*, *καθήσθω*, etc. Inf. *καθήσθαι*. Part. *καθήμενος*.

a. *καθήσθαι* irregularly keeps the accent of *ἵσθαι*: cf. *κατακείσθαι* (482 a).

485. *ἵμι* (cf. Lat. *a-īo*) *say*, used only in pres. 1st sing. *ἵμι* and impf. 1st and 3d sing. *ἵν*, *ἵ* (*ἵν δ' ἐγὼ said I, ἵ δ' ὅς said he*).

486. *χρή* (*χρα-*, *χρε-*) *it behooves*, impf. *ἐχρῆν* or *χρῆν*;

Pr. sub. *χρή*, opt. *χρεῖν*, inf. *χρήναι*, p. *χρεών* (only neut., for *χρᾶον* 86).

Fu. *χρήσει*. A compound of this is:

*ἀπό-χρη* *it is enough*, 3d pl. (contract) *ἀποχρῶσι*, impf. *ἀπέχρη*;

*κείω* or *κέω* (427 D).—Hd. has *εε* for *ει* in some forms: *κέεται*, *έκέετο*, *κέεσθω*, *κέεσθαι* (but not before *μ*, as *κεεμαι*, *κεεμενος*). In the ind. 3d pl. he has *κέαται*, *έκέατο*.

483 D. Hm. has ind. 3d pl. *είαται*, *είατο* (376 D d), with irregular change of *η* to *ει*, rarely *έαται*, *έατο*, only once *ήντο*. Hd. always *έαται*, *έατο*.

486 D. Hd. has *χρή*, *χρήν*, *χρήναι*, but *ἀποχρῆ* (*καταχρῆ*, *κατέχρᾶ*), *ἀποχρᾶν*.



Pr. inf. ἀποχρῆν, part. ἀποχρῶν, -ῶσα, -ῶν, both contract.

Fu. ἀποχρήσει, ἀποχρήσουσι, aor. ἀπέχρησε.

487. The deponents δύνamai *can*, ἐπίσταμαι *understand*, and κρέμαμαι *hang* are inflected in the present like the middle of ἵστημι (331), except in the following forms:

1. The 2d sing. imperfect and imperative: ἐδύνα, ἡπίστω; δύνω, ἐπίστω (416).

2. Subjunctive δύνωμαι, ἐπίστωμαι, κρέμωμαι, proparoxytone (417 a).

3. Optative δύναιο, ἐπίσταιο, κρέμαιο, etc., with recessive accent (418 b).

For their principal parts, see 535, 5, 6, 8.

#### ENUMERATION OF MI-FORMS.

##### *Presents of the μ-form.*

488. The verbs whose presents have the μ-form belong to the *seventh* and the *fifth* classes (404, 402 e, f).

The presents in -μ of the *seventh* class are enumerated in the verb-list 534-538. For the complete inflection of τίθημι, δίδωμι, ἵστημι see 329-331; of ἵημι, εἶμι, εἰμί, φημί, κείμει, ἷμαι see 476-484.

The presents in -μ of the *fifth* class are enumerated in the verb-list, 525-529. Those in -νύμι are inflected like δεικνύμι, 332; the few in -νῆμι like ἵστημι.

a. Verbs in -νύμι, in the later Attic and common dialect, often have another form in -νύω, inflected like λῶω: δεικνύω δεικνύεις, etc.

##### *Second Aorists of the μ-form.*

489. For the second aorists of τίθημι, δίδωμι, ἵστημι, see 333-335; of ἵημι, see 476.

##### Themes in -α-.

1. βαίνω (βα-) *go* (519, 7).

2d aor. ἔβην, βῶ, βαίνην, βῆθι, βῆναι, βᾶς.

2. γηρά-σκω *grow old* (530, 1). 2d aor. inf. γηράναι (poetic).

3. διδράσκω (δρα-) *run* (530, 2), used only in compounds.

2d aor. ἔδρᾶν, ἔδρᾶς, ἔδρᾶ, etc.; δρῶ, δρᾶς, δρᾶ, etc.; δρᾶίνην, δρᾶθι, δρᾶναι, δρᾶς.

489 D. Hm. has 3d pl. ἔσταν, inf. θέμεν, θέμεναι, δόμεν, δόμεναι, στήμεναι.

1. Hm. ind. 3d dual βήτην and βήτην, 3d pl. ἔβησαν, and ἔβαν, βᾶν, once ἔβασαν, subj. βέλω (444 D), 3d sg. βήτην, 1st pl. βέλομεν (Hd. βέωμεν), inf. βήτηναι and βήμεναι.

2. Hm. part. γηράς.

3. Hd. ἔδρην, inf. δρῆναι, but part. δρᾶς.

4. κτείνω (κτεν-, κτα-) *kill* (519, 4).  
 2d ao. (poetic) ἔκταν, ἔκτας, ἔκτα; part. κτάς, mid. κτάμενος.  
 5. ὀνίμημι (ονα-) *benefit* (534, 6).  
 2d ao. mid. ὀνήμην (440 b) ὀναίμην (445 a) ὀνησο, ὀνασθαι, ὀνήμενος.  
 6. πέτομαι (πετ- also πτα-) *fly* (508, 23).  
 2d ao. act. (only poetic) ἔπτην, πταίην, πτῆναι, πτάς.  
 mid. (also in prose) ἐπτάμην, πτάσθαι, πτάμενος.  
 7. Root τλα- *endure*, fut. τλήσομαι, perf. τέτληκα.  
 2d ao. ἔτλην, τλώ, τλαίην, τλήθι, τλήναι, τλάς.  
 8. φθάνω (φθα-) *anticipate* (521, 2).  
 2d ao. ἔφθην, φθῶ, φθαιην, φθῆναι, φθάς.  
 9. Theme πρια-, used for aor. of ὠνέομαι *buy* (539, 7).  
 2d ao. ἐπριάμην, πρίωμαι, πριαίμην (445 a), πρίασο and πρίω, πρίασθαι, πριάμενος.

#### Themes in -ε-.

10. σβέννυμι (σβε-) *put out, extinguish* (526, 8).  
 2d ao. ἔσβην *went out* (500, 5), inf. σβῆναι.  
 11. σκέλλω (σκελ-, σκλε-) *dry trans.* (518, 15).  
 2d ao. ἔσκλην *became dry* (500, 6), inf. σκλῆναι.  
 12. ἔχω (σεχ-, σχε-) *have, hold* (508, 16).  
 2d ao. inv. σχές (443 b).

#### Themes in -ο-.

13. ἀλίσκομαι (ἀλ-, ἀλο-) *am taken* (533, 1).  
 2d ao. ἐδλων or ἦλων, ἀλώ, ἀλοίην, ἀλώναι, ἀλούς.  
 14. βιό-ω *live* (507, 2).  
 2d ao. ἐβίων, βιῶ, βιοίην, βιώναι, βιούς.  
 15. γινώσκω (γνο-) *know* (531, 4).  
 2d ao. ἐγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

#### Themes in -ι- and -υ-.

16. πίνω (πι-) *drink* (521, 3). 2d ao. inv. πίθι (poet. πίε).  
 17. δέ-ω *pass under, take on* (507, 8).  
 2d ao. ἔδυν (500, 4), δύω, δύθι, δύναι, δύς.

4. Hm. 3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν; mid. 3 sg. ἔκτατο *was killed*, inf. κτάσθαι.

6. Dor. ἔπτάν (in chorus of Att. tragedy).

7. Hm. 3 pl. ἔτλαν.

8. Hm. 3 pl. φθάν, subj. 3 sg. φθήη or φθῆσι (once παρ-φθήησι), 1 pl. φθέωμεν, 3 pl. φθέωσι.

13. The form with ε- is not found in Hm. and Hd. Hm. has subj. 3 sg. ἀλώη (444 D), inf. ἀλώναι and ἀλάμεναι.

14. Hm. subj. 3 sg. γνώη and γνῶ, inf. γνόμεναι and γνῶναι. Pind. ind. 3 pl. ἔγνον.

17. Hm. 3 pl. ἔδυν and ἔδυσαν, opt. 3 sg. δῆη (for δυ-ει, 445 D), 1 pl. δῶμεν (for δυ-μεν), inf. δύμεναι and δύναι; iterative δύσκον.

18. φέ-ω *produce* (507, 4).

2d aο. ἐφύν (*was produced, born*, 500, 3), φύω, φῦναι, φές.

18. Hm. 3 pl. ἐφυν.

The following second aorists of the μ-form are peculiar to the Epic dialect:

19. ἔ-ω *satiate*, 2 aο. *became sated*, sub. 1 pl. ἔωμεν, inf. ἔμεναι.

20. ἀπαυρά-ω *take away*, 2 aο. part. ἀπούρας (mid. ἀπουράμενος Hes.).

21. βάλλω (βαλ-, βλα-) *throw at* (518, 4), 2 aο. 3 du. συμ-βλήτην *encountered*, inf. συμβλήμεναι; mid. 3 sg. ἐβλητο *was hit, wounded*, sub. 3 sg. βλήεται (373 D), opt. 2 sg. βλείο (for βλη-ιο), inf. βλήσθαι, par. βλήμενος.

22. οὔτά-ω *wound* (507 D, 5), 2 aο. 3 sg. οὔτα, inf. οὔτάμεναι, οὔτάμεν, mid. par. οὔτάμενος *wounded*.

23. πῖμπλημι (πλα-) *fill* (534, 7), 2 aο. mid. 3 sg. πλῆτο, 3 pl. πλῆντο, *became full* (in Aristoph. opt. ἐμπλήμην, imv. ἐμπλησο, par. ἐμπλήμενος).

24. πελάζω (πελαδ-) *come near* (514 D, 21). From cognate theme πλω- come 2 aο. mid. 3 sg. πλῆτο, ἐπλῆτο, 3 pl. ἐπλῆντο, πλῆντο.

25. πτήσσω (πηκ-) *crouch* (514, 7). From cognate theme πτα- come 2 aο. 3 du. κατα-πτήην.

26. βιβρώσκω (βορ-, βορ-) *eat* (531, 3), 2 aο. ἐβρον.

27. πλώ-ω Ion. and poet. for πλέω (πλυ-) *sail* (512, 3), 2 aο. (in comp.) ἐπλων, par. πλώς.

28. κτίζω (κτιδ-) *found*. From shorter root κτι- comes 2 aο. mid. par. κτῖμενος *founded*.

29. φθί-νω *perish* (521, 5), 2 aο. mid. ἐφθίμην, sub. 3 sg. φθίεται, 1 pl. φθιδ-μεσθα, opt. φθίμην (for φθι-ιμην, 445 D), 3 sg. φθίτο, inf. φθίσθαι, par. φθίμενος.

30. κλύ-ω *hear* (512 D, 8), 2 aο. ἐκλυον *heard*, imv. κλίθι, 2 pl. κλύτε, also κέκλυθι, κέκλυτε (436 D).

31. λύ-ω *loose*, 2 aο. mid. λύμην, 3 sg. λύτο and λύτο, 3 pl. λύντο.

32. πνέω (πνυ-) *breathe* (512, 4), 2 aο. mid. 3 sg. ἔμ-πνίτο *recovered breath*.

33. σέω (συ-) *drive* (512 D, 9), 2 aο. mid. 3 sg. σύτο, par. σύμενος (Trag.).

34. χέω (χυ-) *pour* (512, 6), 2 aο. mid. 3 sg. χύτο, 3 pl. χύντο, par. χύμενος.

Also the following (all in the middle) from verbs with consonant themes:

35. ἄλλομαι (ἀλ-) *leap* (518, 3), 2 aο. 2, 3 sg. ἄλσο, ἄλτο (ἐπ-ἄλτο), sub. 3 sg. ἄλεται, ἄλται, par. ἐπ-ἄλμενος (also ἐπι-ἄλμενος).

36. ἄρσρσκω (αρ-) *join* (538 D, 14), 2 aο. mid. par. ἄρμενος *fitting*.

37. Root γεν-, only in 2 aο. 3 sg. γέντο *he grasped*.

38. δέχομαι *receive*, 2 aο. ἐδέγμην, 3 sg. δέκτο, imv. δέξο, inf. δέχθαι, par. δέγμενος.

39. λέγ-ω *speak*, 2 aο. ἐλέγμην *counted myself*, 3 sg. λέκτο *counted* (for himself).

40. Root λεχ- (no Pres.), 2 aο. 3 sg. ἐλεκτο *laid himself to rest*, imv. λέξο (as to λέξο, see 428 D b), inf. κατα-λέχθαι, par. κατα-λέγμενος.

41. μίγ-νυμι *mix* (528, 7), 2 aο. 3 sg. ἐμικτο, μῖκτο.

42. ὕρ-νυμι *rouse* (528, 11), 2 aο. 3 sg. ἄρτο, imv. ὕρσο (as to ὕρσο, see 428 D b), inf. ὕρθαι, par. ὕρμενος.

43. πήγ-νυμι *fix* (528, 12), 2 aο. 3 sg. κατ-έπηκτο *stuck*.

44. πάλω (παλ-) *shake* (518 D, 27), 2 aο. 3 sg. πάλτο *dashed himself*.

45. πέρθω *destroy*, 2 aο. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.

Here belong also two adjectives, originally participles of the 2 aο. mid.:

46. ἔσμενος *well-pleased, glad* (root ἄδ-, pr. ἀνδάνω *please*, 528, 1).

47. ἱκμενος *favorable* (root ικ-, pr. ικάνω, *come*, 524 D, 2).

*Shorter Second Perfect Forms without -a-.*

490. See 454. In the indicative these forms are confined to the dual and plural: the singular always has the suffix *-a-*. See paradigm 336.

1. ἵστημι (στα) *set*, 1st pf. ἕστηκα (for σε-στηκα) *stand* (500, 1), with regular inflection; 2d pf. dual ἕστατον, etc. Paradigm 336.

2. βαίνω (βα-) *go* (519, 7), 1st pf. βέβηκα *have gone, stand fast* (500, 2), regular; 2d pf. 3 pl. βεβᾶσι, sub. 3 pl. βεβῶσι, inf. βεβάναι, part. βεβῶς, βεβῶσα, gen. βεβῶτος (contracted from βεβαῶς).

3. γίγνομαι (γεν-, γα-) *become* (506, 1), 2d pf. γέγονα regular; 2d pf. part. γεγώς, γεγῶσα, gen. γεγῶτος (contracted from γεγαῶς).

4. θνήσκω (θαν-, θνα-) *die* (530, 4), 1st pf. τέθνηκα *am dead* regular; 2d pf. pl. τέθναμεν, τέθνασι, 2d plup. 3 pl. ἐτέθνασαν, pf. opt. τεθναῖν, imv. τέθναθι, inf. τεθνάναι, part. τεθνεώς, -ῶσα, -ός, gen. -ῶτος.

5. 1st pf. δέδοικα (root δι-, δει-) *fear*, aor. ἔδεισα. 2d pf. δέδια, pl. δέδιμεν, δεδιᾶσι, 2d plup. 3 du. ἐδέδιτην, 3 pl. ἐδέδισαν, pf. sub. δεδίω, opt. δεδιείην, imv. δέδιθι, inf. δεδιέναι, part. δεδιώς.

491. 6. οἶδα (ιδ-, ειδ-) *know*: a perfect without reduplication and with present meaning. Fut. εἶσομαι, verbal ἰστέον.

Perfect Indicative.			Pluperfect Indicative.		
οἶδα		ἴσμεν	ἤδη, ἤδην		ἦσμεν, ἦδεμεν
οἶσθα	ἴστων	ἴστε	ἤδη· ῥθ·α, ἤδισθα	ἦστων	ἦσθε, ἦδειτε
οἶδε	ἴστων	ἴσασι	ἤδει(ν)	ἦστην	ἦσαν, ἦδεσαν
Perfect Subjunctive.			Perfect Optative.		
εἶδῶ		εἶδῶμεν	εἶδείην		εἶδεῖμεν, -είημεν
εἶδῇς	εἶδῇτων	εἶδῇτε	εἶδείης	εἶδεῖτον	εἶδειτε, -είητε
εἶδῃ	εἶδῇτων	εἶδῶσι	εἶδείη	εἶδείτην	εἶδειεν, -είησαν
Perfect Imperative.			Perfect Infinitive		
ἴσθι	ἴστων	ἴστε		εἶδέσθαι	
ἴστω	ἴστων	ἴστων	Participle	εἶδώς, εἶδυς, εἶδός	
		or ἴστωσαν		εἶδότης etc.	

490 D. 1. Hm. pf. 2 pl. ἕστητε, inf. ἕσθμεναι, ἕσθμεν, part. ἕσταῶς, ἕσταῶτος.—Ild. part. ἕστεῶς, ἕστεῶσα, etc.

2. Hm. pf. 3 pl. βεβᾶσι, part. βεβαῶς, βεβανῖα, gen. βεβαῶτος.

3. Hm. pf. 3 pl. γεγάσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαῶς, γεγανῖα, gen. γεγαῶτος.

4. Hm. imv. τέθναθι, τεθνάτω, inf. τεθνᾶμεναι, τεθνᾶμεν, part. gen. τεθνηῶτος, also τεθνηῶτος, fem. τεθνηῆς; only once τεθνεῶτι, as in Att.

5. Hm. has δει- for the redupl., δέδια, δέδοικα (once δεδιᾶσι), and doubles δ after the augment, ἔδεισα, as well as after a short vowel in composition,

a. The forms ᾗδης and ᾗδεις are also used for ᾗδησθα and ᾗδειςθα. Rare and poetic are ᾗδεμεν, ᾗδετε: colloquial οἶσθας. Rare and mostly late are οἶδας, οἶδαμεν, οἶδατε, οἶδᾱσι.

492. 7. *ζοικα* (ικ-, εικ-) *am like, appear*, pluperf. *έώκη* (358 a): besides the regular inflection, has the forms 1 pl. *ζοιγμεν* (poetic), 3 pl. *έιζῶσι* (cf. *ίσᾱσι*), inf. *εἰκῖναι*, part. *εἰκῶς, εἰκῦία, εἰκός*. Fut. *έιζω* rare.

8. *κράζω* (κραγ-) *cry* (514, 13), 2d pf. *κέκραγα* as present; 2d pf. inv. *κέκραχθι*.

*περιδδελσᾱς* (once *υποδδελσᾱτε*). The original root was *δφι-*: hence pf. *δεδφια*, aor. *εδφείσα*, which, after *F* was lost, were changed to *δεδία, έδδείσα*, to preserve the long quantity of the first syllable. For *δεδία*, Hm. has also *δεδίω* with present form, but only in the first person sing. He has also a future *δελσεται, δελσέσθαι*, and an impf. *δλε, δλον, feared, fled*.

491 D. 6. Hm. has pf. 1 pl. *ΐμεν* (53 D a), plup. 2, 3 sg. *ᾗδησθα, ᾗδη*, or *ᾗδε*, also very irreg. *ᾗείδης, ᾗείδη* (perhaps for *εφείδης, εφείδη*); plup. 3 pl. *ΐσαν* (for *ΐδ-σαν*); pf. sub. *είδew, pl. είδομεν, είδετε, είδᾱσι*; inf. *ΐμεναι, ΐμεν*, part. fem. *είδῦία* and *ΐδῦία*; fu. *είσωμαι* and *είδήσω*.

Hd. has pf. 1 pl. *ΐμεν* and *οἶδαμεν*, plup. 1, 3 sg. *ᾗδεα, ᾗδε*, 2 pl. *ᾗδέατε*; fu. *είδήσω*.

The Dor., with *οἶδα*, has a peculiar pres. *ΐσᾱμι, ΐσᾱς, ΐσᾱτι*, pl. *ΐσαμεν, ΐσαντι*.

492 D. 7. Hm. impf. 3 sg. *είκε*, 2d pf. 3 du. *έικτον*, 2 plup. 3 du. *έικτην*, plup. mid. 3 sg. *ήικτο* or *έικτο*.—Hd. has pf. *οἶκα*, part. *οἶκός*.

Add further for Homer,

9. *μαίνομαι* (μα-, μεν-) *reach after, seek for*, 2 pf. *press on, desire eagerly*; 2 pf. sg. *μέμονα, -ας, -ε*, du. *μέματον*, pl. *μέμαμεν, μέματε, μεμᾱσι*, plup. 3 pl. *μέμασαν*, pf. inv. 3 sg. *μεμᾱτω*, part. *μεμᾱός, -ῦία*, gen. *μεμᾱῶτος* or *μεμᾱότος*.

10. Pf. *τέτληκα* (τλα-) *am patient* (489, 7); 2d pf. 1 pl. *τέτλαμεν*, opt. *τε-τλαήην*, inv. *τέτλαθι*, inf. *τετλάμεν(αι)*, part. *τετληός, -ῦία*, gen. *-ότος*.

11. 2d pf. *ἄνωγα, -ας, -ε* (ανωγ-) *command*, 1 pl. *ἄνωγμεν*, inv. *ἄνωχθι*, 3 sg. *ἄνώχθω* (with middle ending; so), 2 pl. *ἄνωχθε*: sub. *ἄνώγω*, opt. *ἄνώγοιμι*, rare inv. *ἄνωγε*, inf. *ἄνωγέμεν*. Plup. *ἠνώγεα*, 3 sg. *ἠνώγει(ν)*, commonly *ἄνώγει*. For irreg. plup. *ἠνωγον* (or *ἄνωγον*), 3 sg. *ἠνωγε*, 3 pl. *ἠνώγευν*, see 458 D. For pf. 3 sg. *ἄνωγε* *he commands, ἄνώγει* is sometimes used: 2 du. *ἄνώγετον* for *ἄνώγατον*. Fu. *ἄνώξω*, aor. *ἠνώξα*.

12. *έγείρω* (εγερ-) *wake* (518, 5), 2d pf. *έγρήγορα am awake*, 3 pl. *έγρηγόρθᾱσι* wholly irreg., inv. 2 pl. *έγρήγορθε* (middle ending), inf. *έγρήγορθαι* (middle ending, but accent irreg.). Hence pr. part. *έγρηγορόων*.

13. *έρχομαι come* (539, 2), 2d pf. *έήλυθα*, etc.; also *είήλουθα*, 1 pl. *είήλουθμεν* (29 D).

14. *πάσχω* (παθ-, πενθ-) *suffer* (533, 13), 2d pf. *πέπονθα*, 2 pl. *πέποσθε* (better *πέπασθε*, for *πεπασθε*), part. fem. *πεπαυῖα*.

15. *πειθω* (πιθ-) *persuade* (511, 8), 2d pf. *πέποιθα trust*, 2d plup. 1 pl. *έπέπιθμεν* (inv. *πέπεισθι* Aesch.).

16. *βιβρώσκω* (βρο-) *eat* (531, 3), pf. *βέβρωκα* (part. nom. pl. *βεβρωτες* Soph.).

17. *πίπτω* (πετ-, πτε-, πτω-) *fall* (506, 4), pf. *πέπτωκα*, part. acc. pl. *πεπτεῶ-τας* (*πεπτάς, πεπτώτας*, Soph.).

## DIALECTIC FORMATIONS.

Some formations, which are unknown in Attic prose, occur more or less frequently in other dialects.

## 493. ITERATIVE FORMATION.

The iterative imperfect represents a *continued* past action as *repeated* or *usual*: *πέμπεσκε* he was sending (*repeatedly*), *used to be sending*. The iterative aorist has the same force in reference to *indefinite* past action, marking it as *repeated* or *usual*: *ἐλάσασκε* he drove (*repeatedly*), *used to drive*.—Both are confined to the *indicative*; and are generally found without the augment (in Hd. always so). The iterative aorist is found only in poetry.

They are formed from the tense-stem of the imperfect or aorist, by adding the *iterative-sign* -σκ<sup>o</sup>|<sub>a</sub>-, and are inflected like the imperfect: act. -σκο-ν, -σκε-ς, -σκε, etc., mid. -σκο-μην, -σκε-ο, -σκε-το, etc. Thus μένε-σκον (μένω remain), φύγε-σκε (φεύγω flee), ἐρητύσα-σκε (ἐρητύω restrain), στά-σκε stood (ίστημι set, ἵστην stood).

a. A very few iterative imperfects have α before -σκον, κρύπτα-σκον (κρύπτω hide), βίπτα-σκον (βίπτω throw).

b. In contract verbs, ε either remains without contraction: καλέ-ε-σκον (καλέω call); or is dropped: ὤθε-σκον (ὠθέω push). Verbs in -αω sometimes change αε to αα: ναυετᾶσσκον (ναυετᾶω inhabit), cf. ναιετᾶζ (409 D α).

## 494. FORMATION WITH -θ-.

Several verbs annex -θ<sup>a</sup>|<sub>a</sub>- to the tense-stem of the present or second aorist. A variable vowel before this suffix sometimes changes to -α-. This formation does not modify the meaning: it is mostly poetic, occurring very seldom in prose. It is often difficult to tell whether the meaning is that of the aorist or the present (or imperfect). The following are the most important of these forms.

διώκω pursue	ἐδιώκαθες, διωκάθω (subj.) -θειν.
εἰκώ yield	εἰκάθῃ, -θοίμι, -θοντα.
ἀμύνω ward off	ἀμύνάθου, -θετε, -θειν.
εἶργω shut out	ἐέργαθεν, ἀπο-έργαθε, κατειργάθου, etc.
αἶρῶ lift up	ἡρέβονται float in air.
ἀγείρω assemble	ἡγέρεθονται, -οντο.
φλέγω burn	φλεγέθει, -οίατο, -θων.
φθίνω perish	φθινύθουσι, -θον, -θειν.
ἔχω hold	ἔσχεθον aor., inf. σχεθέειν, Att. σχεθεῖν.
ἐκίον went, aor.	μετ-εκτάθον.

a. The first three are regarded by most editors as aorists, and their infinitive and participle are written accordingly: διωκαθεῖν, εἰκαθόντα, ἀμυνάθειν.

## IRREGULARITIES OF MEANING.

*A. Forms of one voice in the sense of another.*

495. In many verbs the active voice has no future, the future middle being used instead: *μανθάνω learn, μαθήσομαι (not μαθησω) shall learn.*

a. This is the case with a large proportion of the verbs of the fifth and sixth classes (see the verb-list, 521-533); also with many others, as *φεύγω flee, θαυμάζω wonder*; especially such as express an action of the body, as *ἀκούω hear, ἔδω sing, ἀπαντᾷς meet, ἀπολαύω enjoy, βαδίζω (fut. βαδιοῦμαι) walk, βλέπω see, βοάω cry, γελᾷω laugh, κλάω weep, οἰμῶζω wail, σίγῶ and σιωπᾷω am silent, σπουδάζω am busy.*

496. In many verbs the future middle has the meaning of a future passive: *λείπω leave, λείψομαι (= λειφθήσομαι) shall be left.*

a. This is always the case with the following verbs, which have no future passive: *ἀδικέω wrong, ἀρχῶ rule, διδάσκω teach, εἶργω shut out, ἔχω have, κωλύω hinder, οἰκέω inhabit, ὁμολογέω acknowledge, ταρασσω disturb, τρέφω nourish, τηρέω watch, φιλέω love, φυλάσσω guard.* So nearly always *τιμᾷω honor, τρῖβω crush, στερέω deprive.*

497. In many *deponent* verbs the aorist passive is used instead of the aorist middle: thus *βούλομαι wish, future βουλήσομαι, but aorist ἐβουλήθην (not ἐβουλησαμην) wished.* These are called *passive deponents*; and the rest, in distinction from them, are called *middle deponents*.

a. Of passive deponents, the most important are the following: those which in the future have a passive form as well as a middle, are marked with \*: thus *\*διαλέγομαι converse, aor. διελέχθην conversed, fut. διαλέξομαι and διαλεχθήσομαι shall converse.* But *ἡδομαι* has only *ἡσθήσομαι*.

*ἀγαμῶμαι* admire (535, 4)  
*\*αἰδέομαι* feel shame (503, 7)  
*ἀλάομαι* wander  
*ἀμιλλάομαι* contend  
*ἀρνέομαι* deny  
*\*ἄλχομαι* am grieved (510, 2)  
*βούλομαι* wish (510, 4)  
*δέομαι* want (510, 5)  
*δέκκομαι* see (508 D, 31)  
*δυναμαι* am able (535, 5)  
*ἐναντιόομαι* oppose  
*ἐπίσταμαι* understand (535, 6)  
*εὐλαβέομαι* am cautious

*\*ἡδομαι* am pleased  
*ἐνθῦμέομαι* consider  
*\*προθυμέομαι* am eager  
*\*διαλέγομαι* converse (508, 19)  
*ἐπιμέλομαι* care for (510, 12)  
*μεταμέλομαι* regret  
*ἀπονοέομαι* despair  
*\*διανοέομαι* meditate  
*ἐννοέομαι* think on  
*προνοέομαι* foresee, provide  
*οἶομαι* think (510, 16)  
*σέβομαι* revere  
*φιλοτιμέομαι* am ambitious

498 D. In Hm. a few second aorists middle have a passive meaning: *ἐβλητο he was hit, κτάμενος slain.*

b. Some of these verbs, beside the aorist passive, have an aorist of the middle form: thus ἀγαμαι, aor. usually ἡγάσθην, but also ἡγασάμην.

498. Even in some verbs which are not deponent the aorist passive has a middle meaning: εὐφραίνω *gladden*, ἡφράνθην *rejoiced*; στρέφω *turn*, ἐστράφην *turned (myself)*; φαίνομαι *show*, ἐφάνην *showed myself*, *appeared* (but ἐφάνθην generally *was shown*).

499. Several deponent verbs have a passive aorist and future with passive meaning: ἰάομαι *heal*, ἰασάμην *healed*, but ἰάθην *was healed*; δέχομαι *receive*, εδεξάμην *received*, but ἐδέχθην *was received*.

a. In some, the middle forms of the present or perfect systems may have both an active and a passive meaning: μιμέομαι *imitate*, μεμίμημαι *have imitated* or *have been imitated*.

### B. Mixture of transitive and intransitive senses.

500. In some verbs, the forms of the active voice are divided between a transitive and an intransitive sense. The *future* and *first aorist* are then transitive; the *second aorist* and the *perfect* are intransitive. The most important cases are the following:

1. ἵστημι (στα-) *set, place*;  
trans., fut. στήσω *shall set*, 1st aor. ἔστησα *set*;  
intrans., 2d aor. ἔστην (*set myself*) *stood*, pf. ἔστηκα (*have set myself*) *am standing*, ἐστήκη *was standing*, fut. pf. ἐστήξω *shall stand*.

a. The same important distinction prevails in the numerous compounds of this verb:—ἀφίστημι *set off, cause to revolt*, ἀπέστην *stood off, revolted*, ἀφέστηκα *am distant, am in revolt*,—ἐφίστημι *set over*, ἐπέστην *set myself over*, ἐφέστηκα *am set over*,—καθίστημι *set down, establish*, κατέστην *established myself, became established*, καθέστηκα *am established*. The aorist middle has a different meaning: κατεστήσατο *established for himself*.

2. βαίνω (βα-) *go*;  
(trans., fut. βήσω *shall cause to go*, 1st aor. ἔβησα, Ion. and poet.)  
intrans., 2d aor. ἔβην *went*, pf. βέβηκα *have gone, stand fast*.

3. φέω *bring forth, produce*; so φέσω, ἐφύσα; intrans., ἐφύν *was produced, came into being*, πέφυκα *am by nature*.

4. δέω *pass under, take on*; καταδέω *submerge* trans.; so trans. δέσω, ἔδυσσα, δέδυκα, but intrans. ἔδυν *dived, set*, δέδυκα *have entered, set*.

a. ἐνέδυσσα means *put on* and ἀπέδυσσα or ἐξέδυσσα *took off* another's clothes; ἐνέδυν and ἀπέδυν, ἐξέδυν are used of one's own clothes.

5. σβέννυμι *put out, extinguish*; 2d aor. ἔσβην *went out*, pf. ἔσβηκα *am extinguished*.

6. σκέλλω (σκελ-) *dry* trans.; intrans., 2d aor. ἔσκλην *became dry*, pf. ἔσκληκα *am dry*.

7. πίνω (πι-) *drink*, 2d aor. ἔπιον *drank*; 1st aor. ἐπίσα *caused to drink*.

8. γείνομαι (γεν-) *am born*, poetic; 1st aor. ἐγεινάμην *begot, brought forth*.



501. In several verbs, only the *second perfect* is intransitive.

ἀγνῶμι <i>break</i>	2d pf. ἔαγα <i>am broken</i>
ἐγείρω <i>wake trans.</i>	ἐγρήγορα <i>am awake</i>
ὀλλύμι <i>destroy</i>	ὀλώλα <i>am ruined</i> (ὀλώλεκα <i>have ruined</i> )
πείθω <i>persuade</i>	πέποιθα <i>trust</i> (πέπεικα <i>have persuaded</i> )
πῆγνυμι <i>fix</i>	πέπηγα <i>am fixed</i>
ῥηγνῶμι <i>break</i>	ῥῥῶγα <i>am broken</i>
σῆπω <i>cause to rot</i>	σέσηπα <i>am rotten</i>
τήκω <i>cause to melt</i>	τέτηκα <i>am melted</i>
φαίνω <i>show</i>	πέφηνα <i>have shown myself, appeared</i>

### CLASSIFIED LIST OF VERBS.

502. The following list exhibits the principal parts of all the most important Greek verbs, excepting such verbs of the first and fourth classes as are entirely regular. They are arranged according to the formation of the present, in seven classes (see 392). For convenience, the few verbs which have different tenses formed from themes essentially different are put by themselves as an *eighth class*.

Full-faced type (as γελῶ) distinguishes forms of the *Attic spoken language*; here are included tenses found in Attic prose; also, in general, those found in the colloquial parts of Attic comedy.

In ordinary type (as τρέω) are printed forms of *Attic poetry*, especially those found in the dialogue parts of the tragedy.

Forms in brackets, [ ], or marked *late*, (l.), belong to the period of the Common dialect (3 e). Other abbreviations are *r.* (rare), *r. A.* (rare in Attic), *r. pr.* (rare in prose), *fr.* (frequent).

Dialectic forms, including those which occur only in the lyrical parts of tragedy, are given at the foot of the page. Occasionally, tenses found only in Ionic writers, and so marked, are included in the main list, when it is likely that their non-occurrence in Attic is accidental.

Verbal adjectives in -τος and -τεος are seldom given when the verb has a first passive system, as they are easily inferred from that.

### FIRST CLASS (*Variable-Vowel Class*, 393).

503. The theme assumes -ο|,- in the present. This is much the most numerous of all the classes. We notice here only those verbs of it which have peculiarities of formation.

I. *Vowel-verbs in which the final theme-vowel remains short before a consonant.*

a. The following retain the short vowel in all the forms :

Future.	Aorist.	Perfect.	Passive.
1. γελῶ <i>laugh</i> .			
γελάσομαι	ἐγέλασα		ἐγελάσθην

2. *ἐράω* *love*; also poetic pres. *ἐραμαι*, class 7.  
 Fu. p. *ἐρασθήσομαι* as act. *ἠράσθην* as act.
3. [*κλάω*] *break*.  
*[κλάσω]* *έκλασα* *κέκλασμαι* *έκλάσθην*
4. *σπάω* *draw*.  
*σπάσω* *έσπασα* *έσπακα, έσπασμαι* *έσπάσθην*
5. *φλάω* *bruise*; (collateral form *θλάω*) [ao. p. *έθλάσθην*]
6. *χαλάω* *loosen*.  
*[χαλάσω]* *έχαλασα* *έχαλάσθην*
7. *αἰδέομαι* (*αἰδε-*) *feel shame*; also *αἰδομαι* poet.  
*αἰδέσομαι* *ἤδεσάμην* r. pr. *ῥδεσμαι* *ἤδέσθην*
8. *ἀκέομαι* *heal*.  
*[ἀκέσομαι]* *ἠκεσάμην* *[ἠκέσθην]*
9. *ἀλέω* *grind*.  
*ἤλεσα* *ἀλήλεσμαι, ἀλήλεμαι*
10. *ἀρκέω* *suffice*.  
*ἀρκέσω* *ἠρκεσα* *[ἠρκέσθην]*
11. *ἐμέω* *vomit*. ao. *ἤμεσα*.
12. *ζέω* *boil*. fu. *ζέσω*, ao. *ἔξεσα*.
13. *ξέω* *scrape*. ao. *έξεσα*, pf. *έξεσμαι*.
14. *τελέω* *complete*.  
*τελῶ, τελίσσω* *τέτελεσα* *τετέλεκα, τετέλεσμαι* *τέτελέσθην*
15. *τρέω* *tremble*. ao. *έτρεσα*.
16. *ἀρόω* *plough*.  
*[ἀρόσω]* *ἠροσα* *ἠρόθην*
17. *ἀνύω* *accomplish*, also *ἀνύτω*.  
*ἀνύσω* *ἤνυσα* *ἤνυκα, ἤνυσμαι* *[ἤνύσθην]*
18. *ἀρύω* *draw water*, Attic *ἀρύτω*.  
*ἠρυσα* *ἠρύθην [ἠρύσθην]*
19. *ἔλκω* (*έλκ-, έλκυ-*) *draw*.  
*έλξω* *έλκυσα* *έλκυκα, έλκυσμαι* *έλκύσθην*  
 a. The forms *έλκύω, έλκύσω, έλξα, έλχθην* are late.

503 D. 1. Hm. also *γελοιδῶ*.

5. Theoc. fu. *φλασσῶ*, Hm. ao. *έθλασα*, Pind. *έφλασα*, Theoc. pf. p. *τέθλασμαι*.

6. Pind. ao. part. *χαλάξαις*.

12. Hipp. *έξεσμαι*.

17. The form *ἀνύω* is commoner in poetry, *ἀνύτω* in Attic prose. Hm. has also a fu. *ἀνύω*. Hes. has *έπ-ηνύσθῃ*. Theoc. has *άνυμες*, and Hm. *ἤνυστο*, as if from a pr. *άνυμι*. *άνω* (also *άνω*) is poetic, though it occurs once in Plato.

19. Hm. has imp. *έλκεον*, fu. *έλκήσω*, ao. *έλκησα*.

2. Hm. ao. m. *ἠρασάμην*.

8. Hm. *ἀκέομαι*.

16. Hm. pf. m. *ἀρήρομαι*.

20. πτώσ *spit* (see 393 a).  
[πτώσω, -σμαι] ἔπτυσσα

504. b. The following retain the short vowel in a part of the forms. The first three make it long before σ.

- |  |         |                         |         |
|--|---------|-------------------------|---------|
| 1. δέω <i>bind</i> .                             |         |                         |         |
| δέησα  | ἔδησα   | δέδεκα, δέδεμαι         | ἐδέθην  |
| 2. θέω (θυ-) <i>sacrifice</i> (see 393 a).       |         |                         |         |
| θέσσα  | ἔθυσσα  | τέθεκα, τέθυμαι         | ἐτέθην  |
| 3. λύω <i>loose</i> (see 393 a).                 |         |                         |         |
| λύσσα  | ἐλύσσα  | λέλυκα, λέλυμαι         | ἐλύθην  |
| 4. αἰνέω <i>praise</i> .                         |         |                         |         |
| αἰνέσσα  | ἤνεσσα  | ἤνεκα, ἤνημαι           | ἤνέθην  |
| In Att. prose used mostly in compounds.          |         |                         |         |
| 5. καλέω (καλε-, κλη-) <i>call</i> .             |         |                         |         |
| καλώ (423)                                       | ἐκάλεσα | κέκληκα, κέκλημαι       | ἐκλήθην |
| 6. μύω <i>shut the lips or eyes</i> (see 393 a). |         |                         |         |
| [μύσω]   | ἔμυσσα  | μέμυκα <i>am shut</i> . |         |
| 7. εἶω <i>enter</i> (see 507, 3).                |         |                         |         |

8. ποθέω *miss* is inflected regularly with η, but has ε occasionally in the future and first aorist systems.

## II. Vowel-verbs with added σ after a long vowel.

505. The forms in which σ is added to the theme (461) are the perfect middle and first passive systems, with the verbals. The verbs which add this σ after a *short* vowel have been enumerated in 503. There remain the following in which the theme-vowel is either long, or if short, is lengthened in these tenses.

- 
21. Ion. and poet. *νεικέω* (or *νεικέλω*) *quarrel*, fu. *νεικέσω*, ao. *ἐνέκεσσα*.  
504 D. 3. Hm. 2d ao. m. *ἐλύμην*, as pass.  
4. Hm. fu. *αἰνήσω*, ao. *ἤνησα*; pr. also *αἰνίζομαι* (in Hes. *αἰνημι*).  
5. Hm. also *προ-καλίζομαι*, poet. *κυκλήσκω* cl. 6.  
9. Hm. *ἄω* *harm, mislead*, pr. m. 3d sg. *ἄσται*, ao. *ἄσα* or *ἔἄσα*, contracted *ἄσα*, ao. p. *ἄσθην*. The first α may become ᾱ by augment. V. *ᾱ-ἄστος* or *ᾱ-ἄστος*.  
10. Hm. *κοτέω* (also *κοτέομαι*) *am angry*, ao. *ἐκότessa*, 2d pf. par. *κεκοτηώς*.  
11. Ion. and poet. *ἐρύω* *draw*, fu. *ἐρύσω* (Hm. also *ἐρύω*, 427 D), ao. *ἐρύσσα*, pf. *ἐρύμαι* (*κατερύσμαι*). Hes. pr. inf. (μ-form) *εἰρύμεναι* (33 D). Hm. has *εἰρυ-* only as result of augm. or redupl. (359 D). Different are *ἐρύομαι*, *ρύομαι* (also with short υ), *preserve* (588 D, 6 and 7).

1. <i>δράω do.</i>			
δράσω	ἔδρασα	δέδρακα, δέδραμαι	ἔδρασθην
2. <i>κνάω scrape.</i>			
κνήσω Hipp.	ἐκνησα		ἐκνήσθην
3. <i>χράω give oracle.</i>			
χρήσω	ἔχρησα	κέχρησμαι Hd.	ἐχρήσθην
4. <i>νέω hear up, pr. only Hd.</i>			
νήσω	ἐνησα	νένημαι, νένησμαι	[ἐνήσθην, -σθην]
5. <i>κυλίω, more fr. κυλίνδω, roll.</i>			
	ἐκύλισα	κεκύλισμαι	ἐκυλίσθην
6. <i>πρίω saw.</i>			
	ἔπρισα	πέπρισμαι	ἐπρίσθην
7. <i>χρίω anoint.</i>			
χρίσω	ἔχρισα	κέχρισμαι, κέχρισμαι	ἐχρίσθην
8. <i>χόω hear up.</i>			
χώσω	ἔχωσα	κέχωκα, κέχωσμαι	ἐχώσθην
9. <i>ξύω polish (see 393 a).</i>			
	ἔξύσα	[ἔξύσμαι]	ἔξύσθην
10. <i>ῥύω rain (see 393 a).</i>			
ῥύω	ῥυσα	ῥυμαι	ῥυσθην Hd.
11. <i>κναίω scratch.</i>			
κναίω	ἐκναυσα	κέκναυκα, κέκναυσμαι	ἐκναύσθην
12. <i>παίω strike.</i>			
παίω	ἔπαισα	πέπαικα [πέπαισμαι]	ἐπαίσθην
13. <i>παλαίω wrestle.</i>			
παλαίω Hm.	ἐπάλαυσα		ἐπαλαύσθην
14. <i>κλήω shut, later Attic κλείω.</i>			
κλήσω	ἔκλησα	κέκληκα, κέκλημαι	ἐκλήσθην
κλείσω	ἔκλεισα	[έκκλεικα] κέκλειμαι later κέκλεισμαι	ἐκλείσθην
15. <i>σειώ shake.</i>			
σειώ	ἔσεισα	σέσεικα, σέσεισμαι	ἔσεισθην
16. <i>θραύω break.</i>			
θραύσω	ἔθραυσα	τέθραυμαι, τέθραυσμαι	ἔθραυσθην

505 D. 14. Ion. κλήω, aο. ἐκλήϊσα, pf. m. κεκλήϊμαι, aο. p. ἐκλήϊσθην, v. κληϊστέ. Dor. also fu. κλῆξω, aο. ἐκλῆξα.

17. παύω
- make cease*
- ; middle
- cease*
- .

παύσω	ἐπαύσα	πέπαυκα, πέπαυμαι	ἐπαύθην
		v. παυστός	[ἐπαύσθην]

18. κελεύω
- order*
- .

κελεύσω	ἐκέλευσα	κεκέλευκα, κεκέλευσμαι	ἐκελεύσθην
---------	----------	------------------------	------------

19. λαύω
- alone*
- .

λαύσω	ἐλευσα		ἐλεύσθην
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20. ἀκούω
- hear*
- , see 507, 1.

21. κρούω
- beat*
- .

κρούσω	ἐκρούσα	κέκρουκα	ἐκρούσθην
		κέκρουμαι, κέκρουσμαι	

### III. Verbs with Reduplicated Presents.

506. The theme assumes a reduplication in the present. For *μι*-verbs of this kind, see 534; for reduplicated verbs of the sixth class, see 530. There remain:

1. γίνομαι (
- γεν*
- , 393 b)
- become*
- : also γίνομαι in Hd. and late writers.

γενήσομαι	ἐγενόμην	γέγονα (490, 3)	[ἐγενήθην]
		γεγέννημαι	

2. ἵσχω (
- σεχ*
- , 393 b)
- hold*
- , another form of ἔχω (508, 16; cf. 524, 4).

3. μέμνω (
- μεν*
- )
- remain*
- , poetic form of μένω (510, 14).

4. πέπτω (
- πετ*
- ,
- πτο*
- )
- fall*
- : cf. πίτνω cl. 5 (521, 10), poetic.

πέσομαι	ἔπεσον	πέπτωκα	
a. ἔπεσον is for orig. and Dor. ἔπετον (69 a).			

5. τίκτω (for τιτκω, root τεκ-)
- bring forth*
- ,
- beget*
- .

τίξομαι	ἔτεκον	τέτοκα	
τίξω less fr.		[τέτεγμα]	[ἐτέχθην]

- a. Mid. τίκτομαι rare and poetic. Ao. ἔτεξα doubtful in Attic.

6. [τιτράω] (
- τρα*
- )
- bore*
- : also τετραίνω (τετραν-, cl. 4).

[τρήσω]	ἔτρησα	τέτρημαι	
	[ἐτέτρηα]		

22. Poet. βάω
- shatter*
- , fu. βάσω, ao. p. ἐββάλσθην.

506 D. 1. 2d ao. 3d sg. ἔγεντο Dor. (and Hes.), different from γέντο *seized* (489 D. 37). From root *γεν* comes also poet. γείνομαι cl. 4, *am born*, ao. ἐγενόμην trans. *begot, bore* (οἱ γεινόμενοι *the parents*, also in prose). γέγας etc., 490 D. 3.

2. Epic also ἰσχάω, ἰσχάνω.

4. Hm. 2d pf. par. πεπτεώτας, Soph. πεπτώς, -ώτος (492 D. 17).

6. Ion. fu. τετρανέω, ao. τέτρηνα, v. τρητός. Late poets ἐτετρανέσθην.

7. Hm. λαύω (
- αν*
- ,
- αντ*
- ,
- αε*
- )
- sleep*
- , ao. ἄεσα or ἄεσα, once contr. ἄσαμεν.

## IV. Verbs which form second tenses.

## 507. a. Themes ending in a vowel.

1. ἀκούω *hear*.  
 ἀκούσομαι ἤκουσα ἀκήκοα (44, 368) ἠκούσθην (461)  
 [ἤκουσμαι]
2. βιάω *live*. Cf. ἀνα-βιάσκομαι cl. 6 (531, 1).  
 βιάσομαι ἐβίω (489, 14) βεβίωκα  
 [βιῶσα] ἐβίωσα rarer βεβίωμαι v. βιωτός, -τέος
3. εἶω *enter, cause to enter* (500, 4): also εἶνω cl. 5.  
 εἶσω tr. εἶδуса tr. εἶδυν tr. εἶδυν intr. εἶδύθην  
 εἶδυν (489, 17) εἶδυμαι v. εἰνός
4. φύω *produce* (500, 3).  
 φύσω ἐφύσα πέφυκα intr. [ἐφύην]  
 ἐφύν (489, 18) [v. φυτός]

## 508. b. Themes ending in a consonant.

The first five of these verbs have the root-vowel long in some tenses and short in others.

1. θλίβω (θλιβ-, θλιβ-) *press*.  
 θλίψω ἐθλίψα [τέθλιφα, -ίμμαι] ἐθλίφθην [ἐθλίβην]
2. πνίγω (πνίγ-, πνιγ-) *choke*.  
 πνίξω ἐπνίξα πέπνιγμαι ἐπνίγην
3. τρίβω (τριβ-, τριβ-) *rub*.  
 τρίψω (496 a) ἐτριψα τέτριφα ἐτριφθην  
 τέτριμμαι ἐτριφθην less fr.
4. түφω (түф-, түф-) *raise smoke*, rare in prose.  
 түθүмμαι (74 c) ἐтүфһн
5. ψύχω (ψυχ-, ψυχ-) *cool*.  
 ψύξω ἐψύξα ἐψύγμαι ἐψύχθην, also  
 ἐψύχην [ἐψύγην]

507 D. 2. Hm. fu. βέλομαι or βέομαι (427 D).

3. Hm. has pr. impf. act. only εἶνω (yet εἶναι late setting), mid. only εἶσομαι, both with same meaning. For εἶδσσετο, εἶδσεο, εἶδόμενος, see 428 D b.

4. Hm. 2d pf. 3d pl. πεφύασι, par. πεφυνός, -ώτος (446 D, 456 D b); plup. 3d pl. ἐπέφυκον Hes. (458 D).

5. Hm. οὐτῶν wounded, aο. 3d sg. οὐτήσε, comm. 2d aο. οὐτα (489 D, 22), 2d aο. m. par. οὐτάμενος wounded. Also pr. οὐτάζω, aο. οὐτασα freq., pf. m. 3d sg. οὐτασται, par. οὐτασμένος.

6. ἀγω *lead*.

ἄγω	ἡγαγον (436)	ἡχα [ἀγῆσχα]	ἡχθην
ἄξομαι m. and p.	ἡξα rare	ἡγμαι	ἄχθήσομαι

7. ἀρχω *rule, begin, middle begin*.

ἄρξω (496 a)	ἡρξα	[ἡρξα] ἡργμαι	ἡρχθην
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8. βλέπω *look, see*.

βλέπω	έβλεψα	[βέβλεφα, βέβλεμμαι]	[έβλέφθην]
-------	--------	----------------------	------------

9. βρέχω *wet*.

[βρέξω]	έβρεξα	βέβρεγμαι	έβρέχθην [έβράχην]
---------	--------	-----------	--------------------

10. βρῖθω *am heavy, only once in Att. prose*.

βρίσσω	έβρισσα	βέβριθω	
--------	---------	---------	--

11. γράφω *write*.

γράφω	έγραψα	γέγραφα, γέγραμμαι	έγράφην
-------	--------	--------------------	---------

a. 1st pf. γεγράφηκα and 1st ao. p. έγράφθην are late.

12. δέρω *flay*; also δέλω cl. 4.

δερῶ	έδειρα	δέδαρμαι	έδάρην
------	--------	----------	--------

13. έπομαι *follow*; impf. έπόμην (359).

έψομαι	έσπόμην (σπῶμαι, σποίμην, σποῦ, σπείσθαι, σπόμενος)		
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a. The orig. root was σπ-. 2d ao. έσπόμην is for ε-σ(ε)π-ομην (43) with irregular breathing brought in from the pr. έπομαι (70).

14. έρομαι *ask*. Pr. impf. epic only, supplied in Attic from έρωτάω.

έρήσομαι (510, 6) ήρόμην

15. έρῶμαι *hold back*; chiefly poetic. Ao. ήρύξα. See D.16. έχω *have, hold*; impf. είχον (359); also ίσχω 506, 2.

έξω, σχήσω	έσχον	έσχηκα, έσχημαι	[έσχέθην]
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a. V. έκτός, -τέος, and σχετός, -τέος. The modes of the 2d ao. are

508 D. 6. Hm. also ἀγινέω; ao. inv. ἄξετε (428 D b).

9. Hm. has also theme βρεχ- *rattle*, only in 2d ao. 3d sg. έβραχε:—also βροχ- *swallow*, only in 1st ao. opt. 3d sg. ἀνα-(κατα-)βρόξειε and 2d. ao. p. par. ἀναβροχέις.

12. Hm. has verbal δρατός.

13. Ion. and poet. act. (only once as simple) έπω *to be busy*, fu. έψω, 2d ao. έσπον (έπ-έσπον), par. σπάν, 2d ao. m. as in Att. The forms έσπωμαι, έσποίμην, etc., in Hm. should prob. be changed to σπῶμαι, σποίμην, etc., the preceding word being read without elision: ἅμα σπέσθω, not ἅμ' έσπέσθω. Hm. inv. σπέω for σπέο. Hd. ao. p. περι-έφθην.

14. Ion. pr. έίρομαι, fu. ειρήσομαι. Hm. also pr. έρέομαι (less freq. act. έρέω) and έρεείνω. He has irreg. accent in pr. inv. έρειο (for έρειο, from ερεο, 409 D b) and 2d ao. inf. έρεσθαι (389 D a).

15. Hm. has fu. έρῶξω and 2d ao. ήρύκακον (436 D), also pr. έρύκων and έρύκανών.

16. Hm. 2d pf. έχωκα (for οκωχα), plup. m. 3d pl. έπ-όχαστο irreg. For poet. έσχεθον, see 494.





26. στρέφω <i>turn</i> .			
στρέψω	ἑστρεψα	ἑστροφά ἑστραμμαι	ἑστράφην ἑστρέφθην r. A.
27. τέρω <i>delight</i> .			
τέρψω	ἑτερψα		ἑτέρφθην
28. τρέπω <i>turn</i> .			
τρέψω	ἑτρεψα	τέτροφα [τέτραφα] τέτραμμαι	ἐτράπην ἐτρέφθην r. A.
29. τρέφω <i>nourish</i> .			
θρέψω (496 a)	ἑθρεψα	τέτροφα [τέτραφα] τέτραμμαι	ἐτράφην ἐθρέφθην r. A.

V. Verbs which assume -ε- in the present.

509. The following verbs form the present from themes of two syllables ending in -ε-, but the other tenses (or a part of them) from the root. See 405.

1. γαμέω (γαμ-, γαμε-) *marry* (act. *uzorem duco*, mid. *nubo*).

γαμῶ                      ἑγημα                      γεγάμηκα, -ημαι                      [ἐγαμήθην]

a. Late forms γαμήσω, ἐγάμησα, ἐγαμέθην Theoc.

27. Hm. 2d ao. m. ἐταρπόμεν, and with redupl. (436 D) τεταρπόμεν, ao. p. ἐτάρφθην and ἐτέρφθην, also 2d ao. ἐτάρπην, sub. 1st pl. τραπέιμεν (473 D a).

28. Hd. has pr. τράπω, ao. p. ἐτράφθην (also in Hm.), but τρέψω, ἑτρεψα. Hm. has also τραπέω, τροπέω. For τετράφαται, see 464 D a.

29. Dor. τράφα. Hm. has an intrans. 2d ao. ἑτραφον *was nourished*, *grew*, and uses the 2d pf. τέτροφα as intransitive.

30. Root γων-. Hm. has 2d pf. γέγωνα *shout*, plup. 3d sg. ἐγεγώνει (and ἐγέγωνε, also 1st sg. γεγώνευσ, 458 D), inf. γεγωνέμεν, irreg. γεγωνεῖν, part. γεγωνώς (not in Hm. are sub. γεγώνω, imv. γέγωνε; fu. γεγωνήσω, ao. ἐγεγώνησα). Poet. pr. γεγωνίσκω or γεγωνέω, found even in Att. prose.

31. Poet. δέρκομαι *see*, 2d ao. ἔδρακον (435 D), 2d pf. ἐδόρκα *see*, ao. p. ἐδέρχθην *saw* (2d ao. ἐδράκην Pind.).

32. Hm. ἔλπω *cause to hope*, ἔλπομαι or ἐέλπομαι (72 D a) *hope* (= Att. ἐλπίζω cl. 4), 2d pf. ἔολπα *hope*, plup. ἑώλπεα (369 D), v. ἑ-ελπτος.

33. Poet. ἰάχω and ἰαχέω *sound*; Hm. 2d pf. par. fem. ἀμφ-ιαχυῖα.

34. Poet. κέλομαι *command*, fu. κελήσομαι (cf. 510), ao. ἐκελησάμην *rare*, usu. 2d ao. ἐκεκλόμην (436 D).

35. Poet. πέλομαι (move) *be*, 2d ao. ἐπλόμην (437 D) often used as pres. Less freq. act. πέλω, 2d ao. 3d sg. ἔπλε.

36. Poet. πέρβω *destroy* (in prose πορθέω), fu. πέρσω, ao. ἑπερσα. Hm. 2d ao. ἑπραβον (435 D), 2d ao. m. inf. πέρβαι (489 D, 45).

37. Poet. root, πορ-, 2d ao. ἑπορον *imparted*, pf. m. 3d sg. πέπωται (64) *it is allotted, destined*, part. πεπωμένος.

38. Ion. and poet. τέρσομαι *become dry*, 2d ao. p. ἐτέρσην. Hence act. τεραταίνω, ao. ἐτέρσηνα (late ἑτερσα) *made dry*.

509 D. Hm. fu. m. 3d sg. γαμέσσεται *will cause* (a woman) *to marry*, doubtful.

2. γηθέω (γηθ-, γηθε-) *rejoice*.  
 γηθήσω ἐγήθησα γέγηθα *am glad*.
3. δοκέω (δοκ-, δοκε-) *seem, think*.  
 δόξω ἔδοξα ἐδόξamai ἰδόχθην *r*.  
 a. δοκήσω, ἐδόκησα, δεδόκηκα, ἐδοκῆμαι, ἐδοκῆθην are poetic or late.
4. κυρέω (κυρ-, κυρε-) *hit upon, happen*, Ion. and poet.: also κύρω, cl. 4.  
 κυρήσω, κύρσω ἔκυρσα, ἐκύρησα.
5. { μαρτυρέω (μαρτυρε-) *bear witness*, inflected regularly, but  
 { μαρτύρομαι (μαρτυρ-) cl. 4, *call witnesses*, aο. ἐμαρτύράμην.
6. πεκτέω (πεκ-, πεκτε-) *comb, shear*. aο. p. ἐπέχθην
7. ῥιπτέω *throw* = ῥίπτω (513, 13), only pr. and impf.
8. ώθέω (ωθ-, ωθε-) *push*; impf. ἰώθουν (359).  
 ώσω, ώθήσω ἔωσα [ἔωκα] ἔωσμαι ἰώσθην  
 a. The syllabic augment is rarely omitted in Attic.

6. πεζῶ and ἔπεξα Theocr. Hm. pr. πείκω.
9. Poet. δουπέω *sound heavily*, aο. ἐδόπησα (even in Xen.), ἐγδούπησα (cf. ἐργιδουπος *loud thundering*), 2d pf. δέδουκα.
10. Poet. κελαδέω *roar*, fu. κελαδήσω, Hm. pr. part. κελάδων.
11. Ion. and poet. κεντέω *prick*, fu. κεντήσω, etc., reg.; but Hm. aο. inf. κένσαι (= κεντ-σαι), v. κεντός (= κεντ-τος).
12. Poet. κτυπέω *crash, clatter*, rare in prose, 2d aο. ἐκτυπον; in Trag. also 1st aο. ἐκτύπησα.
13. Ion. and poet. πατέομαι, *eat*, aο. ἐπασάμην, pf. πέπασμαι, v. ἔ-παστος.
14. Poet. ριγέω *shudder*, fu. ριγήσω, aο. ἐρρίγησα, 2d pf. ἐρρίγα used as a present. Different is ριγώω *am cold* (412 a).
15. Ion. and poet. στυγέω *dread, hate*, fu. στυγήσομαι, aο. ἐστύγησα, etc., reg. Hm. has 1st aο. ἐστυξα *made dreadful*, 2d aο. ἐστυγον *dreaded*.
16. Pr. φιλέω *love*, inflected reg. as a verb of cl. 1, see Paradigm 324; but Hm. aο. m. ἐφιλάμην (φιλ-).
17. Hm. (χραισμέω *help, ward off*, pr. impf. rare and late) fu. χραισμήσω, aο. ἐχραισμησα, 2d aο. ἐχραισμον.
- Add the following, which form the present from themes in -α-.
18. Pr. βρυχάομαι *roar*, aο. ἐβρύχασάμην. In Hm., only 2d pf. βέβρυχα used as a present.
19. Poet. γοάω *declaim*, fu. γοήσομαι, Hm. 2d aο. ἐγοον.
20. Hm. θηριόομαι *quarrel* (fu. θηρίσομαι Theoc.), aο. ἐθηρίσάμην, aο. p. ἐθηρίνην (469 D). Pind. θηρίομαι, θηρίω.
21. Poet. λιχμάω, -ομαι, *lick*, fu. λιχμήσομαι, 2d pf. part. irregular λελειχ-  
 μότες Hes.
22. Hm. μηκδομαι (μακ-, μηκ-) *bleat*, 2d aο. part. μακών, 2d pf. part. μεμηκώς, fem. μεμακνία (451 D c), plur. ἐμέμηκον (458 D).
23. Hm. μητιάω, -ομαι, *plan*, fu. μητίσομαι, aο. ἐμητίσάμην. Pind. μητιόμαι.
24. Pr. μῦκδομαι (μῡκ-, μυκ-) *low* (used in Att. prose). Poet. aο. ἐμύκησάμην Hm. 2d aο. ἐμυκον, 2d pf. μέμυκα used as a present.

## VI. Verbs which assume -ε- in other tenses.

510. The following verbs form their presents from the root, but the other tenses (or a part of them) from longer themes ending in -ε-. See 405.

1. ἀλέξω (ἀλεξ-, ἀλεκ-, ἀλκ-) *ward off*. Act. rare in prose.

ἀλέξομαι ἡλεξάμην

- a. ἀλεξήσομαι and ἀλεξησάμην are probably not Attic.

2. ἀχθομαι *am displeased*.

ἀχθέσομαι [ἤχομαι] ἠχθέσθην (497 a)

3. βόσκω *feed*.

βοσκήσω [ἐβόσκησα] [ἐβοσκήθην]

v. βοσκητέος.

4. βούλομαι *wish*. Augment, see 355 b.

βουλήσομαι βεβούλημαι ἐβουλήθην (497 a)

5. δέω *need, middle want, entreat*.

δεήσω ἐδέησα δεδέηκα, δεδέημαι ἐδεθήην (497 a)

- a. Impersonal δεῖ *it is necessary*, impf. ἔδει, fu. δεήσεαι, ao. ἐδέησε.

6. ἐρομαι *ask*, see 508, 14; fu. ἐρήσομαι.

7. ἐρρώω *go (to harm)*.

ἐρρήσω ἡρρήσα ἡρρήκα

8. εὔδω *sleep*, usually in comp. καθεύδω. Augment, 361.

καθευδήσω v. καθευδητέος

9. ἐψω *boil*.

ἐψήσω ἤψησα [ἤψημαι] [ἤψήθην, ἤφθην]

- V. ἐφθός (for ἐψ-τος) and ἐψητός.

10. ἐθῶ and θέλω *wish*: impf. ἤθελον (never εθελον).

(ἐ)θελήσω ἡθέλησα ἡθέληκα [τεθέληκα]

- a. The Attic poets in the Iambic trimeter have θέλω (not ἐθέλω); but θέλω is the usual form in Attic prose, in Hm. and Pind. The augmented forms in Att. always have η: thus ao. ἡθέλησα, but sub. ἐθελήσω or θελήσω, etc.

11. μάχομαι *fight*.

μαχοῦμαι (423) ἐμαχεσάμην μαμάχημαι v. μαχετέος, -ητέος

510 D. 1. Ion. and poet. fu. ἀλεξήσω, -ησομαι, ao. ἡλέξησα, 2d ao. ἔλαλκον (436 D), ἀλκαθεῖν (494).

4. Hm. pr. inf. βόλεσθαι, 2d pf. προ-βέβουλα.

5. Hm. has in act. δῆσε and ἐδεύσε; in middle always δεύομαι. Cf. 44.

11. Hm. μάχομαι, also μαχέομαι, part. μαχεύμενος or μαχεούμενος (33 D), fu. μαχέομαι usu. μαχήσομαι, ao. ἐμαχησάμην or ἐμαχησάμην, v. μαχητός. Hd. fu. μαχέομαι.

12. μέλω *care for*.  
 μέλησω ἐμέλησα μεμέληκα, -ημαι ἐμελήθην  
 a. The Att. prose has the act. only as an impersonal verb, μέλει *it concerns*, fu. μελήσει, etc.; and in the mid. uses the comp. ἐπιμέλομαι (also ἐπιμελέομαι) passive deponent (497 a).
13. μέλλω *am about*. Augment 355 b.  
 μελλήσω ἐμέλλησα v. μελλήτεος
14. μένω *remain*: also μύνω (506, 3) poetic.  
 μενῶ ἐμενα μεμένηκα v. μενετός, -τέος
15. νέμω *distribute*.  
 νεμῶ ἐνεμα νενέμηκα, -ημαι ἐνεμήθην
16. οἶμαι, more fr. οἶμαι *think*; impf. ᾔομην (ᾔμην).  
 οἴσομαι [φησάμην] ᾔήθην (497 a)
17. οἶχομαι *am gone*; impf. ᾔχόμην *was gone or went*.  
 οἴχσομαι [ᾔχηναι]
18. πέρδομαι, see 508, 22; fu. παρδήσομαι.
19. πέτομαι *fly*, see 508, 23; fu. πτήσομαι, πέτησομαι.

### SECOND CLASS (*Strong-Vowel Class*, 394).

511. The theme-vowel *a, ι, υ* takes the *strong* form *η, ει, ευ*.

a. Mute themes.

1. λήθω (λαθ-) rare in prose, = λανθάνω cl. 5, *lie hid*.
2. σήπω (σασ-) *rot*, trans.  
 σήψω [ἔσηψα] σέσηπα (501) [σέσημμαι] ἐσάπην
3. τήκω (τακ-) *melt*, trans.  
 τήξω ἔτηξα τέτηκα (501) ἐτάκην  
 [τέτηγμαι] ἐτήχθην rare
4. τρώγω (for τρηγω, root τραγ-) *gnaw*.  
 τρώσομαι ἔτραγον τέτρωγμαι v. τρακτός

12. Hm. 2d pf. μέμηλα, pf. m. 3d sg. μίμβλεται (for με-μλε-ται, 60 D), plup. μέμβλετο.

16. Hm. act. οἶω or οἶω, middle almost always with diaeresis οἶομαι, a.o. δῖσάμην, a.o. p. ὠίστην.

17. Hm. also pr. οἴχνεω cl. 5, pf. παρ-ᾔχηκα. Hd. οἴχωκα (for οἰχ-φχ-α, 73).

20. Hm. ἔλθομαι *am healed*, fu. ἀλθήσομαι.

21. Hm. κήδω *trouble*, fu. κηθήσω, a.o. ἐκήθησα (2d pf. κέκηθα, not in Hm., intrans. =) m. κήδομαι *am troubled*, irreg. fu. pf. κεκαδήσομαι, different from fu. pf. of χάζω (514 D, 18).

22. Hm. μέδομαι *attend to*, fu. μεθήσομαι. Cf. Hm. μεδών (-ντ-), μεδέων (-ντ-) *guardian*. Cf. also μήδομαι *intend, contrive*, fu. μήσομαι, a.o. ἐμησάμην.

5. ἀλείφω (αλιφ-) *anoint*.  
 ἀλείψω ἡλειψα ἀλήλιφα (368) ἡλείφθην  
 ἀλήλιμμαι [ἡλίφην]
6. ἐρείπω (εριπ-) *overthrow*; chiefly Ion. and poet.  
 ἐρείψω [ἡρειψα] [ἐρήριμμαι] ἡρείφθην
7. λείπω (λιπ-) *leave*: also λιμπάνω cl. 5, rare.  
 λείψω λιπον λείλουπα, λείλαμμαι λείφθην
8. πείθω (πιθ-) *persuade*.  
 πείσω πείσα πέπεικα, πέπεισμαι πέπεισθην  
 ἐπιθον πέποιδα *trust* r. A. pr.
9. στείβω (στιβ-) *tread*, chiefly used in pr. impf.; rare in prose.  
 ἐστείψα ἐστίβημαι v. στείπτός
10. στείχω (στιχ-) *march, go*, chiefly in pr. impf.; Ion. and poet.
11. φείδομαι (φιδ-) *rare*.  
 φείσομαι ἐφεισάμην
12. κεύθω (κυθ-) *hide*, poetic.  
 κεύσω κέυσσα Hm. κέκευθα as pres.
13. πύθομαι (πυθ-) poetic for πυνθάνομαι cl. 5, *inquire, learn*.
14. τεύχω (τυχ-, τυκ-) *make ready, make*, poetic.  
 τεύξω ἔτευξα τέτυγμαι
15. φεύγω (φυγ-) *flee*; also φυγγάνω cl. 5.  
 φεύβομαι or ἔφυγον πέφευγα v. φευκτός, -τέος  
 φευξομαι (426)

511 D. 6. Ion. 2d ao. ἥριπον *fell*, 2d pf. ἐρήριπα *am fallen*; Pind. 2d ao. p. ἥριπην.

8. Hm. 2d ao. πέπειθον (436 D) *persuaded*, whence fu. πεπειθήσω *shall persuade*; but πιθήσω (405) *shall obey*, ao. par. πιθήσας *trusting*, 2d plup. 1st pl. ἐπέπειθμεν *trusted* (492 D, 15). Aesch. 2d pf. inv. πέπεισθι.

10. Ep. ao. ἐστείξα and ἐστιχον.

11. Hm. 2d ao. πεφιδόμην (436 D), fu. πεφιδήσομαι.

12. Hm. pr. κευθάνω cl. 5; 2d ao. 3d sg. κύθε, sub. 3d pl. κεκύθωσι (436 D). In Trag. κεύθω, κέκευθα, may mean *am hidden*.

14. Hm. ao. p. ἐτύχθην, 2d pf. part. τετευχώς, fu. pf. τετεύξομαι, 2d ao. τέτυκον, τετυκόμην (436 D) *prepared*. Also pr. τιτύσκομαι (for τι-τυκ-σκομαι) *prepare, aim*. For τετεύχεται, -ατο, see 464 D a.

15. Hm. 2d pf. par. πεφυζότες (cf. Hm. φύζα = φυγή *flight*), pf. m. par. πεφυγμένος, v. φυκτός.

16. Ion. and poet. theme ταφ- or θαπ- (cf. 74), 2d pf. τίθηπα *wonder*, 2d ao. παρ. ταφών.

17. Hm. τμήγω (τμαγ-) *cut* = τέμνω cl. 5 (521, 8), ao. ἔτμηξα, 2d ao. ἔτμαγον, 2d ao. p. ἔτμάγην.

## 512. b. Themes in -υ-.

1. θέω (θυ-) <i>run</i> . Fu. θεύσομαι.		
2. νέω (νυ-) <i>swim</i> .		
νευσοῦμαι (426) <i>swims</i>	νένευκα	v. νευστέος
3. πλέω (πλυ-) <i>sail</i> .		
πλεύσομαι or <i>swims</i>	πέπλευκα	[έπλεύσθην]
πλευσοῦμαι [πλεύσω]	πέπλευσμαι (461)	v. πλευστέος
4. πνέω (πνυ-) <i>breathe, blow</i> .		
πνεύσομαι or <i>breathes</i>	πέπνευκα	[έπνευσθην]
πνευσοῦμαι		
5. ῥέω (ρυ-) <i>flow</i> .		
ῥεύσομαι or [έῤῥευσα]	έῤῥύηκα	έῤῥύην as act.
ῥυήσομαι fu. p. as act.		v. ῥυτός
6. χέω (χυ-) <i>pour</i> .		
χέω (427) <i>pour</i>	έχεα (430)	έχυκα, έχύμαι
		έχύθην

THIRD CLASS (*Tau-Class*, 395).

513. The theme assumes -τ<sup>ο</sup>|<sub>ε</sub>- in the present. Verbs of this class have themes ending in a labial mute.

18. Ion. and poet. *έρείκω* (ερικ-) *rend*, ao. *ῥρειξα*, 2d ao. *ῥρικον* intrans. *shivered*, pf. m. *έῤῥηριγμα*.

19. Epic and Ion. *έρεῶγομαι* *srew* (Att. *έρυγγάνω* cl. 5), fu. *έρεῶξομαι*, 2d ao. *ῥρυγον* *roared*.

20. Hm. *έρεῦθω* (ερυθ-) *make red*, ao. inf. *έρεῦσαι*. Also pr. *έρυθαίνομαι* *grow red*.

512 D. 2. Hm. has also *ῥήχω*, *ῥήχομαι*, fu. *ῥήξομαι* (freq. in late prose). Dor. *ῥάχω*, *ῥάχομαι*. Hm. *έννεον* (355 D a).

3. Ion. and poet. *πλώω*, fu. *πλώσομαι*, ao. *έπλωσα*, also 2d ao. *έπλων* (489 D, 27), pf. *πέπλωκα*, v. *πλωτός*.

4. Hm. 2d ao. imv. *έμ-πνυε*, 2d ao. m. 3d sg. *έμ-πνύτο* (489 D, 32), ao. p. *έμ-πνύσθην* (469 D), pf. m. *πέπνυμαι* *am animated, intelligent*: connected with this is pr. *πινύσκω* (πινυ-) Aesch. *make wise*, Hm. ao. *έπίνυσσα*.

6. Hm. also *χείω* (409 D b), ao. usu. *έχεα* (430 D), 2d ao. m. 3d sg. *χύτο* (489 D, 34).

7. Hm. *άλέομαι* and *άλεομαι* (αλυ-) *avoid* (act. *άλεύω* *avert*, Aesch.), ao. *ήλεάμην* and *ήλευάμην* (430 D). Pr. also *άλεείνω*.

8. Poet. *κλέω* (κλυ-) *celebrate* (i. e. *make men hear of*), Hm. *κλείω*. Also pr. *κλώω* *hear*. 2d ao. *έκλυον* *heard*, imv. *κλῦθι* or *κέκλυθι*, *κλῦτε* or *κέκλυτε* (489 D, 30), also *κλύε*, *κλύετε*, par. m. *κλύμενος* = v. *κλυτός*, *κλειτός* *celebrated*.

9. Poet. *σέωω* (συ-) *drive* (also in late prose), ao. *έσσεα* (355 D a, 430 D), pf. m. *έσσυμαι* *hasten* (365 D, 339 D b), ao. p. *έσσύσθην* or *έσύσθην*, 2d ao. m. 3d sg. *σύτο* (489 D, 33). The Att. drama has irreg. forms of a pr. m., 3d sg. *σεῦται*, 3d pl. *σεῦνται*, imv. *σοῦ*, *σοῦσθε*, *σοῦσθε*.

1. ἀπτω (ἀφ-) <i>fasten, kindle, middle touch.</i>			
ἀψω	ῆψα	ῆμμαι	ῆφθην
2. βάπτω (βαφ-) <i>dip, dye.</i>			
βάψω	ἔβαψα	βέβαμμαι	ἐβάφην, ἐβάφθην γ.
3. βλάπτω (βλαβ-) <i>hurt.</i>			
βλάψω	ἔβλαψα	βέβλαφα βέβλαμμαι	ἐβλάφθην and ἐβλάβην
4. θάπτω (ταφ-, 74 c) <i>bury.</i>			
θάψω	ἔθαψα	τέθαμμαι	ἐτάφην, γ. θαπτός
5. θρύπτω (τρυφ-, 74 c) <i>break down, weaken.</i>			
θρύψω	ἔθρυψα Hipp.	τέθρυμμαι	[ἐθρύφθην]
6. καλύπτω (καλυβ-) <i>cover.</i>			
καλύψω	ἐκάλυψα	κεκάλυμμαι	ἐκαλύφθην
7. κάμπτω (καμπ-) <i>bend.</i>			
κάμψω	ἔκαμψα	κέκαμμαι (463 b)	ἐκάμφθην
8. κλέπτω (κλεπ-) <i>steal.</i>			
κλέψω	ἔκλεψα	κέκλοφα κέκλεμμαι	ἐκλάπην ἐκλέφθην
9. κόπτω (κοπ-) <i>cut.</i>			
κόψω	ἔκοψα	κέκοφα, κέκομμαι	ἐκόπην, γ. κοπτός
10. κρύπτω (κρυφ-) <i>hide.</i>			
κρύψω	ἔκρυψα	κέκρυμμαι	ἐκρύφθην ἐκρύβην [ἐκρύβην]
11. κῦπτω (κῦφ-) <i>stoop.</i>			
κῦψω	ἔκῦψα	κέκῦφα	
12. ῥάπτω (ῥαφ-) <i>sew.</i>			
ῥάψω	ἔῤῥαψα	ἔῤῥαμμαι	ἔῤῥάφην
13. ῥίπτω (ρίφ-, ριφ-) <i>throw.</i>			
ῥίψω	ἔῤῥιψα	ἔῤῥιφα, ἔῤῥιμμαι	ἔῤῥίφθην ἔῤῥάφην
14. σκάπτω (σκαφ-) <i>dig.</i>			
σκάψω	ἔσκαψα	ἔσκαφα, ἔσκαμμαι	ἐσκάφην
15. σκέπτομαι (σκεπ-) <i>view.</i>			
σκέψομαι	ἔσκεψάμην	ἔσκεμμαι	[ἐσκεφθην]

a. Instead of σκέπτομαι, the Attic writers almost always use the kindred σκοπέω in the present and imperfect; but the other tenses of σκοπέω are found only in late writers.

513 D. 3. Hm. pr. m. 3d sg. βλάβεται.

4. Hm. pf. m. 3d pl. τεθάφαται (364 D a); Hd. ao. p. ἐθάφθην.

5. Hm. 2d ao. p. ἐτρύφην.

9. Hm. 2d pf. part. κεκοπτός.







19. χέζω (χεδ-) *alum exonero*.  
 χεσοῦμαι (426) ἔχεσα, ἔχουσιν γ. κέχοδα, κέχεσμαι

## II. Verbs in -σσω and -ζω with other peculiarities.

515. a. Labial themes (397 b, 398 c).

- |  |  |
|--|--|
| 1. πέσσω (πεπ-, formerly πεκ-) <i>cook</i> : [πέπτω later].                                      |  |
| πέψω                      ἔπεψα                      πέπεμμαι                      ἐπέφθην       |  |
| 2. νίζω (νιβ-, formerly νιγ-), <i>wash hands or feet</i> : [νίπτω later].                        |  |
| νίψω                      ἔνιψα                      νένιμμαι                      ἐνίφθην Hipp. |  |

516. b. Lingual themes which make -σσω (-ττω).

- |   |  |
|---|--|
| 1. ἀρμόττω <i>fit together</i> : also ἀρμόζω poet.  |  |
| ἀρμόσω                      ἤρμωσα                      ἤρμωσμαι                      ἤρμόσθην        |  |
| 2. βλίττω <i>take the honey</i> (μέλι, μέλιτ-ος, 60 D).    ao. ἔβλισα.                                |  |
| 3. βράσσω <i>boil</i> . [ao. ἔβρασα, pf. m. βέβρασμαι.]   |  |
| 4. ἐρέσσω (ερετ-) <i>row</i> . Only pr. impf. in Att.   |  |
| 5. πάσσω <i>sprinkle</i> .  |  |
| πάσω                      ἔπασα                      [ἐπάσμαι]                      ἐπάσθην           |  |
| 6. πλάσσω <i>mould</i> .  |  |
| πλάσω Hipp.                      ἔπλασα                      ἐπέπλασμαι                      ἐπλάσθην |  |
| 7. πτίσσω <i>round</i> .  |  |
| ἔπτισα Hd.                      ἔπτισμαι                      [ἐπτίσθην]                              |  |

20. Poet. κρίζω *creak*; 2d ao. 3d sg. κρίκε (or κρίγε) Hm., 2d pf. κέκρηγα Aristoph.

21. Poet. πελάζω (πελαδ-, πελα-, πλα-) *bring near, mid. come near*, pr. and ao. act. also in prose, intrans., fu. πελάσω, πελώ (424), ao. ἐπέλασα, pf. m. πέπλημαι, ao. p. ἐπελάσθην and Trag. ἐπλάθην, 2d ao. m. 3d sg. πλῆτο, 3d pl. ἐπληντο (489 D, 24). Pr. also πελάω, Ep. πίλναμαι or πιλνάω cl. 5 (529 D, 6), Trag. πελάδω, πλάθω (494).

515 D. 2. Hm. νίπτομαι.

3. Hm. ἐνίσσω (ενιπ-) = ἐνίπτω cl. 3, *chide* (513 D, 20).

4. Hm. ὄσσομαι (οπ-) *foresee*, only pr. impf.; cf. 539, 4.

5. Hm. λάζομαι (λαβ-) = λαμβάνω cl. 5, *take* (523, 5). Attic poets have λάζνυμαι.

516 D. 4. Hm. ao. ἤρεσα and ἤρεσσα.

8. Hd. ἀφάσσω = ἀφάω *feel*, ao. ἤφασα.

9. Poet. ἱμάσσω *lash*, Hm. ao. ἱμασα; cf. ἱμάς *lash*, gen. ἱμάντ-ος.

10. Poet. κορύσσω (κορυθ-) *equip*, ao. m. κορυσσάμενος, pf. m. κεκορυθμένος (53 D a).

11. Poet. (rare in prose) λίσσομαι (λιτ-) *pray*, also λίστομαι cl. 1. Hm. ao. ἐλλισάμην (355 D a), 2d ao. inf. λιτέσθαι.

12. Poet. νίσσομαι *go*, fu. νίστομαι. Also pr. νέομαι, usu. with future meaning.

## 517. c. Themes of variable form.

1. ἀρπάζω (ἀρπαδ-, also ἀρπαγ- not Att.) *seize*.  
 ἀρπάσω (-ομαι) ἡρπασα ἡρπακι, ἡρπασμαι ἡρπάσθην  
 [ἀρπάζω] [ἡρπαξα] [ἡρπαγμαι] [ἡρπάχθην, ἡρπάγην]
2. βαστάζω (βασταδ-, late βασταγ-) *carry*, poet. (late in prose).  
 βαστάσω ἐβάστασα [-α] [βεβάσταγμαι] [ἐβαστάχθην]
3. [νύσσω] (ναγ- and ναδ-) *press close*. pf. m. νένασμαι.
4. παίζω (παιδ- and παιγ-) *sport*.  
 παιξοῦμαι (426) ἔπαισα πέπαισμαι v. παιστής  
 a. ἔπαιξα, πέπαιχα, πέπαιγμαι, ἐπαίχθην are late: so also fu. παίξομαι and παίξω.
5. σφίζω, later σῶζω (σω-, σφδ-) *save*.  
 σῶσω ἔσωσα σέσωκα, σέσωμαι ἐσώθην  
 σῶσω σῶσωμαι v. σωστής
6. χρώζω (χρωδ-, χροῖδ-) *color*, also χροῖζω poet.; [χρώννυμι late].  
 [έχρωσα] [κέχρωκα] κέχρωσμαι ἐχρώσθην
7. ἵζω (ιδ-, ιζε-) *sit, seat*, middle ἵζομαι, also ἐζομαι (εδ-), *sit*: found chiefly in comp. with κατά. Hence  
 καθίζω, impf. ἐκάθιζον (361): also ἱζάνω, καθιζάνω, cl. 5.  
 καθιῶ (425) ἐκάθισα and καθισα.  
 καθιζήσομαι ἐκαθισάμην  
 καθέζομαι, impf. ἐκαθεζόμην and καθεζόμην.  
 καθεδοῦμαι (for καθεδεσσομαι, cf. 423). [ἐκαθέσθην]  
 a. Pr. ind. ἐζομαι, καθέζομαι, is rare in classic Greek, and the pr. inf. and part. and the impf. have usually an aorist meaning. The root of both these verbs was originally σεδ- (Lat. *sed-co*).
8. δίζω (οδ-, οζε-) *smell*.  
 δίζησω ὤζησα

517 D. 1. Hm. ἀρπάζω and ἡρπαξα.

3. Hm. and Hd. ἐναξα.

5. Hm. pr. σῶζω and σῶω (shortened in subj. σῶης, σῶη, σῶωσι), fu. σαῶσω, ao. ἐσάωσα, ao. p. ἐσαῶσθην. The orig. theme was σω- (cf. 227 D), from which comes also a 2d ao. (μi-form) σῶω he saved and save *thou*.

7. Hm. ao. εἶσα (= ε-σεδ-σα) seated, imv. εἶσον (better ἔισσον), inf. ἔισσαι, par. ἔισας (ἀνέισας), Hd. εἰσᾶς; middle trans. 3d sg. ἔεσσατο (εἰσατο Eur., ἔισσαντο Pind.), par. ἔισσάμενος, Hd. εἰσάμενος; fu. ἔισσομαι (= σεδ-σομαι). In comp. Hm. has ao. καθεῖσα and κάθισα.

8. Hm. pf. ὕδωδα as pr.

9. Pr. μύζω (μῡγ-, μῡζε-), Hm. ao. ἐμύζησα.

10. Hm. ἀφύσσω (αφνγ-, αφνδ-) *draw out*, fu. ἀφύξω, ao. ἤφυσα. Also once pr. ἀφύω.

III. *Liquid themes which form second tenses.*518. 1. ἀγείρω (αγερ-) *gather*.

ἡγείρα [ἀγήγερκα, -μαι]

2. αἶρω (ᾱρ-) *lift*; contracted from ἀείρω (αερ-).

ᾄρω ἦρα (431 b) ἦρκα, ἦρμαι ἦρθην

3. ἄλλομαι (ἀλ-) *leap*.

ἄλοῦμαι ἡλάμην (431 b, 2d ao. ἡλόμην doubtful in Att., cf. 489 D, 85).

4. βάλλω (βαλ-, βλα-, 64) *throw*.

βαλῶ ἔβαλον βέβληκα, βέβλημαι ἐβλήθην

5. ἐγείρω (εγερ-) *rouse, wake* trans., 2d pf. and mid. *wake* intrans.

ἐγερῶ ἡγείρα ἐγρήγορα (368, 501) ἡγέρθην  
ἡγρόμην (437 D) ἐγήγεμμαι

a. A poetic pr. ἔγρω, ἔγρομαι is also found.

6. θάλλω (θαλ-) *flourish*. 2d pf. τέθηλα.7. καίνω (καν-) *kill*, fu. κανῶ, 2d ao. ἔκανον: other tenses doubtful. In prose only as compound, κατακαίνω.8. κείρω (κερ-) *shear*.

κερῶ ἔκειρα [κέκαρκα] κέκαρμαι [ἐκάρην] v. καρτέος

9. κλίνω (κλιν-) *make incline*, see 519, 1.10. κτείνω (κτεν-) *kill*, see 519, 4.11. μαίνομαι (μαν-) *am mad*: poet. *μαίνω* *madden*, ao. ἔμνηνα.

μανοῦμαι Hd. μέμνηνα *am mad* ἐμάνην

12. ὀφείλω *am obliged*. 2d ao. ὠφελον. From theme οφειλε- come

ὀφελήσω ὠφέλιστα ὠφέλικα ὠφελήθην

13. πείρω (περ-) *pierce* (pr. Epic only).

ἔπειρα πέπαρμαι

518 D. 1. Hm. pr. impf. 3d pl. ἡγρέθονται, -οντο (494), 2d ao. 3d pl. ἀγέρ-  
οντο, inf. ἀγέρεσθαι (389 D a), part. ἀγρόμενος (437 D), ao. p. ἡγέρθην.

2. Hm. has only ao. m. ἡράμην, p. part. ᾄρθεις. He commonly uses Ion.  
and poet. αἶρω (αερ-), ao. ἡείρα, ao. p. ἡέρθην, plup. 3d sg. ᾔρωτο (for πορωτο):  
pr. impf. 3d pl. ἡέρέθονται, -οντο (494).

4. Hm. pf. 2d sg. βέβλημαι (462 D), 3d pl. βεβλήσεται, -ατο (376 D d), also  
βεβολήατο, part. βεβολημένος; 2d ao. m. 3d sg. ἐβλήτο, etc. (489 D, 21); fu.  
once συμβλήσομαι.

6. Hm. pf. part. fem. τεθαλυῖα (451 D c), 2d ao. 3d sg. θάλε. Hm. pr. θηλέω,  
fu. θηλήσω, pr. part. θαλέων (494), τηλεθάνω.

8. Hm. ao. ἔκερα (431 D c). Hd. has ao. p. ἐκάρην, Pind. ἐκέρθην.

11. Hm. ao. ἐμνήμην, Theoc. pf. m. μεμάνημαι.

12. Hm. in pr. impf. almost always ὀφέλλω (different from ὀφέλλω in-  
crease, ao. opt. ὀφέλλειε, 431 D d).

13. Hd. ao. p. ἐπάρην.



1. κλίνω (κλιν-, κλι-) *make incline*.  
κλινῶ κλίνα [κέκλικα] κέκλιμαι ἐκλίθην and  
κατ-εκλίθην
2. κρῖνω (κριν-, κρι-) *judge*.  
κρινῶ κρῖνα κέκρικα, κέκριμαι ἐκρίθην
3. πλύνω (πλυν-, πλυ-) *wash clothes*.  
πλυνῶ ἐπλύνα πέπλυμαι ἐπλύθην Hipp.
4. κτείνω (κτεν-, κτα-) *kill*: also ἀπο-κτίννυμι, -ύω cl. 5.  
κτενῶ ἐκτεῖνα ἀπ-έκτονα  
ἐκτανον [έκταγκα, έκτακα]  
a. For 2d aο. poet. έκταν, see 489, 4. For the perf. m. and aο. p. the  
Attic uses τέθνηκα and έθανον from θνήσκω (530, 4).
5. τέινω (τεν-, τα-) *expend*.  
τενῶ τέινα τέτακα, τέταμαι ἐτάθην
6. κερδαίνω (κερδαν-, κερδα-) *gain*.  
κερδανῶ ἐκέρδᾱνα (431 b) κεκέρδηκα
7. βαίνω (βαν-, βα-) *go*.  
βήσομαι ἔβην (489, 1) βέβηκα (490, 2) ἐβάθην in comp.  
βήσω (500, 2) ἔβησα βέβαμαι in comp. v. βατός, βατέος
8. ὀσφραίνομαι (οσφραν-, οσφρα-, οσφρ-) *smell*.  
ὀσφρήσομαι ὠσφρόμην [ὠσφρησάμην] ὠσφράνθην

### V. Vowel-themes of the fourth class.

520. 1. καίω (καυ-) *burn*; Att. prose κάω uncontracted.  
καύσω ἐκαυσα κέκαυκα, κέκαυμαι ἐκαύθην
2. κλαίω (κλαυ-) *weep*; Att. prose κλάω uncontracted.  
κλαύσομαι ἐκλαυσα κέκλαυμαι v. κλαντός  
κλαυσούμαι (426) later κλανστός  
also κλαῖῃσω  
a. κέκλαυσαι, ἐκλαύσθην are late.

- 519 D. 1. Hm. aο. p. ἐκλίνθην and ἐκλίθην, pf. m. 3d pl. κεκλίσται (464 D a).  
2. Hm. aο. p. ἐκρίνθην (so Hd.) and ἐκρίθην.  
4. Hm. fu. κτενέω and κτανέω, aο. p. ἐκτάθην.  
5. From root τα-, Hm. makes also pr. τανύω (once with μι-form, pr. m. 3d sg. τάννται), fu. τανύσω, aο. ἐτάνυσα, pf. m. τετάνυσμαι, aο. p. ἐτανύσθην. Also pr. τιταίνω, aο. ἐτίτηνα.  
6. Hd. fu. κερδήσομαι, aο. ἐκέρδησα.  
7. Hm. aο. m. 3d sg. ἐβήσετο (428 D b). Pr. also βάσσω cl. 6; 530 D, 11. Pr. part. βιβᾶς, as if from βιβημι, also βιβῶν (as if from βιβᾶω). Dor. fu. βάσσομαι, Theoc. βησεύμαι.  
8. Hd. aο. 3d pl. ὠσφραντο.  
9. Hm. root φεν-, φα-, 2d aο. ἔφεφρον, πέφνον (436 D) *killed*, pf. m. πέφαμαι, fu. pf. πεφήσομαι.  
520 D. 1. Hm. aο. ἔκηα, Attic poets have part. κέας (shortened from κῆας). Hm. aο. p. ἐκάην.

FIFTH CLASS (*Nasal Class*, 402).

The theme assumes a syllable containing *ν*.

I. Themes which assume *-ν*<sup>0</sup><sub>ε</sub>.

521. 1. *ελαίνω* (ελα-) drive: also *ελάω* poetic.

ἐλάω (ἐλάσω, 424) ἤλασα ἐλήλακα, ἐλήλαμαι ἤλάθην [ἡλάσθην]

a. *ελαίνω* is probably for *ελα-νν-ω*; see 525 and 488 a.

2. *φθάνώ* (φθα-) anticipate.

φθήσομαι ἐφθην (489, 8) [ἐφθακα] [ἐφθάσθην]  
φθάσω ἐφθασα

3. *πίνω* (πι-, also πο-) drink.

πίομαι (427) ἔπιον (489, 16) πέπωκα, πέπομαι ἐπόθην  
or πίομαι [πιούμαι] v. πιστός, ποτός, ποτίος

4. *τίνω* (τι-) pay back, middle obtain payment.

τίσω ἐτίσω τέτικα, τέτισμαι ἐτίσθην

5. *φθίνω* (φθι-) perish.

φθίσω trans. ἔφθισα trans. ἔφθιμαι v. φθιτός

a. Late *ἐφθίγησα* *ἐφθίγηκα*.

6. *δάκνω* (δακ-) bite.

δήξομαι ἔδακον δέδηγμα ἐδήχθην

7. *κάμνω* (καμ-, κμα-) am weary, sick.

καμοῦμαι ἔκαμον κέκημκα v. ἀπο-κμητέον

8. *τέμνω* (τεμ-, τμε-) cut.

τεμῶ ἔτεμον, ἔταμον τέτμηκα, τέτμημαι ἐτμήθην

9. *πίτνω* (πετ-) fall. Cf. *πίπτω*, 506, 4.

3. Poet. *δαίω* (δα-) burn trans., mid. intr., 2d pf. *δέδηα* intr., 2d aο. m. sub. 3d sg. *δάηται*.

4. Poet. *δαίωμαι* (δα-) divide, fu. *δάσομαι*, aο. *ἐδασάμην*, pf. 3d sg. *δέδασται*, 3d pl. (irreg.) *δεδαίεται*. Also pr. *δατέομαι* (Hes. aο. inf. irreg. *δατέασθαι*, 430 D).

5. Poet. *μάλομαι* (μα-, μεν-) reach after, seek for, fu. *μάσομαι*, aο. *ἐμασάμην*, 2d pf. *μέμονα* press on, desire eagerly, pl. *μέμαμεν*, etc. (492 D, 9), v. *μαστός*. In the sense of the pf., Hm. has intensive *μαιμάω* (574), aο. *μαίμυσε*. In Att. Trag. we find pr. part. *μώμενος* (= *μα-ομενος*).

6. Poet. *ναίω* (να-) inhabit, aο. *ἐνασσα* caused to inhabit, m. *ἐνασσάμην* became settled in, = aο. p. *ἐνάσθην*. Pf. m. *νένασμαι* late.

7. Hm. *ὀπύω* (οπυ-) take to wife, fu. *ὀπύσω* Aristoph.

521 D, 1. Hm. fu. *ἐλάω*, *ἐλάω*, etc. (424 D); plup. m. 3d sg. *ἐλήλατο*, once *ἡλήλατο*, 3d p. *ἐληλέδατο* (464 D a). Hipp. *ἐλήλασμαι*. 2. Hm. pres. *φθάω*.

4. Hm. *τίνω*. Hm. and Hd. have also pr. *τίνύμι*, *τίνυμαι*, v. *τιτός*.

5. Hm. *φθίνω*, *φθίσω*, *ἐφθίσα*; 2d aο. *ἐφθιον*, m. *ἐφθίμην*, *ἐφθίθην* (489 D, 29). Pr. also *φθινύθω* (494).

7. Hm. pf. part. *κεκμηώς*, *-ώτος* (446 D, 455 D b).  
8. Ion. *τάμνω*, 2d aο. *ἔταμον*. Hm. has pr. *τέμνω* once, *τέμω* once; also *τεμήγω* (τμαγ-) cl. 2 (511 D, 17).

II. Themes which assume -αν<sup>ο</sup>|-.522. 1. αἰσθάνομαι (αισθ-) *perceive*: also αἰσθομαι rare.

αἰσθήσομαι ἥσθόμην ἥσθημαι v. αἰσθητός

2. ἁμαρτάνω (ἁμαρτ-) *err*.

ἁμαρτήσομαι ἥμαρτον ἥμαρτηκα, -ημαι ἥμαρτήθην

3. αὐξάνω (αὐξ-) *increase*: also αὐξω.

αὐξήσω ηὔξησα ηὔξηκα, ηὔξημαι ηὔξήθην

4. βλαστάνω (βλαστ-) *sprout*: [also βλαστέω late].βλαστήσω ἐβλαστον (β)ἐβλάστηκα (365 a).  
[ἐβλάστησα]5. δαρθάνω (δαρθ-) *sleep*, in comp. except in 2d ao.

ἐδαρθον δεδάρθηκα [ἐδάρθην]

6. ἀπεχθάνομαι (εχθ-) *am hated*.

ἀπεχθήσομαι ἀπηχθόμην ἀπήχθημαι

The forms ἐχθω *hate*, ἐχθομαι *am hated* are poetic.7. οἰδάνω (οιδ-) and οἰδέω cl. 1, *swell*: [later οἰδάω, οἰδαίνω.]

ᾤδησα ᾤδηκα

8. ὀλισθάνω (ολισθ-) *slip*: [later ὀλισθαίνω]

[ὀλισθήσω] ὠλισθον (ὠλισθηκα and ὠλισθησα Hipp.)

9. ὀφλισκάνω (οφλ-, οφλισκ-) *incur judgment*.

ὀφλήσω ὠφλον ὠφληκα, ὠφλημαι

523. The following have an inserted nasal.

1. ἀνδάνω (ἄδ-) *please*, only the present in Attic.2. θιγάνω (θιγ-) *touch*.

θίξομαι ἔθιγον

v. ἄ-θικτος

10. Hm. θύνω (Hes. θύνέω) = θύ-ω *rush*.

522 D. 2. Hm. 2d ao. ἥμβροτον (for ἡματον, ἡμοτον, 60 D).

3. Hm. ἀέξω.

5. Hm. 2d ao. ἔδραθον (435 D).

10. Eur. ἀλφάνω (αλφ-) *procure*. Hm. 2d ao. ἤλφον.

The following two add -άνω to the theme.

11. Hes. ἀλιταίνω (αλιτ-) *offend*. Hm. 2d ao. ἤλιτον, m. ἤλιτόμην, pf. part. irreg. ἀλιτήμενος (cf. 389 D b).12. Hm. ἐριδαίνω (εριδ-) *contend* (= ἐρίζω cl. 4), ao. m. inf. ἐριδήσασθαι. Pr. also ἐριθμαίνω *provoke*.

523 D. 1. Hm. impf. ἦνδανον, ἐήνδανον (Hd. ἐάνδανον) see 359 D; 2d ao. ἔδον or εὔαδον (= εῤῥαδον, cf. 355 D a), 2d pf. ἔαδα. Hd. 2d ao. ἔαδον, fut. ἀθήσω. For ἄσμενος, see 489 D, 46.



8. *κιγχάνω* (κιχ-) *come up to*.  
*κιχήσομαι* *έκιχον* v. *ἀ-κίχητος*
4. *λαγχάνω* (λαχ-) *obtain by lot*.  
*λήξομαι* *ελαχον* *εληχα, εληγμαi* *εληχθην*
5. *λαμβάνω* (λαβ-) *take*.  
*λήψομαι* *ελαβον* *εληφα, ελημμαι* *εληφθην*  
*ελεημμαι*
6. *λανθάνω* (λαθ-) *lie hid, middle forget*: also *λήθω* cl. 2 (511, 1).  
*λήθω* *ελαθον* *εληθα, ελησμαι* v. *ε-λαστος*  
 a. The simple middle is rare in prose, *ἐπι-λανθάνομαι* (seldom *ἐκ-λανθάνομαι*) being used instead.
7. *μανθάνω* (μαθ-) *learn*.  
*μαθήσομαι* *εμαθον* *μεμάθηκα* v. *μαθητός, -τέος*
8. *πυνθάνομαι* (πυνθ-) *inquire, learn*: also *πεύθομαι* cl. 2, poet.  
*πέυσομαι* *ἐπυθόμην* *πέπυσμαι* v. *πευστέος*
9. *τυγχάνω* (τυχ-) *hit, happen*.  
*τέυσομαι* *ετυχον* *τετύχηκα, τέτευχα* [*ἐτεύχθην*]  
*[τέτευγμαi]*

### III. Themes which assume -νε°|ε-.

524. 1. *βύντω* (βυν-) *stop up*; [also *βύω*].  
*βύσω* *εβυσσα* *έβέβυσμαι* [*έβύσθην*] v. *βυστός*
2. *ικνέομαι* (ικ-) *come*.  
*ίξομαι* *έκόμεν* *ίγμαi*  
 a. *ἀφ-ικνέομαι* is commonly used in prose.

8. Hm. *κιχάνω*, aο. *κιχήσατο*. For *μι*-forms from theme *κιχε-*, see 538 D, 4.
4. Hd. fu. *λάξομαι*. Hm. 2d aο. *ελαχον* obtained by lot, but *ελέαχον* (436 D) made partaker. Ion. and poet. 2d pf. *έλεσχα*.
5. Hd. fu. *λάμφομαι*, pf. *λελάβηκα*, pf. m. *λέλαμμαι* (463 b), aο. p. *ελάμφθην*, v. *λαμπτέος*. Hm. 2d aο. m. inf. *λελαβέσθαι* (436 D).
6. Hm. 2d aο. *ελαθον* lay hid, but *ελέαθον* (436 D) caused to forget, m. *λελαθέσθαι* to forget, pf. m. *λέλασμαι* have forgotten. The meaning *cause to forget* is found also in rare pr. *ληθάνω*, aο. *έπ-έλησα*, and sometimes in pr. act. *έπιλήθω*. Dor. aο. p. *ελάσθην*.
8. Hm. 2d aο. m. opt. *πεπύθοιτο* (436 D), v. *ἀ-πυστος*.
9. Hm. has also 1st aο. *έτύχησα*, and often uses *τέτυγμαi*, *έτύχθην* (from *τεύχω* cl. 2, 511, 14) in the sense of *τετύχηκα*, *ετυχον*.
10. Poet. *χαυδάνω* (*χαυδ-, χενδ-*) contain, fu. *χείσομαι* (= *χενδ-σομαι*), 2d aο. *έχαδον*, 2d pf. *κέχαυδα*.
- 524 D. 2. Hm. has pr. impf. *ικνέομαι* only twice, often *ικάνω* (also *ικάνομαι*) and *ίκαν*, 1st aο. *ίξε, ίξον* (428 D b). For 2d aο. part. *ικμενος*, see 489 D, 47. Hd. pf. m. 8d pl. *άπικαται, άπίκατο* (464 D a).

3. *κυνέω* (κυ-) *kiss*. *ao. κύνσα*.

a. The simple verb is poetic; but *προσκυνέω do homage* is frequent in prose; it makes *προσκυνήσω, προσεκύνησα*.

4. *ἀμπισχνέομαι* (αμπ-εχ-) = *ἀμπέχομαι*, *have on*: active *ἀμπέχω, ἀμπέσχω*, *put on*. Impf. *ἤμπεχόμεν* (361 a).

*ἀμφέξω* *ἤμπισχον*, inf. *ἀμπισχέιν*

*ἀμφέξομαι* *ἤμπισχόμεν* or *ἤμπισχόμεν* (361 a)

a. *ἀμπισχνέομαι* is for *αμφ(ι)-ισχ-νέο-μαι*. For change of φ to π, cf. 73 d. *ισχ* is for *ισχ*, and that for *σι-σ(ε)χ*, a reduplicated theme of *ἔχω* (*σεχ*-) *have* (508, 16; cf. 506, 2). The 2d *ao.* must be divided *ἤμπι-σχον*; *ι* here belongs to the preposition.

5. *ὑπισχνέομαι* (ὑπ-εχ-) *promise*; also *ὑπίσχομαι*. See 4 a above and 508, 16.

*ὑποσχέσομαι* *ὑπεσχόμεν* *ὑπέσχημαι*

## IV. Themes which assume -vu- (after a vowel -vvu-).

## 525. Themes in -a-.

1. *κεράννυμι* (κερα-, κρα-) *mix*.

[κεράσω]	ἐκέρασα	κέκραμαι	ἐκράδην or
v. κῤῥᾱτίος		[κεκέρασμαι]	ἐκεράσθην

2. *κρεμάννυμι* (κρεμα-) *hang* trans.: [also *κρεμάω* late].

*κρεμῶ* (-άω 424) *ἐκρέμασα* [κεκρέμασμαι] *ἐκρεμάσθην*

a. For middle *κρέμαμαι hang* intrans., fu. *κρεμήσομαι*, see 535, 8.

3. *πετάννυμι* (πετα-) *expand*: [also *πετάω* late].

*πετῶ* (-άω 424) *ἐπέτασα* *πέπταμαι* [πεπέτασμαι] *ἐπετάσθην*

4. *σκεδάννυμι* (σκεδα-) *scatter*: also *σκεδννμι* r. A., [σκεδάω late].

*σκεδῶ* (-άω 424) *ἐσκεδάσα* *ἐσκεδάσμαι* *ἐσκεδάσθην*

## 526. Themes in -ε-.

1. *ἔννυμι* (ἐ-, orig. *Feσ*-, Lat. *ves-tio*) *clothe*: in prose *ἀμφιέννυμι*.

*ἀμφιῶ* (-έω 428) *ἤμφιεσα* (361) *ἤμφιεσμαι*  
*ἀμφιέσομαι*

525 D. 1. Hm. also pr. *κεράω, κεράω*, *ao. inf. ἐπι-κρήσαι*, v. *ἄ-κρητος*. For *κίρνημι*, see 529 D, 2.

4. Hm. *ao.* also without σ, *ἐκέδασσα, ἐκεδάσθην*; cf. *κίδνημι* (529 D, 8).

5. Poet. *γάνυμαι* (γα-) *am glad*, fu. *γανύσομαι*, late pf. *γαγάνυμαι*. Cf. *γαλῶ* cl. 4, only in pr. part. *γαλῶν*.

526 D. 1. Hm. impf. *κατα-εἰνυον* (= *Feσ-νυον*), cf. Hd. *ἐπ-εἰνυοθαί*, fu. *ἔσσω*, *ao. ἔσσα*, *ao. m. 3d sg. ἐ(σ)σατο* or *ἔσσσατο*, pf. m. *εἴμαι* (= *Feσ-μαι*), *ἔσσαι*, *εἴται* (*ἔσται*?), plup. 2d, 3d sg. *ἔσσο, ἔστο* or *ἔεστο*, 3d du. *ἔσθην*, 3d pl. *εἴατο*, part. *εἰμένος*.

2. [κορέννυμι] (κορε-) *satiate*, chiefly poetic.  
 κεκόρεσμαι ἐκορέσθην
3. σβέννυμι (σβε-) *extinguish* (500, 5).  
 σβέσω σβέσσω σβήκα  
 σβήσομαι σβήην (489, 10) [ἐσβέσμαι] ἐσβέσθην

## 527. Themes in -ω-.

1. ἰώννυμι (ζω-) *gird*.  
 [ζώσω] ἱώσω [ἱζωκα] ἱώμαι, ἱώσμαι [ἱζώσθην]
2. [ρόννυμι] (ρω-) *strengthen*.  
 [ρώσω] ῥώσω ῥώμαι *am strong* ῥρώσθην
3. στρώννυμι (στω-) *spread out* = στρόννυμι, 528, 15.  
 στρώσω ἑστρώσω ἑστρώμαι ἑστρώσθην

## 528. Themes ending in a consonant.

1. ἄγνυμι (αγ-, orig. *Fay-*) *break*.  
 ἄξω ἄαξα (359) ἄαγα (501) [ἄαγμα] ἄαγην
2. ἀρνύμαι (αρ-) *win*, chiefly poetic.  
 ἀρούμαι ἠρόμην
3. δείκνυμι (δεικ-) *show*.  
 δείξω δείξα δέδειχα, δέδειγμα δέδειχθην
4. ἐργνύμι (εργ-) *shut in*: (also ἐργω).  
 ἐρξω ἐρξα, p. ἐρξᾶς ἐργμαι ἐρχθην  
 a. The forms of ἐργω *shut out* are distinguished from these by their smooth breathing.
5. ζεύγνυμι (ζυγ-, ζευγ-) *join*.  
 ζεύξω ζεύξα ζεύγμαι ζεύγην, ζεύχθην r. A.

2. Hm. fu. κορέω (423), ao. ἐκόρεσα, ἐκόρεσσα, pf. part. κεκορηώς (446 D), pf. m. κεκόρημαι (also Hd.), v. ἀ-κόρητος. Hd. fu. κορέσω.

Add the following with themes in -ι-:

4. Poet. κίτνυμαι (κι-) *move intrans.*, 2d ao. ἐκίον *went*, part. κιών. For ἐκίανον, see 494.

5. Epic ἀλνύμαι (αι-) *take away*, in comp. ἀποαλνύμαι and ἀπαλνύμαι.

6. Ion. and poet. δανύμι (δαι-) *feast trans.*, mid. intr., opt. 3d sg. δαινύτο (419 D b), 3d pl. δαινύατο: fu. δάσω, ao. ἔδαισα, ao. p. ἐδαισάμην, v. ἔ-δαιτος.

528 D. 1. Hm. ao. ἔαξα, rare ἦξα (Hes. opt. 2d sg. κανδέξαις, = καFFαξαις = κατα-φαξαις, 84 D), ao. p. ἐάγην with short α. Hd. pf. ἔηγα.

3. Hd. has root δεκ- in δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην. Hm. pf. m. δειδεγμαι *greet* (for δεδεγμαι), 3d pl. δειδέχεται, -ατο (464 D a). In the same sense of *greeting*, he has pr. part. δεικνύμενος, as also pr. δεικνόμενος and δειδισκομαι (= δει-δικ-σκομαι).

4. Hm. has only forms with smooth breathing, even in the sense of *shutting in*. As theme, he has ἐργ- or ἐεργ- instead of ἐιργ-. For ἐρχαται, (ἐ)έρχασα, see 363 D. For poet. ἐργαθον, Hm. (ἐ)έργαθον, see 494.



SIXTH CLASS (*Inceptive Class*, 403).

530. The theme assumes -σκ<sup>ο</sup>|ε- (or -ισκ<sup>ο</sup>|ε-) in the present. Several verbs which belong here prefix a reduplication. Only a few show an inceptive meaning.

Themes in -α- and -ε-.

1. γηράσκω = γηρά-ω *grow old*. 2d aο. inf. γηράναι (489, 2).  
γηράσσω, -ομαι ἐγήρᾱσα γεγήρᾱκα

2. διδράσκω (δρα-) *run*, used only in composition.  
δράσσομαι ἐδρᾶν (489, 3) δέδρᾱκα

3. ἡβάσκω (ἡβα-) *come to puberty*: ἡβάω *am at puberty*.  
ἡβήσω ἡβησα ἡβηκα

4. θνήσκω, older θνήσκω (θαν-, θνα-) *die*.  
θανοῦμαι ἔθανον τέθνηκα *am dead* (490, 4)

a. Fu. pf. τεθνήξω, see 467 a. For fu. θανοῦμαι, 2d aο. ἔθανον, the Att. prose always uses ἀποθανοῦμαι, ἀπέθανον (never found in Trag.), but in the pf. τέθνηκα, not ἀπο-τέθνηκα.

5. ἐλάσκομαι (ἔλα-) *propitiate*.  
ἐλάσσομαι ἐλασάμην ἐλάσθην

18. Poet. καίνυμαι (for καθ-νυμαι) *surpass*, pf. κέκασμαι, part. κεकाσμένος (Pind. κεκαδμένος).

19. Hm. ὀρέγνυμι (ορεγ-), = ὀρέγω cl 1, *reach*, pf. m. 3d pl. ὀρωρέχεται (368 D, 464 D a).

529 D. In the Epic language, several themes, which for the most part show a final α in other forms, assume -να- instead of it in the present. This is accompanied in most instances by a change of vowel, and by inflection according to the μι-form.

1. δάμνημι or δαμνάω (δαυ-, δαμα-) *overcome*, fu. δαμάω (cf. 424), aο. ἔδμασα, pf. m. δέδμημαι, fu. pf. δεδήκασμαι, aο. p. ἔδαμσθην or ἔδμηθην, more freq. 2d aο. ἔδμην. Pr. also δαμάζω. The forms ἔδαμασάμην and ἔδαμσθην are even found in Att. prose.—The same perf. m. δέδμημαι belongs also to the Ion. and poet. δέμω (Att. οἰκοδομέω) *build*, aο. ἔδειμα.

2. κίρνημι or κιννάω (κερα-), = κεράννυμι *mix* (525, 1).

3. κρήνυμαι (κρεμα-), = κρέμαμαι *hang* (535, 8; cf. 525, 2). Active κρή-μνημι very rare.

4. μίρναμαι (μαρα-) *fight*, used only in the present.

5. πέρνημι (περα-), = πιπράσκω *sell* (530, 7), fu. περῶ (cf. 424), aο. ἐπέρωσα, pf. m. part. πεπερημένος.

6. πίλναμαι (πελα-) *draw near*; also πιλνάω = πελάζω *bring near* (514 D, 21).

7. πίτνημι or πιτνάω (πετα-), = πετάννυμι *spread* (525, 3).

8. σκίδνημι (σκεδα-), = σκεδάννυμι *scatter* (525, 4); also without σ, κίδνημι.

530 D. 2. Hd. διδράσκω, δρήσσομαι, ἔδρην (30 D).

5. Hm. also ἰλάσομαι, pf. ἱληκα; see 535 D, 10.

6. **μυμήσκω**, older **μυμήσκω** (**μνα-**) *remind*, mid. *remember*, *mention*.  
**μνήσω**                      **ἐμνήσα**                      **μémνημαι** (365 b, 465 a)                      **ἐμνήσθην**  
 Fu. pf. **μυμήσομαι** *will bear in mind*.  
 a. The fu. and ao. m. are poetic; the fu. and ao. p. take their place.  
 The pf. m. **μémνημαι** is present in meaning, = Lat. *memini*.
7. [**πιπράσκω**] (**πρα-**) *sell*; wanting in fu. and ao. act.  
 (**ἀποδώσομαι**) (**ἀπεδόμην**)                      **πέπρᾱκα**, **πέπρᾱμαι**                      **ἐπράσθην**
8. **φάσκω** (**φα-**) = **φημί** (535, 1) *say*; used chiefly in the part., see 481 a.
9. **χάσκω** (**χα-, χαν-**) *gape*; [**χαίνω** late]  
**χανοῦμαι**                      **ἐχανον**                      **κέχηνα** *stand agape*
10. **ἀρέσκω** (**αρε-**) *please*.  
**ἀρέσω**                      **ἤρεσα**                      [**ἄρηρεκα**]                      **ἠρέσθην**

## 531. Themes in -ο-.

1. **ἀνα-βιώσκομαι** (**βιο-**) trans. *re-animate*, intr. *revive*.  
 ao. **ἀνεβίων** (489, 14) intrans., **ἀνεβιωσάμην** trans. Cf. **βιόω** (507, 2).
2. **βλάσκω** (**μολ-, μλο-, βλο-**, 60 D) *go*, poetic. Pr. impf. only Epic.  
**μολοῦμαι**                      **ἐμολον**                      **μέμβλωκα** (60 D)
3. **βιβρώσκω** (**βρο-**) *eat*; pres. Hipp. and late.  
 [**βρώσομαι**]                      [**ἐβρωσα**]                      **βέβρωκα**, **βέβρωμαι**                      **ἐβρώσθην** Hd.  
 a. The defective parts are supplied by forms of **ἐσθίω** cl. 8 (539, 3).
4. **γινώσκω** (**γνο-**) *know*: also **γῖνώσκω** Ionic and late Att.  
**γνώσομαι**                      **ἐγνων** (489, 15)                      **ἐγνώκα**, **ἐγνώσμαι**                      **ἐγνώσθην**
5. **θρόσκω** (**θορ-, θρο-**) *leap*, poet.: also **θόρνυμαι** cl. 5.  
**θοροῦμαι**                      **ἐθορον**
6. **τιτρώσκω** (**τρο-**) *wound*.  
**τρώσω**                      **ἐτρωσα**                      **τέτρωμαι**                      **ἐτρώσθην**

## 532. Themes in -ι- and -υ-.

1. **κυτόσκομαι** (**κυ-**) *conceive*, ao. **ἐκύσα** *impregnated*.  
 a. **κύω**, **κνέω** mean *am pregnant*.

6. Hm. pf. m. 2d sg. **μέμνηται**, **μέμνη** (imv. **μέμνεο** Hd.), see 462 D; sub. 1st pl. **μεμνώμεθα** (Hd. **μεμνεώμεθα**), opt. **μεμνήμην**, 3d sg. **μεμνέτω**, see 465 D.
11. Poet. **βάσκω** (**βα-**) = **βαίνω** *go* (519, 7), chiefly in imv. **βάσκε' ἔθι** *haste*; once **ἐπιβασκόμεν** *cause to go upon*.
12. Poet. **κικλήσκω** (**κλη-**) = **καλέω** cl. 1, *call* (504, 5).  
 531 D. 3. Hm. **βεβρώθω**. Ep. 2d ao. **ἐβρων** (489, 26; not in Hm.). Soph. 2d pf. part. **βεβρώτες** (492 D, 16).
4. Hd. 1st ao. **ἀνέγνωσα** *persuaded*. Poet. v. **γνωτός** (for **γνωστός**).
6. Hm. **τρώω**; v. **τρωτός**.

2. μεθύσκω (μεθυ-) *intoxicate*.

έμέθυσσα [μεμέθυσμαι]

έμεθύσθην

- a. Mid. μεθύσκομαι *get drunk*; but μεθύω (only pr. impf.) *am drunk*.

### 533. Themes ending in a consonant.

1. ἀλλίσκομαι (ἀλ-, ἀλο-) *am taken*, used as passive to αἰρέω cl. 8.

ἀλλόσομαι ἔλλον or ἔλλωκα or v. ἄλωτός  
ἦλων (489, 13) ἦλωκα

2. ἀν-ᾠλίσκω (ἀλ-, ᾠλο-) *expend*: also ἀνᾠλόω.

ἀνᾠλόσω ἀνῆλωσα ἀνήλωκα, ἀνήλωμαι ἀνηλώθην

- a. Rare forms, ἠνάλωσα, ἠνάλωμαι (361). The forms ἀνάλωσα, ἀνάλωκα, ἀνᾠλώθην etc., are un-Attic.

3. ἀμβλίσκω (αμβλ-, αμβλο-) *miscarry*: also ἐξ-αμβλόω.

[ἀμβλώσω] ἤμβλωσα ἤμβλωκα, ἤμβλωμαι [ἤμβλώθην]

4. ἐπ-αυρίσκω (αυρ-) *enjoy*, also ἐπαυρίσσω, ἐπαυρέω: pres. Ionic only.  
ἐπαυρήσομαι ἐπηύρον, ἐπηυρόμην [ἐπηυράμην]

5. εὐρίσκω (εὐρ-) *find*.

εὐρήσω ἤυρον ἤυρηκα, ἤυρημαι ἠέρεθην v. εὐρετός

- a. For 2d ao. impv. εἰρέ, see 387 b. For later Attic εὐρον, εὐρηκα, etc., see 357 a.

6. στερίσκω (στερ-) = στερέω *deprive*.

στερήσω ἐστέρησα ἐστέρηκα, -γμαι ἐστερήθην, ἐστέρην

- a. Pass. στερίσκομαι, στεροῦμαι *am deprived*; but στέρομαι *am needy*.

7. ἀλύσκω (for αλυκ-σκω, theme αλυκ-) *avoið*, poet.; pr. impf. rare.

ἀλύξω ἤλυξα

8. διδάσκω (for διδαχ-σκω, theme διδαχ-) *teach*.

διδάξω ἐδίδαξα ἐδίδαχα, -γμαι ἐδιδάχθην

9. λάσκω (for λακ-σκω, theme λακ-) *speak*, poetic.

λακήσομαι ἐλάκησα λέλακα

ἐλακον

10. μίσγω (for μιγ-σκω, theme μιγ-) *mix*, = μίγνυμι cl. 5 (528, 7).

532 D. 3. Ion. and poet. πίπσκω (πι-) *give to drink* (cf. πίνω, 521, 3), fu. πίσω, ao. ἔπισα.

4. Hm. πιφαύσκω (φau-) *declare*. Hd. διαφαύσκω, or -φώσκω *shine, dawn*.

533 D. 6. Hm. ao. inf. στερέσαι.

7. Hm. has also ἀλυσκάζω cl. 4 and ἀλυσκάνω cl. 5.

8. Ep. ao. ἐδιδάσκησα (not in Hm.). A shorter theme is δα-, Hm. fu. δῆω *shall find* (427 D), 2d ao. δέδασθαι (436 D, also ἔδασθαι) *taught*, 2d ao. m. inf. δε-δάσθαι (for δεδαεσθαι), pf. δεδάχα *have learned*, 2d pf. part. δεδάς, pf. m. part. δεδαημένος, 2d ao. p. ἐδάην *learned*, fu. p. δαήσομαι.

9. Hm. ληκέω, 2d pf. λέληκα, part. fem. λελακυῖα (451 D c).

11. **πάσχω** (for *παθ-σκω*, theme *παθ-, πενθ-*), *suffer*.  
**πέσομαι** (56) **ἔπαθον** **πέπονθα** [v. *παθητός*]

### SEVENTH CLASS (*Root-Class*, 404).

534. The theme itself, with or without reduplication, serves as present stem. These are all verbs in *-μι*.

#### I. *With reduplication.*

1. **τίθημι** (*θε-*) *put*. See 329, 333, 349.  
**θήσω** **ἔθηκα** **τέθεικα** **ἔτεθην** (73 c)  
 du. **ἔθερον** etc. **τέθειμαι** r.
2. **δίδημι** (*δε-*) *bind*, rare form for *δέω* (504, 1).
3. **ἔημι** (*ἐ-*) *send*; see 476.  
**ἔσω** **ἔηκα** **εἶκα** **εἶθην**  
 du. **εἶτον** etc. **εἶμαι**
4. **δίδωμι** (*δο-*) *give*. See 330, 334, 350.  
**δώσω** **ἔδωκα** **δέδωκα** **ἔδωθην**  
 du. **ἔδοτον** etc. **δέδομαι**
5. **ἵστημι** (*στα-*) *set up*. See 331, 335, 336, 351, and 500, 1.  
**στήσω** *shall set* **ἵστησα** *set* **ἵστηκα** *stand* **ἵσταθην** *was set*  
**ἵστην** *stood* **ἵσταμαι** r. fu. pf. **ἵστηξω** *shall stand*
6. **ὀνύνημι** (*ονα-*) *benefit* (for *ον-ονη-μι*).  
**ὀνήσω** **ὠνησα**, **ὠνήμην** (489, 5) **ὠνήθην**

11. Hm. 2d pf. 2d p. **πέποσθε** (492 D, 14), part. fem. **πεπαθυῖα** (451 D c).

12. Poet. **ἀμπλακίσκω** (*αμπλακ-*) *miss, err*. 2d ao. **ἤμπλακον**, pf. m. 3d sg. **ἤμπλάκηται**.

13. Hm. **ἀπαφίσκω** (*αφ-*) *deceive*, 2d ao. **ἤπαφον** (436 D), rare 1st ao. **ἤπαφσα**.

14. Poet. **ἄραρισκω** (*αρ-*) *join, fit*, trans., 1st ao. **ἤρσα** (cf. 431 D c), 2d ao. **ἤραρον** (436 D) twice intrans., 2d pf. **ἄραρα** *am joined, fitted* (found even in Xen.), Ion. **ἄρηρα**, Hm. part. fem. **ἄραρυῖα** (451 D c), pf. m. **ἄρῃρεμαι**, ao. p. 3d pl. **ἄρθεν** (385 D, 3), 2d ao. m. part. **ἄρμενος** (489 D, 36).

15. Hm. **ἴσκω** (= *φυκ-σκω*) and **εἴσκω** (72 D a) *liken*; cf. **εἴωκα** (492, 7).

16. Hm. **τιτύσκομαι** (= *τι-τυκ-σκομαι*) *prepare, aim* (cf. 511, 14; 523, 9).

534 D. 1. Hm. has pr. ind. 2d sg. **τίθησθα**, 3d sg. **τιθεῖ**, 3d pl. **τιθεῖσι** (also *προ-θέουσι*), inf. **τιθήμεναι**, part. **τιθήμενος**. Hd. pr. **τιθεῖ**, **τιθεῖσι**: impf. 1st sg. **ἐτίθε-α** irregular, 2d ao. opt. **προσ-θέοιτο**, inf. **θέμεν**, **θέμεναι**.

3. For dialectic forms of **ἔημι** see 476 D.

4. Hm. has pr. ind. 2d sing. **δίδοις** and **δίδουσθα**, 3d sg. **δίδοι**, inv. **δίδωθι**, inf. **διδούμαι**; 2d ao. inf. **δόμεν** and **δόμεναι**; iterative **δύσκειν**.—Hd. **διδοῖς**, **διδόει**, **διδόουσι**. Hm. has a fu. with reduplication **διδώσω**.

5. Hm. 1st ao. 3d pl. **ἕστασαν** as well as **ἔστησαν**, 2d ao. ind. 3d pl. **ἕσταν**, inf. **στήμεναι**, pf. inf. **ἑστάμεν**, **ἑστάμεναι**, part. **ἑσταῶς** and **ἑστεῶς**, iterative **ἕστασκε** and **στάσκε**.—Hd. pr. 3d sg. **ἵσταῖ**.





## 537. c. Themes in -σ-.

1. αἶμι (εσ-) *am*; see 478. fu. ἔσομαι.2. ἦμαι (ήσ-) *sit*, also κάθημαι; see 483, 484.EIGHTH CLASS (*Mixed Class*, 502).

539. Different parts of the verb may be derived from themes essentially different: compare Eng. *go, went*. Here belong

1. αἰρέω (αἶρε-, ἐλ-, 359 a), *take*, mid. *choose*.

αἰρήσω                      εἶλον (ἔλω etc.) ἤρηκα, ἔρημαι                      ἤρην

a. Fu. ἐλῶ, aο. εἰλάμην are late.

2. ἔρχομαι (ερχ-, ἐλθ-, ἐλθ-) *go, come*.

ἐλεύσομαι                      ἦλθον                      ἐλήλυθα (367 b)

a. For 2d aο. imv. ἐλθέ, see 387 b. For ἐλεύσομαι the Attic prose has εἶμι, ἦξω, or ἀφίξομαι; for ἤρχομαι, ἔρχωμαι, ἐρχοίμην, ἔρχου, ἔρχεσθαι, ἐρχόμενος, the Attic prose generally has ἦα, ἴω, τοίμι, ἴθι, ἰέναι, ἰών.

536-7 D. For dialectic forms of εἶμι, see 477 D; of κείμαι, 482 D; of εἰμί, 478 D; of ἦμαι, 483 D.

538 D. Hm. has also the following μ-verbs of the seventh class:

1. ἀήμι (ae-) *blow*, 2d du. ἀητον, impf. 3d sg. ἀη or ἀει, inf. ἀῆναι or ἀήμεναι, part. ἀείς; mid. impf. 3d sg. ἀητο, part. ἀήμενος.

2. Theme διε- *make flee* (in mid., also *flee*), impf. 3d pl. ἐν-δίσσαν; m. pr. 3d pl. διένται, sub. δίσσεται, opt. 3d sg. δίσσαιο (cf. 417 a, 418 b), inf. δίσσθαι.

3. διζήμαι (διζε-) *seek*, 2d sg. δίζηαι, part. διζήμενος; fu. διζήσομαι.

4. Theme κιχε- (from κιχ-, common pr. κιχάνω *come up to*, 523, 8), impf. 2d sg. ἐκίχεις, 3d du. κιχῆτην, sub. κιχέω, opt. κιχέην, inf. κιχῆναι or κιχήμεναι, part. κιχέης, m. κιχήμενος.

5. ὄνο-μαι *find fault with*, 2d sg. ὄνοσαι, opt. 3d sg. ὄνοιτο (cf. 418 b); fu. ὄνόσομαι, aο. ὄνοσάμην (Hd. ὠνόσθην).—Hm. has also from root ὠν-, pr. 2d pl. ὠνεσθε and aο. ὠνατο.

6. ἐρδομαι or ἐρδομαι (ερν-, ειρν-) *guard, preserve*, Ion. and poet. The μ-forms are pr. ind. 3d pl. εἰρύεται, impf. 2d sg. ἔρυσσο, 3d sg. ἔρυστο, εἰρύτο, 3d pl. εἰρυντα, εἰρύατο, inf. ἔρυσθαι, εἰρυσθαι. Fu. ἐρύσομαι (ἐρύεσθαι, cf. 427 D), εἰρύσομαι, aο. εἰρυσάμην.

7. From ῥύομαι or ῥύομαι (ῥυ-) = ἔρτομαι come μ-forms, impf. 3d pl. ῥύατο, inf. ῥύσθαι. Fu. ῥύσομαι (Hd.), aο. ῥύσάμην and ῥύσάμην (once ῥυσάμην).

8. Root στεν-, *promise, threaten*, pr. impf. στεῖνται, στεῖτο, στεῖνται.

9. From ἔδ-ω (539 D, 3) *eat*, pr. inf. ἔδ-μεναι; cf. Lat. *esse* for *ed-se*.

10. From φέρ-ω (539, 6) *bear*, pr. imv. 2d pl. φέρ-τε; cf. Lat. *fer-te*.

539 D. 1. Hd. pf. ἀπαίρηκα (368 D).

2. Poet. 2d aο. ἦλυθον with υ (but only in ind., 1st, 2d, 3d sg. and 3d pl.), Dor. (not Pind.) ἦνθον. Hm. 2d pf. εἰλήλουθα, 1st pl. εἰλήλουθμεν (492 D, 13).

3. ἔσθω (εσθ-, εδ-, ἔδεσ-, ἔδο-, φαγ-) eat.  
 ἔδομαι (427) ἔφαγον ἔδηδοκα ἠδέσθην  
 ἔδηδεσμαι v. ἔδεστος, -τέος
4. ὀράω (ορα-, ιδ-, οπ-) see, impf. ἴδρων (359 b).  
 ὀψομαι ἴδον (ἴδω etc.) ἰδῶκα, ἰδῶκα, ἰδῶμαι ὤφθην [ἰωράσθην]  
 inv. ἴδῃ (387 b) ὤπατα, ὤμμαι v. ὀρῶτος, ὀπτέος  
 a. The middle is generally poetic, but occurs in Att. prose in composition with πρό, ὑπό, περί. Inv. ἰδοῦ, but as exclamation ἰδοὺ lo!
5. τρέχω (τρεχ-, δραμ-, δραμε-) run.  
 δραμομαι ἔδραμον δεδράμηκα v. δρεκτέον (74 c)  
 ὀρέξομαι ἔβρεξα (74 c) δεδράμημαι in comp.
6. φέρω (φερ-, οι-, ενεκ-, ενεγκ-) bear.  
 ὀλω } ἤνεγκα (438) ἐνήνοχα ἠνέχθην  
 ὀλοσμαι (as } ἤνεγκον ἐνήνεγμα ἐνεχθήσομαι  
 mid. and pass.) ἠνεγκάμην v. ὀλοστός, -τέος ὀλοσθήσομαι
7. ὠνέομαι (ωνε-, πρια-) buy, impf. ὠνούμην (359).  
 ὠνήσομαι ἐπριάμην (489, 9) ὠνήμαι ὠνήθην  
 a. ὠνησάμην is late. The syllabic augment is rarely omitted in Att. ὠνήμαι may have, ὠνήθην always has, a passive meaning (499).
8. εἶπον (επ-, ερ-, βε-) said.  
 ἔρῶ } εἶπον (436 a) εἶρηκα (366) ἐῤῥήθην, v. ῥήτος  
 } εἶπα (438) εἶρημαι [ἐῤῥέθην]  
 inv. εἰπέ (387 b) fu. pf. εἰρήσομαι ῥήθῃσομαι  
 a. The pr. impf. are supplied by λέγω, φημί, and (especially in comp.) by ἀγορεύω discourse, as ἀπαγορεύω forbid, ao. ἀπέειπον. The root of εἶπον was originally *Fep-*; cf. ἔπος, orig. *Fepos*, word. The root of ἔρῶ was orig. *Fer-* (cf. Lat. *verbum*); hence εἶρηκα for *Fe-Fρηκα*, ἐῤῥήθην for *eFρηθην*, ῥήτος for *Fρητος*.

3. Hm. has pres. ἔσθω (for εδ-θω, 52) and ἔδω; also pr. inf. ἔδμεναι (538 D, 9), 2d pf. par. ἐδηδάς, pf. m. ἐδήδομαι.

4. Hm. fu. ἐπιόψομαι shall choose, but ἐπόψομαι shall look on; so Pind. 1st ao. ἐπόψατο looked at, but Att. (rare) ἐπιωψάμην chose. Hd. impf. ὄρων. Aeol. pr. ὄρημι Theoc. For ὄσσομαι (οσ-), see 515 D, 4. Poetic is also pr. m. εἶδομαι appear, appear like, ao. εἰσάμην.

5. Doric τράχω. Hm. pf. δέδρομα.

6. Hm. pr. inv. φέρε (538 D 10), ao. ἤνεικα (rarely ἤνεικον), m. ἠνεικάμην; ao. inv. ὀλσε (428 D b), inf. οἰσέμεν'αι, v. φερτός. Hd. has ao. ἤνεικα, inf. ὀλσαι (once), pf. m. ἐνήνειγμαι, ao. p. ἠνέιχθην.

8. Hm. pr. εἶρω rare, fu. ἐρέω, ao. εἶπον and in ind. (uncontracted) ἔειπον = e-FeFepov). From root σπκ-, ἐπ- (70), comes ἐν-έπω or ἐννέπω, 2d ao. ἐνι-σπον, inv. ἐνι-σπε or ἐνισπες (2d pl. ἔσπετε for ἐν-σπετε), fu. ἐνίψω (= ἐνι-σπ-σω) or ἐνι-σπῆσω, v. ἔσπετος. Hd. makes ao. usu. εἶπα, ao. p. εἰρέθην.

## PART THIRD.

### FORMATION OF WORDS.

**540. SIMPLE AND COMPOUND WORDS.**—A word is either *simple*, i. e., containing a single stem: *λόγο-s* *speech*, *γράφω* *write*; or *compound*, i. e., containing two or more stems: *λογο-γράφο-s* *speech-writer*.

### FORMATION OF SIMPLE WORDS.

**541. PRIMITIVES AND DENOMINATIVES.**—Words formed immediately from a *root* (or the *theme* of any verb) are called *primitives*: *ἀρχ-ή* *beginning*, from *αρχ-*, root of *ἀρχ-ω* *begin*.—Those formed immediately from a noun-stem are called *denominatives*: *ἀρχα-ῖο-s* *of the beginning*, *original*, from the stem of *ἀρχή* (*αρχᾱ-*) *beginning*.

**542. SUFFIXES.**—Nouns (substantive or adjective) are formed by means of certain added elements called *suffixes*. Thus *λόγ-o-s* is formed from the root *λεγ-* by means of the suffix *-o-*; *ἀρχα-ῖο-s* from the noun-stem *αρχᾱ-* by means of the suffix *-io-*.

a. By different suffixes, different words are formed from the same root, theme, or noun-stem: thus from theme *ποιε-* (*ποιέω*) *make, compose*, are formed *ποιη-τής* *composer, poet*, *ποίη-σι-s* *act or art of composing*, *ποίη-μα* (*ποιη-ματ-*) *thing composed, poem*.

b. There are many suffixes, and their uses are very complicated. Only the most important can be noticed here.

**543. ROOTS.**—A root is the fundamental part of a word. It is what remains after removing all inflectional endings (including the augment and reduplication of verbs) and all suffixes and prefixes.

a. Not all Greek words can be referred to known roots. The origin of many is obscure.

b. Roots are properly of *one* syllable. The few exceptions are due to *prothetic* vowels (45 a) and vowels developed inside a root (45 b): thus *ο-ρυχ-*, *ελυθ-* (also *ελθ-*) are roots.

c. A root is sometimes increased by the addition of a consonant at the end, generally without appreciable difference in meaning. Thus root *στα-* (*ἵστημι*) becomes *σταθ-* in *σταθ-μός* *station*. The consonants most commonly added are *θ*, *ν* and *σ*. *σ* appears not only with roots, as *σπα-σ-μός* *twisting* from *σπα-* (*σπᾶ-ω*), but sometimes with other verb-themes: *κελευ-σ-τής* *commander* from *κελεύ-ω*. Cf. the perfect middle, 461.

**544. CHANGES OF THE ROOT-VOWEL.**—The vowel of the root may be changed in the process of word-formation. Thus:

a. It may take the *strong* form (32): ζεύγ-*os* yoke, pair, from root ζυγ-.

b. A vowel at the end of a root is commonly made *long* before a consonant: δῶ-ρον gift, root δο-; δρά-μα action, root δρα-. This applies also to other verb-themes: ποιη-σις composition from theme ποιε- (ποιέ-ω). But this rule has many exceptions: δῶ-σις gift, λυ-τήρ looser, γένε-σις birth.

c. ε may become ο (28), and ει (strong form of ι) may become οι (29). Thus τρόπ-ος turning from τρεπ- (τρέπ-ω turn), λοιπ-ός left from λιπ-, λειπ- (λείπ-ω leave). Compare ἄρωγ-ός helper, and ἀρήγ-ω help.

545. OTHER CHANGES.—The addition of suffixes gives occasion to many sound-changes.

a. Vowels brought together are often *contracted*: ἀρχαῖος for αρχα-ι-ος, βασιλεῖα kingdom for βασιλε(ν)-ια, ἀλήθεια truth for αληθε(σ)-ια (71) from ἀληθής (αληθεσ-) true, αἰδοῖος venerable for αἰδο(σ)-ι-ος from αἰδώς reverence.

b. A noun-stem may change its final syllable before a suffix: οἰκέ-της house-slave from οἰκο-s house, σωφρο-σύνη discretion from stem σωφρον- (σώφρων discreet).

c. A noun-stem often drops its final vowel (especially -ο-) before a suffix beginning with a vowel: ἵππ-ιο-s equine from ἵππο-s horse; οὐραν-ιο-s heavenly from οὐρανός-s heaven. Even a *diphthong* may be dropped: βασιλ-ικός from βασιλεῖς.

d. Lastly, consonants, when they come together, are subject to the usual changes: γράμ-μα writing for γραφ-μα, λέξις speaking for λεγ-σις, δικασ-τή-s judge for δικαδ-της from δικάζω judge, etc.

546. ACCENT.—As a rule, neuter substantives take the accent as far as possible from the end (*recessive* accent). For exceptions see 558, 1; 561, 1 b.

Many masculine and feminine suffixes are regularly accompanied by recessive accent. Those which are not so will be specially noticed in the following enumeration.

## I. FORMATION OF SUBSTANTIVES.

### A. Primitives.

547. A few substantives are formed from roots without any suffix: φλόξ (φλογ-) flame from φλεγ- (φλέγ-ω burn): ὥς (οκ-) voice from εκ- (εἶπον said).

548. Many substantives are formed from roots by the suffixes:

-ο-, nom. -ος masc. fem., -ον neut.; -α-, nom. -α or -η fem.

In the root, ε becomes ο, and ει becomes οι (544 c).

λόγ-ος speech	from λέγ-ω speak	μάχ-η fight	from μάχ-ομαι fight
στόλ-ος sending	στελ- (στέλλω send)	φορ-ά bearing	φέρ-ω bear
τροφ-ός nurse	τρέφ-ω nourish	τροφ-ή nurture	τρέφ-ω nourish
ζυγ-ός yoke	ζυγ- (ζεύγνυμι join)	λοιβ-ή pouring	λείβ-ω pour

a. In like manner ευ changes to ου in σπουδ-ή haste from σπεύδ-ω hasten (29). For the same reason we have πλός (for πλου-ος) voyage from πλέω (for πλεω-ω, root πλυ-) sail; πνοή (for πνου-η) blast from πνέω (for πνευ-ω, root πνυ-) blow.

b. These substantives have a wide range of meaning. Most in *-ā* or *-η* are oxytone, especially those which have a change of root-vowel. So too those in *-ος* which denote an agent: ἄγ-ός leader.

549. *Suffix -ι-*.—This forms a few substantives: τρέχ-ι-s runner from τρέχ-ω run; πόλ-ι-s city. Many original *-ι-*stems have added *δ* at the end and become consonant-stems: ἐλπ-ι-s (ἐλπ-ιδ-) hope from ἐλπ-ομαι hope; κοπί-s (κοπ-ιδ-) cleaver from κοπ- (κόπ-τω chop).

550. The AGENT is expressed by the following suffixes:

τηρ- nom. -τηρ	} masc. ;	-τερᾱ- nom. -τεира	} fem.
τωρ- -τωρ		-τρια- -τρια	
τᾱ- -τη-s		-τριδ- -τρι-s	

σω-τήρ savior	}	from σω- (σῶζω save)
σώ-τεира fem.		
ρή-τωρ (-τωρ) orator	}	ρε- (ῥῶ, 539, 8)
κρι-τή-s (-τᾱ) judge		κρι- (κρίνω decide)
ποιη-τή-s (-τᾱ) poet	}	ποιέ-ω compose
ποίη-τρια fem.		
αὐλη-τή-s (-τᾱ) flute-player	}	αὐλέ-ω play flute
αὐλη-τρι-s (-τριδ-) fem.		

a. *Accent*.—Words in *-τηρ* and *-τρис* are always oxytone; so also most of those in *-της*, especially when the penult is long by nature or position. Words in *-τωρ*, *-τεира*, *-τρια*, have recessive accent.

551. The ACTION is expressed by the following suffixes:

1. τι- nom. -τι-s	} feminine.
-σι- -σι-s	
-σιᾱ- -σιᾱ	

-σι- is for -τι- by 69, cf. Lat. *-ti-o*.

πίσ-τι-s faith	} from πιθ- (πείθω persuade)
μίμη-σι-s imitation	
πράξ-ι-s action	
γένε-σι-s origin	
δοκιμα-σιᾱ examination	
	μιμέ-ομαι imitate
	πράγ- (πράσσω act)
	γεν-, γενε- (γίγνομαι become)
	δοκιμαδ- (δοκιμάζω examine)

2. *-μο-*, nom. *-μος*, masc. and oxytone.

ᾄδω-μός-s waiting	} from ᾄδω- (ᾄδωρ-ομαι wail)
λογισ-μός-s calculation	
σπασ-μός-s twirling	
ῥυθ-μός-s (movement) rhythm	
	λογιδ- (λογίζομαι calculate)
	σπά-ω draw
	ῥυ- (ῥέω flow)

a. The corresponding feminine suffix *-μή* is seen in γυν-μή opinion from γυν- (γινώσκω know), τι-μή honor from τί-ω honor.

3. *-τυ-*, nom. *-τύς*, feminine and oxytone; chiefly Homeric (cf. Lat. *-tu-* in *can-tu-s*, *or-tu-s*): βρω-τύ-s food from βρω- (βιβρώσκω eat), βοη-τύ-s shouting from βοά-ω shout.

552. From verbs in *-ευω* are formed substantives in *-ειᾱ* (for *-ευ-ιᾱ*) which express the action; they are all feminine and paroxytone: παιδείᾱ education, from παιδεύω educate.

553. The RESULT of an action is expressed by the suffixes:

1. -ματ-, nom. -μα, neuter.

πράγ-μα (-ματ-) <i>thing done, affair</i>	from	πράγ- (πράσσω <i>do</i> )
ῥή-μα (ῥηματ-) <i>word</i>		ῥε- (ἐρῶ <i>shall say</i> )
τμή-μα (τμηματ-) <i>section</i>		τεμ-, τμε- (τέμνω <i>cut</i> )

2. -εσ-, nom. -ος, neuter.

λάχ-ος (λαχεσ-) <i>lot</i>	from	λαχ- (λαγχάνω <i>get by lot</i> )
ἔθ-ος (εθεσ-) <i>custom</i>		εθ- (εἶθα <i>am accustomed</i> )
τέκ-ος (τεκεσ-) <i>child</i>		τεκ- (τίκτω <i>bring forth</i> )

a. The same suffix may express *quality*:

θάλπ-ος (θαλπεσ-) <i>warmth</i>	from	θάλπ-ω <i>heat</i>
βάρ-ος (βαρεσ-) <i>weight</i>		βαρ- (βαρ-ύς <i>heavy</i> )
βάθ-ος (βαθεσ-) <i>depth</i>		βαθ- (βαθ-ύς <i>deep</i> )

554. The INSTRUMENT OR MEANS of an action is expressed by

-τρο-, nom. -τρον, neuter (cf. Lat. -trum).

ἄρο-τρον <i>plough (aratrum)</i>	from	ἄρδ-ω <i>plough</i>
λύ-τρον <i>ransom</i>		λυ- (λύ-ω <i>loose</i> )
διδάκ-τρον <i>teacher's hire</i>		δίδαχ- (διδάσκω <i>teach</i> )

a. The kindred feminine suffix -τρα- is less definite: ἔξ-σ-τρα *flesh scraper* from ἔξ-ω *scrape*, ὀρχή-σ-τρα *place of dancing* from ὀρχέ-ομαι *dance*, παλαί-σ-τρα *wrestling-ground* from παλαί-ω *wrestle*.

555. Other suffixes are:

-ον-, -ων-: εἰκ-ών (εἰκον-) *image* from εἰκ- (ἔοικα *am like*); κλύδ-ων (-ων-) *billow* from κλυδ- (κλύζω *splash*).  
 -ανο-: στέφ-ανο-ς *wreath* (στέφ-ω *crown*).  
 -ονᾶ-: ἡδ-ονῆ *pleasure* (ἡδ-ομαι *am glad*).

### B. Denominatives.

556. Substantives expressing QUALITY are formed from adjective-stems by the following suffixes:

1. -της, nom. -της, feminine (Lat. -tat-, nom. -tas-).

παχύ-της (-της-) <i>thickness</i>	from	παχύ-ς <i>thick</i>
νεό-της (-της-) <i>youth</i>		νέο-ς <i>young</i>
ἰσό-της (-της-) <i>equality</i>		ἴσο-ς <i>equal</i>

2. -συνᾶ-, nom. -συνη, feminine.

δικαιο-σύνη <i>justice</i>	from	δικαιο-ς <i>just</i>
σωφρο-σύνη <i>discretion</i>		σώφρων (σωφρον-) <i>discreet</i>

3. -ιᾶ-, nom. -ιᾶ or -ια (139), feminine.

σοφ-ιᾶ <i>wisdom</i>	from	σοφός <i>wise</i>
εὐδαιμον-ιᾶ <i>happiness</i>		εὐδαιμων (εὐδαιμον-) <i>happy</i>
ἀληθε-ια (αληθεσ-ια) <i>truth</i>		ἀληθής (αληθεσ-) <i>true</i>
εὖνο-ια <i>good-will</i>		εὖνους (ευνοο-) <i>well-disposed</i>

557. The PERSON who has to do with an object is denoted by the following suffixes:

1. **-ευ-, nom. -ευ-s, masc.**, always oxytone; denotes a person with reference to his *function*.

<i>ἵππεύ-s</i> horseman	from <i>ἵππο-s</i> horse
<i>πορθμεύ-s</i> ferryman	<i>πορθμό-s</i> ferry
<i>ἱερεύ-s</i> priest	<i>ἱερό-s</i> sacred
<i>γραφεύ-s</i> scribe	<i>γραφή</i> writing
<i>γονεύ-s</i> parent	<i>γονή</i> procreation

b. Several masculines in **-ευ-s** have corresponding feminines in **-εια** (for **-ευ-ια**) proparoxytone: *βασιλεύ-s* king, *βασιλεια* queen.

2. **-τᾱ-, nom. -της, masc.**, paroxytone.

**-τιδ-, -τι-s fem.**, paroxytone or properispomenon.

<i>πολι-της-s</i> (-τᾱ-) citizen	from <i>πόλι-s</i> city
<i>στρατιώ-της-s</i> (-τᾱ-) soldier	<i>στρατιᾱ</i> army
<i>οικέ-της-s</i> (-τᾱ-) house-servant	<i>οἶκο-s</i> house
<i>οικέ-τι-s</i> (-τιδ-) house-maid	

558. DIMINUTIVES are formed from substantive-stems by the following suffixes:

1. **-ιο-, nom. -ιο-ν, neuter.**

<i>παιδ-ιο-ν</i> little child	from <i>παῖ-s</i> ( <i>παιδ-</i> ) child
<i>κηπ-ιο-ν</i> little garden	<i>κῆπο-s</i> garden
<i>ἀκόντι-ιο-ν</i> javelin	<i>ἄκων</i> ( <i>ακοντ-</i> ) lance

Those of three syllables are paroxytone, if the first syllable is long by nature or position: *παιδίον*.

2. Other forms connected with **-ιο-** are

<b>-ιδιο-</b> : <i>οικ-ιδιο-ν</i> little house	from <i>οἶκο-s</i> house
<b>-αριο-</b> : <i>παιδ-αριο-ν</i> little child	<i>παῖ-s</i> ( <i>παιδ-</i> ) child
<b>-υδριο-</b> : <i>μελ-υδριο-ν</i> little song	<i>μέλος</i> ( <i>μελεσ-</i> ) song

3. **-ισκο-, -ισκᾱ-, nom. -ισκο-s masc., -ισκη fem.**, paroxytone.

<i>νεᾶν-ισκο-s</i> Lat. <i>adulescentulus</i>	from <i>νεᾶν</i> young man
<i>παιδ-ισκη</i> lass	<i>ῆ παῖ-s</i> ( <i>παιδ-</i> ) girl
<i>στεφαν-ισκο-s</i> little wreath	<i>στέφανο-s</i> wreath

559. PATRONYMICS (proper names which express descent from a father or ancestor) are formed from proper names of persons by adding the suffixes:

**-ιδᾱ- or -δᾱ-, nom. -ιδης or -δης, masculine**, paroxytone;

**-ιδ- or -δ-, -ι-s or -s, feminine**, oxytone.

a. The forms **-δᾱ-** and **-δ-** are applied to masculine stems in **-ᾱ-** and **-ιο-**: **-ᾱ-** is then changed to **-α-**, and **-ιο-** to **-ια-**:

masc. <i>Βορέδ-δης-s</i>	fem. <i>Βορέδ-s</i> (-δᾱ-os)	from <i>Βορέᾱ-s</i>
<i>Ἀργεδ-δης-s</i>		<i>Ἀργεᾱ-s</i>
<i>Θεστιᾱδ-δης-s</i>	<i>Θεστιᾱδ-s</i> (-δᾱ-os)	<i>Θέστιο-s</i>
<i>Μενoitιδ-δης-s</i>		<i>Μενoitιο-s</i>

b. All other stems take **-ιδᾱ-** and **-ιδ-**, before which **-ο-** of the 2d decl. is dropped. Those in **-ευ-** lose **υ** (44).



masc. Κεκροπ-ίδης	fem. Κεκροπ-ίς (-ίδ-ος)	from Κέκροψ (-οψ)
Τανταλ-ίδης	Τανταλ-ίς (-ίδ-ος)	Τάνταλος
Κρον-ίδης		Κρόνος
Πηλε-ίδης (epic Πηλεΐδης)		Πηλεύς
	Νηρε-ΐς, Νηρη-ΐς	Νηρεύς
Λητο-ίδης		Λητώ (ΛητοF-)

Sometimes -ίδης is used: Πηλη-ίδης from Πηλεύς.

c. A rarer suffix for patronymics is -ων- or -ιον-: Κρον-ίων (genit. Κρονί-ωνος or Κρονίονος) son of Κρόνος.

560. GENTILES (substantives which designate a person as belonging to some *people* or *country*) have the following suffixes:

1. -ευ-, nom. ευ-ς, oxytone: cf. 557, 1.

Μεγαρ-εύς a *Megarian*  
Ἐρετρι-εύς an *Éretrian*

from Μέγαρα (2d decl. pl.)  
Ἐρέτρια (1st decl.)

2. -τιδ-, nom. -της, paroxytone: cf. 557, 2.

Τεγεά-της from Τεγέα, Αἰγινή-της from Αἰγίνα, Ἑπειρώ-της from Ἑπειρος, Σικελιώ-της from Σικελία.

3. The corresponding feminine stems end in -ιδ- and -τιδ-, nom. -ις, -τις: Μεγαρίς (Μεγαριδ-) a *Megarian woman*, Τεγεάτις (-ιδ-), Σικελιώτις (-ιδ-). The accent falls on the same syllable as in the corresponding masculine.

4. For gentiles in -ιος see 564 a.

561. The PLACE is expressed by the suffixes:

1. -ιο- in neuters. The words thus formed end in:

a. -τηρ-ιο-ν, from substantives in -τηρ (mostly obsolete forms of those in -της, 550).

δικαστή-ιον *court of justice*  
ἀκροατή-ιον *auditorium*

from (δικαστήρ) δικαστής *judge*  
(ἀκροατήρ) ἀκροατής *hearer*

b. -ε-ιο-ν, properispomenon.

λογε-ιο-ν *speaker's platform*  
κουρε-ιο-ν (for κουρευ-ιο-ν) *barber's shop*  
μουσε-ιο-ν *seat of the muses*

from λόγο-ς *speech*  
κουρεύ-ς *barber*  
μούσα *muse*

2. -ων-, nom. -ων, masculine and oxytone.

ἀμπελ-ών *vineyard*  
οἶν-ών *wine-cellar*  
παρθεν-ών *maiden's room*

from ἄμπελος *vine*  
οἶνο-ς *wine*  
παρθένο-ς *maid*

## II. FORMATION OF ADJECTIVES.

### A. Primitives.

562. Important suffixes forming primitive adjectives are:

1. -υ-, nom. -υ-ς, -εια, -υ, oxytone; added only to roots.

ἡδ-ύς *sweet*  
βαρ-ύς *heavy*  
ταχ-ύς *swift*

from ἡδ- (ἡδομαι *am pleased*)  
βαρ- (βαρ-ος *weight*)  
ταχ- (τάχ-ος *swiftness*)

2. **-εσ-**, nom. **-ης**, **-ες** (cf. 553, 2); used especially in compounds (578).  
 ψευδ-ής *false* from ψευδ- (ψεύδομαι *lie*)  
 σαφ-ής *clear* σαφ-
3. **-μων-**, nom. **-μων**, **-μων**.  
 τλή-μων *suffering, daring* from τλα- (ἐτλην *endured*)  
 ἐπι-λήσ-μων *forgetful* λαθ- (ἐπι-λανθάνομαι *forget*)

563. Here belong also all *participles*: suffixes **-ντ-**, **-οτ-**, **-μενο-** (see 382); and the verbal adjectives in **-τος** and **-τεος** (see 475).

### B. Denominatives.

564. The suffix **-ιο-**, nom. **-ιος**, **-ιά**, **-ιον** or **-ιος**, **-ιον** expresses *that which pertains* in any way to the noun from which the adjective is formed:

οὐραν-ιος <i>heavenly</i>	from οὐρανός <i>heaven</i>
πλούσ-ιος <i>wealthy</i> (for πλουτ-ιος)	πλούτ-ος <i>wealth</i>
οἰκεῖο-ς <i>domestic</i> (for οἰκε-ιος)	οἶκος <i>house</i>
ἀγοραῖο-ς <i>forensis</i> (for ἀγορα-ιος)	ἀγορά <i>forum</i>
θέρειο-ς <i>of the summer</i> (for θερεσ-ιος)	θέρω (θερεσ-) <i>summer</i>
αἰδοῖο-ς <i>venerable</i> (for αἰδοσ-ιος)	αἰδώς (αἰδοσ-) <i>shame</i>
βασιλειο-ς <i>kingly</i> (for βασιλευ-ιος)	βασιλεύς <i>king</i>

a. This suffix often serves to form adjectives denoting country or people (*gentiles*), which may be used also as substantives: Μιλήσ-ιος (for Μιλητ-ιος) *Milesian* from Μίλητος, Ἀθηναῖο-ς *Athenian* from Ἀθήναι *Athens*.

b. Adjectives in **-αίο-**, **-οίο-** are generally properispomena (*-αῖος*, *-οῖος*).

565. **-ικο-**, nom. **-ικος**, **-ικη**, **-ικο-**, always oxytone. It expresses *that which pertains* to the noun, often with a notion of *fitness* or *ability*.

μουσ-ικός <i>musical</i>	from μουσα <i>musæ</i>
ἀρχ-ικός <i>capable of governing</i>	ἀρχός <i>ruler</i>

After *i*-stems **-κο-** is used: φυσ-ικός *natural* from φύσις *nature*.

a. Such adjectives may be formed directly from a verb-theme by the suffix **-τικο-**: αἰσθη-τικός *capable of feeling*, πράκ-τικός *suited for action*.

566. **-εο-**, nom. **-εος** contracted **-ους** (224).

**-ινο-**, **-ινο-**

These denote the *material*: χρύσεο-ς, χρυσοῦς *golden* from χρυσός *gold*; λίθ-ινο-ς *of stone* from λίθος *stone*, ξύλ-ινο-ς *wooden* from ξύλον *wood*.

a. The older form of **-εο-** is **-ειο-**, in which the suffix is really **-ιο-**, the *ε* belonging to the stem of the noun: thus χρύσε-ι-ος (Hm.) formed like οἰκε-ι-ος, 564.

b. **-ινο-**, nom. **-ινο-** oxytone, forms adjectives denoting *time*: χθες-ινό-ς *belonging to yesterday*, hesternus; νυκτε-ινό-ς *nocturnal*, εἰαρ-ινό-ς *vernus*.

567. **-ει-**, nom. **-εις**, **-εσσα**, **-εν**.

These denote *fulness* or *abundance*: χαρί-ει-ς *graceful* from χάρι-ς, ὀλί-ει-ς *woody* from ὀλίη, ἰχθυ-ό-εις *full of fish* from ἰχθύς. They are mostly poetic.

568. The comparative and superlative suffixes **-τερο-** and **-τατο-** (248) belong here. The suffixes **-τον-** and **-ιστο-** (253), on the other hand, are added, with very few exceptions, directly to the root.

569. Other adjective-suffixes, which cannot be so distinctly classed as forming primitives or denominatives, are:

1. **-ιμο-**, nom. **-ιμο-s**, active: **ἀλκ-ιμο-s** brave (*ἀλκή* prowess), **μάχ-ιμο-s** warlike, **ᾠδῖ-ιμο-s** to be sung of. And akin to this:

2. **-σιμο-**, nom. **-σιμο-s**: **χρή-σιμο-s** useful, **φύξιμο-s** (*φυγ-σιμο-s*) avoidable or able to avoid, **ἱππᾶ-σιμο-s** fit for riding (*ἱππάζομαι* ride).

a. Both these classes were originally denominative. The words in **-σιμο-s** came at first from nouns in **-σι-s** (551, 1): **χρήσι-μο-s** useful from *χρήσι-s* use; but afterwards **-σιμο-**, considered as a single suffix, was employed to form other adjectives directly from verbs.

3. **-τηριο-**, nom. **-τηριο-s**, forms adjectives from verbs: **πεισ-τήριο-s** persuasive from *πειθ-ω*. These are properly denominatives from nouns in **-τηρ** (*σωτήρ-ιο-s* preserving from *σω-τήρ*) or in **-της** (cf. 561, 1 a), and in most cases the corresponding noun exists.

4. **-νο-**, nom. **-νο-s**, oxytone.

a. In verbals, passive: **δει-νό-s** fearful (to be feared), **σεμ-νό-s** (σέβ-ομαι) to be revered.

b. In denominatives: **ἀλγεινό-s** (αλγεσ-νο-s) painful from *ἄλγος* (αλγεσ-) pain, **ὄρεινό-s** (ορεσ-νο-s) mountainous from *ὄρος* (ορεσ-) mountain.

5. **-ρο-**, nom. **-ρο-s**, mostly oxytone and active: **λαμπ-ρό-s** bright (*λάμπ-ω* shine), **φθονε-ρό-s** envious (*φθόνο-s* envy), **λύπη-ρό-s** annoying (*λύπη* annoyance).

6. **-λο-**, nom. **-λο-s**, mostly oxytone and active: **δει-λό-s** timid, **ἀπατη-λό-s** deceitful (*ἀπάτη* deceit).

### III. DENOMINATIVE VERBS.

570. Denominative verbs were originally formed by adding, in the present, the suffix **-ι-ο-** (1st sg. indic. **-ιω**) to a noun-stem, usually somewhat modified. The **ι** then disappeared (as in **τελέ-ω** finish, older *τελε-ιω*) or combined with the preceding sound (as in **παίζω** sport for *παιδ-ιω*, from *παῖς* child). So arose several types of denominative verbs, each of which was afterwards extended in use beyond its original limits.

a. In respect to their meaning, these classes are not all clearly distinguished from each other. Yet see 571, 1, 4, 7, 8.

571. The most important endings are the following; they are given as seen in the present.

1. **-ο-ω**  
**δουλό-ω** enslave  
**χρυσό-ω** gild  
**ζημιό-ω** punish

from **δοῦλο-s** slave  
**χρυσό-s** gold  
**ζημιά** penalty

Verbs in **-οω** are *causative*; that is, they signify to *make* or *cause* what is expressed by the noun.

2. **-α-ω**  
**τιμᾶ-ω** honor  
**αἰτιό-ομαι** accuse  
**γοᾶ-ω** lament

from **τιμή** honor  
**αἰτία** fault  
**γόο-s** wail

- |          |   |  |
|----------|---|--|
| 3. -ει-ω | ἀριθμέ-ω <i>number</i><br>εὐτυχέ-ω <i>am fortunate</i><br>ἱστορέ-ω <i>κνιω by inquiry</i> | from ἀριθμός- <i>s number</i><br>εὐτυχής <i>fortunate</i><br>ἵστωρ (ἱστορ-) <i>knowing</i> |
| 4. -ευ-ω | βασιλεύ-ω <i>am king</i><br>βουλεύ-ω <i>take counsel</i><br>ἀληθεύ-ω <i>speak truth</i>   | from βασιλεύ- <i>s king</i><br>βουλή <i>counsel</i><br>ἀληθής <i>true</i>                  |

This class of verbs arose first from nouns in -ευ-*s*, and signified the exercising of the *function* implied in the noun (557, 1). But afterwards many were formed from other nouns. Most are intransitive.

- |          |  |   |
|----------|--|---|
| 5. -ιζ-ω | ἐλπίζ-ω (ἐλπιδ-ιω) <i>hope</i><br>ἐλληνίζ-ω <i>speak Greek</i><br>φιλιππίζ-ω <i>favor Philip</i> | from ἐλπίς (ἐλπιδ-) <i>hope</i><br>Ἑλλην <i>Greek</i><br>Φίλιππος- <i>s</i> . |
|----------|--|---|

The theme of these verbs ends in -ιδ-, and the type arose from nouns with stems in -ι- or -ιδ-, but was extended to other nouns.

- |          |   |   |
|----------|---|---|
| 6. -αζ-ω | δικάζ-ω (δικαδ-ιω) <i>judge</i><br>ἐργάζομαι <i>work</i><br>βιάζομαι <i>use force</i> | from δική <i>justice</i><br>ἐργα- <i>n work</i><br>βιά <i>force</i> |
|----------|---|---|

The theme of these verbs ends in -αδ-. They are in origin closely allied to those in -αω, both classes being derived, for the most part, from noun-stems in -α-.

- |          |  |  |
|----------|--|--|
| 7. -αινω | σημαίνω (σημαν-ιω) <i>signify</i><br>μελαινομαι <i>grow black</i><br>χαλεπαίνω <i>am angry</i> | from σῆμα (σηματ-) <i>sign</i><br>μέλας (μελαν-) <i>black</i><br>χαλεπός- <i>s hard, angry</i> |
| 8. -υνω  | ἡδύνω (ἡδυν-ιω) <i>sweeten</i><br>λαμπρύνω <i>brighten</i><br>αἰσχύνομαι <i>am ashamed</i>     | ἡδύ- <i>s sweet</i><br>λαμπρός <i>bright</i><br>αἰσχύνῃ <i>shame</i>                           |

The verbs in -αινω and -υνω have themes in -αν- and -υν-. They come from a great variety of nouns, but -αινω comes especially from stems in -ατ-, and -υνω from stems in -υ-. Most of them are causative.

9. Less frequent endings are seen in μαρτύρομαι (μαρτυρ-ιομαι) *call to witness* from μάρτυς (μαρτυρ-) *witness*, καθαίρω (καθαρ-ιω) *cleanse* from καθαρός *clean*, ἱμέρω (ἱμερ-ιω) *desire* from ἡμερος *longing*, ἀγγέλλω (αγγελ-ιω) *announce* from ἀγγελος *messenger*, στωμύλλω (στωμυλ-ιω) *babble* from στωμύλος *talkative*.

572. Sometimes several verbs with different meanings are formed from the same noun: thus from δοῦλος *slave*, δουλό-ω *enslave*, δουλεύ-ω *am a slave*; from πόλεμος *war*, πολέμει-ω and πολεμίζ-ω *wage war*, πολεμῶ *make hostile*.

573. DESIDERATIVES.—Verbs expressing *desire* are formed most frequently with the ending -σειω: γελασείω *desire to laugh*, δράσειω *have a mind to do*; also in -αω, -ιαω: φονέω *am eager for murder*, κλαυσίω *long to weep*.—Some verbs in -αω, -ιαω express an *affection of the body*: ὤχριδω *am pallid*, ὀφθαλμιάω *have sore eyes*.

574. INTENSIVES (almost entirely poetic) are formed from primitive verbs, by a more or less complete repetition of the stem, generally with some change of vowel: μαίμδ-ω *reach after, long for*, from μαίδομαι (μα-) *reach*, πορφύρ-ω *boil* (of the sea) from φύρ-ω *mix*, ποιπνύ-ω *puff* from πνέω (πνυ-) *breathes*.

## COMPOSITION OF WORDS.

## I. FORM OF COMPOUND WORDS.

575. When a noun stands as the *first* part of a compound word, only its *stem* is used: *ναυ-πηγός* *ship-builder* (ναῦ-ς), *χορο-διάσκαλος* *chorus-teacher* (χορῶ-ς).

a. Stems of the first decl. change *-ᾱ* to *-ο*, appearing thus like stems of the second decl.: *λυρο-ποιός* *lyre-maker* (λύρᾱ). Stems of both these declensions drop their final vowel when a vowel follows: *χορ-ηγός* *chorus-leader* (χορῶ-ς). It is retained, however, when the second part of the compound began originally with *F*: Hm. *δημο-εργός* *artisan*, Att. *δημουργός*.

Stems of the third declension commonly assume *ο* before a consonant: *ἄνδριαντ-ο-ποιός* *image-maker*, *πατρ-ο-κτόνος* *patricide*, *φυσι-ο-λόγος* *natural philosopher*, *ἰχθυ-ο-φάγος* *fish-eating*.

b. But there are many exceptions to these rules. Thus, stems in *-σ* often change to *ο*-stems: *ξίφο-κτόνος* (ξίφος, st. ξίφε-σ-) *slaying with the sword*, *τειχο-μαχία* (st. τειχεσ-) *battle at the wall*.—Stems of the first declension sometimes retain the final *-ᾱ* (as *ᾱ* or *η*): *χρη-φόρος* *libation-bringer*.

c. When an inflected case is used instead of a stem, the word is not properly a compound, but only a close union of two words: *νεώσ-οικος* *ship-house*, *Πελοπόν-νησος* (for *Πελοπον-νησος*) *Pelops's island*, *δορὶ-ληπτος* *won by the spear*. In a few words, however, an inflected case appears in a real compound: *ναυστοπος* *traversed by ships* (*-πος* not being used separately in this sense).

576. When a noun stands as the *last* part of a compound, its final syllable is often changed: *φιλῶ-τιμο-ς* (τίμη) *honor-loving*.

a. Neuters in *-μα* (*-ματ*) make adjectives in *-μων*: *πολυ-πράγμων* (*πράγμα*) *busy*, *φρήν* becomes *-φρων*, as *εὐ-φρων* *merry-hearted*.

b. An *abstract* word cannot stand unchanged as the last part of a compound, but a new abstract in *-ιά* is formed from a (real or imaginary) compound adjective: thus *βολή* *throwing*, but *πετρο-βολία* *stone-throwing* (from *πετρο-βόλο-ς* *stone-thrower*); so *ναυ-μαχία* (*μάχη*) *ship-fight*, *εὐ-πράξια* (*πράξις*) *good success*. Only after a *preposition* can the abstract word remain unchanged: *προ-βουλή* *forethought*.

577. The last part of a compound is often a word not in use as a separate noun: thus *λυρο-ποιός* *lyre-maker*, *ναυ-μάχος* *fighter in ships*, though *-ποιος* *maker*, *-μαχος* *fighter*, are not used separately.

578. A very frequent ending of *compound adjectives* is *-ης, -ες* (stem *-εσ-*). This is found:

a. Oftenest in adjectives of which the last part is a neuter substantive-stem in *-εσ-* (nom. *-ος*): *εὐ-γενής* (*γένος*) *of good birth*, *δεκα-ετής* (*έτος*) *of ten years*.

b. Less often when the last part is a noun with some other ending: *εὐ-τυχής* (*τύχη*) *fortunate*, *θεο-φιλής* (*φίλος*) *dear to the gods*.

c. When the last part is an adjective not in actual use (577), but formed for the occasion from a verb: *ἄ-φανής* *invisible* (*φαν*, *φαίνω*), *ἡμι-θανής* *half-dead* (*θαν*, *θνήσκω*).

579. Compounds in which the first part is made directly from a verb-theme,\* are used chiefly in poetry. They are formed in two ways:

a. The theme (sometimes with a vowel added), or the present stem, appears as the first part: *δακ-έ-θυμος* (*δάκ-νω* *bile*) *heart-corroding*, *ἀρχ-ι-τέκτων* *master-builder*, *μῦσ-δ-γυνος* *woman-hater*, *πείθ-αρχος* *obedient to command*.

b. The verb-theme has -σι- added to it: this becomes -σ- before a vowel: *λῦ-σι-πονος* *releasing from toil*, *ἐρυ-σ-άρματος* (nom. pl., Hm.) *chariot-drawing*, *πλήξ-ι-ππος* (*πληγ-, πλήσσω*) *horse-driving*, *στρεψι-δικος* (*στρέφ-ω*) *perverter of justice*.

580. COMPOUND VERBS are formed by prefixing a preposition to a simple verb: *ἐπι-βάλλω* *throw on*.

a. Originally, the prefix was a mere adverb, qualifying the verb. Hence the augment was applied to the latter, not to the preposition (360). In the early language, as in Homer, the preposition was often separated from the verb by intermediate words, and even placed after the verb. This separation of the preposition from the verb is called *tnesis* (*τμήσις* *cutting*).

581. Verbs cannot be compounded with nouns, nor with anything but prepositions. Where verbs of such meaning are required, they are formed indirectly, as denominatives from compound nouns.

Thus *ναῦ-ς* and *μάχομαι* cannot form *ναυ-μαχομαι*, but from *ναυ-μάχος* *fighting in ships* is made *ναυμαχέω* *fight in ships*; *νόμο-ς* and *τίθημι* cannot unite, but from *νομο-θέτης* *lawgiver* is formed *νομοθετέω* *make laws*. So *πείθομαι* *obey*, but *disobey* is not *απειθομαι*, but *ἀπειθέω* from *ἀπειθέης* *disobedient*.

582. ACCENT OF COMPOUNDS.—In general, compounds have recessive accent. But there are many exceptions to this rule. Thus:

a. Compounds of the first declension, and some of the third, keep the accent of the second part: *ἀπο-στολή* *sending away*, *πλουτο-δοτήρ* *wealth-giver*, *μον-όψ* *one-eyed*.

b. Most compounds in -ης, -ες are oxytone: for examples, see 578.

c. Determinative compounds (585 a) of the second declension, when the last part has a passive or intransitive sense, follow the rule: *λιθό-βολος* *throwing at with stones*, *μητρό-κτονος* *slain by a mother*. But when the last part is active (denoting the agent), and is made from a root by suffix -ο- (nom. -ος), they accent the penult if it is short; if long, the ultima: *λιθο-βόλος* *throwing stones*, *μητρο-κτόνος* *matricide*, *ὕδρο-φόρος* *water-carrier*; *στρατ-ηγός* *army-leader*, *general*, *λογο-ποιός* *story-maker*, *ψυχο-πομπός* *conductor of souls*.

But compounds in -οχος (ἐχ-ω) and -αρχος (ἀρχ-ω), with some others, follow the general rule: *ἡνι-οχος* (rein-holder) *charioteer*, *δαδούχος* (contr. from *δαδού-οχος*) *torch-holder*, *ἵππ-αρχος* *commander of horses*.

583. Words formed from compound verbs should be distinguished from actual compounds. They are commonly accented like simple words with the same suffixes: *συλλογισ-μός* *reckoning* from *συλλογίζομαι* *reckon*, *ἀποδο-τέος* from *ἀποδίδωμι* *give back*.

\* Compare in English 'breakwater,' 'dreadnought,' and the like.

## II. MEANING OF COMPOUND WORDS.

584. As regards their meaning, compound nouns (substantive and adjective) may be divided into two principal classes.

585. DETERMINATIVE COMPOUNDS.—In these, the first part defines or determines the second, and the whole compound denotes the same person or thing as that denoted by the second part: thus *οικο-φύλαξ* *house-guardian* is a particular kind of *φύλαξ* or *guardian*.

Of these there are two kinds:

a. The first part may define the second in a sense which might be separately expressed by an oblique case (with or without a preposition).

*λογο-γράφος* *speech-writer* = *writer of speeches*

*χειρο-ποίητος* *hand-made* = *made with hands*

*θε-ήλατος* *god-sent* = *sent by a god*

Here may be put the verbal compounds mentioned in 579; as *δεισι-δαίμων* *spirit-fearing, fearing spirits*; although in these the *second* part defines the *first*.

b. Much less often, the first part defines the second in the sense of an adjective or an adverb.

*ἄκρο-πολις* *upper city, citadel* = *ἄκρᾳ πόλιν*

*ψευδο-κῆρυξ* *false herald* = *ψευδὲς κῆρυξ*

*δμῶ-δουλος* *follow-slave*

586. POSSESSIVE COMPOUNDS.—In these, also, the first part defines the second, but the whole compound is an adjective describing the possessor, some such idea as 'having' being supplied in thought. In English such compounds generally end in *-ed*.\*

*μακρό-χειρ* *long-armed* = *having long arms*

*γλαυκ-ᾠπις* *bright-eyed* = *having bright eyes*

*ἀργυρό-τοξος* *with silver bow*

*ὁμό-τροπος* *of like character*

*πικρό-γαμος* *bitter-wedded* = *having an unhappy marriage*

*δεκα-ετής* (having) *lasting ten years*

a. Here belong the numerous adjectives in *-οειδής*, or contracted *-ᾶδης*: *σφαίρο-ειδής* *having the appearance of a ball, ball-like*; *τερατώδης* *monster-like, monstrous*.

587. *Prepositions* may be connected with substantives in each of the above-described relations:

a. DETERMINATIVE:

*προ-βουλή* *forethought, planning beforehand*

*ἁμφι-ρυτός* *flowed around, sea-girl*

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\* Yet compare such names as 'Greathcart,' 'Bluebeard.'

## b. POSSESSIVE:

*ἐνθεος* having a god in him, inspired

*ἀμφικίων* having pillars round it

588. Compound adjectives of a peculiar sort arise from *prepositional phrases*, and are equivalent to those phrases with 'being' understood. Thus:

from *ἐφ' ἑστρίᾳ* comes *ἐφῆστιος* (being) on the hearth

*ἐφ' ἵππῳ*

*ἐφίππιος* pertaining to (being on) a horse

*ἐν χῳρᾷ*

*ἐγχώριος* native = (being) in the country.

589. ALPHA PRIVATIVE.—The prefix *ἀν-* (Lat. *in-*, Eng. *un-*), before consonants *ἀ-*, is called on account of its meaning *alpha privative*. Compounds formed with it are possessive, when the second part is a substantive; when it is an adjective, or a formation with adjective meaning directly from a verb, they are determinative.

*ἀν-αῖδής* shameless (*αἰδώς* shame)

*ἀ-παῖς* childless (*παῖς* child)

*ἀ-δύνατος* unable, impossible (*δυνατός* able, possible)

*ἀ-φανής* invisible (*φαν-*, *φαίνω* show)

a. Determinative compounds formed with this prefix from *substantives*, are rare and poetic: *μήτηρ ἀμήτωρ* an unmotherly mother = *μήτηρ οὐ μήτηρ οὔσα*.

b. Words, which began originally with *F*, have *ἀ-*, not *ἀν-*: *ἀ-έκων*, *ἄκων*, unwilling, *ἀ-εῖκής*, *αἰκής*, unseemly (root *ικ-*, *ἔοικα*).

590. The inseparable prefix *δυσ-* ill is the opposite of *εὖ* well, and expresses something *bad*, *unfortunate*, or *difficult*: *δύσ-βουλος* ill-advised (possessive) = *having evil counsels*, *δυσ-ἄρεστος* (determinative) ill-pleased, *δυσ-ἄλωτος* hard to be caught. Here, too, determinative compounds formed from substantives are very rare: Hm. *Δύσ-παρις* wretched Paris.



## PART FOURTH.

### SYNTAX.

#### DEFINITIONS.

591. SYNTAX (*σύνταξις arranging together*) shows how words are combined in sentences.

592. The essential parts of a sentence are the SUBJECT, of which something is said, and the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or substantive pronoun) in the *nominative* case. The predicate of a sentence is either a *finite verb* or a finite verb with a *predicate-noun*.

593. OBJECT.—A verb may have an object on which its action is exerted. The object is a *substantive* in an *oblique* case: it is either *direct* (in the accusative case) or *indirect* (in the dative; sometimes also in the genitive, see 735 ff).

a. Verbs capable of taking a direct object are called *transitive*; others are *intransitive*.

#### ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

594. An *adjective* qualifying a substantive is called:

a. An *Attributive*, when it is directly joined with the substantive, without any *assertion*: as ὁ ἀγαθὸς ἀνὴρ *the good man*.

b. A *Predicate-Adjective*, when it forms part of the predicate, and is *asserted* of the substantive: as ὁ ἀνὴρ ἀγαθὸς ἐστὶ *the man is good*, ἀγαθὸν νομίζουσι τὸν ἄνδρα *they think the man good*.

REM.—The term predicate-adjective includes all adjectives and participles which are not attributive: thus in πρῶτος τοῦτο ἐποίησεν *he was the first to do this*, συλλέξας στράτευμα ἐπυρέθθη *having collected an army he set out*, ψιλαῖς ταῖς κεφαλαῖς μάχονται *they fight with their heads bare*, πρῶτος, συλλέξας, and ψιλαῖς are called predicate-adjectives.

595. A *substantive* qualifying another substantive may be :

a. An *Appositive*, when it is simply added to the substantive to explain it : as Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

b. A *Predicate-Substantive*, when it is a part of the predicate, and is *asserted* of its substantive : as Μιλτιάδης στρατηγός ἐστι *Miltiades is general*, ποιοῦσι Μιλτιάδην στρατηγόν *they make Miltiades general*.

REM.—So also in καθίσταται βασιλεύς *he becomes established as king*, ἦκεις μοι σωτήρ *thou art come as my savior*, βασιλεύς and σωτήρ are regarded as predicate-substantives.

596. COPULATIVE VERBS.—The verb εἰμί *am*, when it serves simply to connect a predicate-noun with the subject of the sentence, is called a *copula*. Some other verbs, as γίνομαι *become*, and those meaning *to appear*, *to be called*, *chosen*, *considered*, and the like, have a similar use.

a. Yet all these verbs, even εἰμί, may be used without a predicate-noun, as complete predicates.

#### PRONOUNS OF REFERENCE.

597. Pronouns of reference are either *relative* or *demonstrative* :

598. *Relative*.—A substantive may be qualified by a sentence : ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*. The sentence is then introduced by a relative pronoun. The substantive, as it commonly goes before the relative, is called its *antecedent*.

599. *Demonstrative*.—A substantive, once used, may be recalled or referred to by a demonstrative pronoun.

#### EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

600. Other words may take the place of the substantive and adjective in the above constructions. Thus the adjective may be replaced by an *adjective pronoun*, *article*, or *participle* ; or by a genitive, an adverb, or a preposition with its case, especially when these are placed directly after the article (666 a, b, c).

A substantive may be replaced by the adjective (or any of its equivalents), by a personal or reflexive pronoun, an infinitive or a clause.

a. Any word or phrase viewed merely as a thing may be used as a substantive : τὸ γινῶθι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταυτὸν *the "know thyself" and the "be wise" are the same thing* (PCharm.164°).

b. A preposition with a numeral may take the place of a substantive : ἀπέθανον αὐτῶν περὶ τριακοσίων *there died of them about three hundred* (XH.4.6<sup>11</sup>).

## GENERAL RULES OF THE SENTENCE.

*The Subject.*

601. The subject of a finite verb is in the nominative case :  
*Kŭros βασιλεύει Cyrus is king.*

602. OMISSION OF THE SUBJECT.—The subject is often omitted:

a. When it is a pronoun of the first and second person: λέγω *I speak*, ἀκούσατε *hear ye*.

But the pronoun is not omitted, if there is an emphasis upon it: ἂν ἐγὼ λέγω, ὅμεις ἀκούσατε *whatever I may say, do you hear*.

b. When it is implied in the context:

*Kŭros τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσει Cyrus sent for the ships, that he (Cyrus) might land troops (XA.1.4<sup>b</sup>).*

c. When it is a general idea of person: φᾶσι *they (men, people) say*.

Less often in the singular: ἐσάλπιγγε *the trumpet sounded*, literally (one) *sounded the trumpet (XA.1.2<sup>17</sup>)*.

So originally such verbs as *βρέι it rains*, *νίφει it snows*, *ἀστράπτει it lightens*, *σειεῖ (it shakes) there is an earthquake*, etc.; these operations of nature being regarded by the Greeks as actions of a divine person, *Ζεὺς*, or *θεός* (which are sometimes expressed).

d. When the subject is *indeterminate*; that is, thought of as wholly vague and general. The verb is then said to be *impersonal*: ὄψε ἦν *it was late*.

So *ἡμέρᾳ ἐγένετο it became day*, *καλῶς ἔχει it is well*, *δεῖ μάχης there is need of a battle*, *δηλοῖ (something makes clear) it is clear*.

The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect*: *παρεσκευάσθαι μοι (things have been prepared by me) I have made preparation*.

REMARK.—The term *impersonal* is also less correctly applied to verbs whose subject is an *infinitive* or a *sentence*: *ἔξεστιν εὐδαιμονεῖν it is possible to be happy*, *δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν it was plain that the king was somewhere near (XA.2.3<sup>a</sup>)*.

*The Verb.*

603. A finite verb agrees with its subject-nominative in number and person: ἡμεῖς ἐπαινοῦμεν *we approve*.

a. The only nominatives of the *first person* are *ἐγώ, νῶ, ἡμεῖς*; of the *second person*, *σύ, σφῶ, ὑμεῖς*; all other nominatives are of the *third person*.

604. But a neuter plural subject has its verb in the singular: τὰ πράγματα ταῦτα δεινὰ ἐστὶ *these things are dreadful*.

a. A neuter plural subject denoting *persons*, may have a verb in the plural: *τοσάδε μετὰ Ἀθηναίων ἔθνη ἰστράτευον so many nations were warring on the side of the Athenians (T.7.58)*.

b. Other exceptions to this rule, though rare in Attic, are frequent in the other dialects: thus Hm. *σπάρτα λένονται* the cables are loosed (B 135).

605. Very seldom a masculine or feminine plural subject has a verb in the singular. In such cases the verb stands first: *δοκούντι δικάτω εἶναι γίγνεται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμοι* to a man reputed to be just, there comes, in consequence of his reputation, both offices and nuptials (PRp.363\*). So with the dual: *ἔστι τούτω διττὰ τῷ βίῳ* there are these two different ways of living (PGo.500<sup>d</sup>).

#### AGREEMENT WITH TWO OR MORE SUBJECTS.

606. With two or more subjects connected by *and*, the verb is in the plural. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second person rather than the third:

*Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν* Eurymedon and Sophocles set out on a campaign (T.4.46), *δεινοὶ καὶ σοφοὶ ἐγὼ τε καὶ σὺ ἡμεν* both I and thou were skilful and wise (PTheat.154<sup>d</sup>), *οὐ σὺ οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχον* I was not you and not your friends who first conceived this opinion (PLg.888<sup>b</sup>).

a. With two singular subjects, the dual may be used: *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται* pleasure and pain will bear sway in the city (PRp.607\*).

607. Often, however, the verb agrees with one of the subjects (the nearest, or the most important), and is understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them:

*Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει* eis τὸ στρατόπεδον the king and his followers break into the camp (XA.1.10<sup>1</sup>), *οἱ πένητες καὶ ὁ δῆμος πλεόν ἔχει* the poor and the common people have superior power (XRa.1<sup>2</sup>), *ἐπεμψέ με Ἀριαῖος καὶ Ἀρταῖος* Ariaeus and Artaxius sent me (XA.2.4<sup>16</sup>), *ἐγὼ λέγω καὶ Σεύθης τὰ αὐτὰ* I and Scuthes say the same (XA.7.7<sup>16</sup>).

608. A plural verb is rarely used, when singular subjects are connected by *ή* or, *ὅτε* nor: *εἰ ἔμελλον ἀπολογήσασθαι Λεωχάρης ἢ Δικαιογένης* if Leochares or Dicaogenes were about to make a defence (Isae.5<sup>b</sup>).

a. A singular subject followed by the preposition *with*, rarely takes a plural verb: *Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται Μαντινεῦσι* Demosthenes with his associate-generals make a treaty with the Mantineans (T.3.109).

609. COLLECTIVE SUBJECT.—The subject is sometimes a collective noun, expressing more than one in the singular: *ἐσθῆς* clothing (clothes), *πλίνθος* brick (= bricks), *ἡ ἵππος* the horse (cavalry), *ἡ ἀσπίς* the heavy armed.

A collective subject denoting *persons*, may have its verb in the plural:

*Ἀθηναίων τὸ πλῆθος οἶονται Ἱππαρχον τύραννον ὄντα ἀποθανεῖν* the mass of the Athenians believe that Hipparchus was tyrant when he died (T.1.20).

a. Such words as *ἕκαστος* each, *τις* any one, *πᾶς* *τις* every one, *οὐδεὶς* no one, may have the construction of collectives, on account of the plural which they imply: *τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν ἔρχουσιν* each man rules his own, both children and servants (XRl.6<sup>1</sup>).

## AGREEMENT WITH A PREDICATE-NOUN.

610. A verb may agree with the predicate-noun, when this stands nearer than the subject, or is viewed as more important:

αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖδ' ἔστι *his chorus-payments are a sufficient sign of prosperity* (Ant.2γ\*), τὸ χωρίον πρότερον Ἐννέα δδολ' ἐκαλοῦντο *the place was before called Nine Ways* (T.4.102). So, also, participles of such verbs: ὑπεξέθεντο τὰς θυγατέρας παιδία ὕντα *they conveyed away their daughters being children* (D.19<sup>194</sup>).

a. With a predicate-adjective in the neuter plural, the verb is regularly in the singular: οὐτε σώματος κάλλος καὶ ἰσχυρὸς δειλῶ ξυνοικοῦντα πρέποντα φαίνεται *nor do beauty and strength of body, when dwelling with a coward, appear seemly qualities* (PMenex.246\*).

## OMISSION OF THE VERB.

611. The copula εἰμί *am* is often omitted, especially the forms ἐστὶ καὶ εἰσὶ: θεῶν δύναμις μεγίστη *the power of the gods is greatest* (EAlc.219).

a. The omission is the rule with certain words; as ὥρᾳ *time*, ἀνάγκη *necessity*, δέον and χρεὼν *needful*, φροῦδος *gone*; and is frequent also with verbals in -τέος (988): τῷ νόμῳ πειστέον *the law must be obeyed* (PAr.19\*), ὥρᾳ λέγειν *'tis time to tell* (XA.1.3<sup>19</sup>).

b. The omission of other forms of εἰμί is comparatively rare: φιλήκοος ἔγωγε (sc. εἰμί) *I for my part am fond of hearing* (PEuthyd.304\*), ἔως (sc. ἐστὶ) ἔρ' ἐν ἀσφαλείᾳ, φυλάξασθε *while you are yet in safety, beware* (D.19<sup>268</sup>).

612. Some common verbs of *being, doing, saying, going, coming*, may be omitted in brief and pointed expressions, especially questions and commands:

ἵνα τί (sc. γένηται); *to what end?* literally, *that what may happen?* (PAr.26<sup>d</sup>), τί ἄλλο οὔτοι (sc. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did these men then plot against us?* (T.3.39), οὐδὲν ἄλλ' ἢ συμβουλευέουσιν ἡμῖν *they do nothing else than advise us* (I.8<sup>31</sup>), καίτοι καὶ τοῦτο (sc. λέγω) *though this also I say* (D.4<sup>11</sup>), ἀλλ' οὐτω περὶ τούτων *but not yet about this* will I speak (D.18<sup>99</sup>), μὴ μοι μύριους ξένους (sc. λέγετε) *tell me not of ten thousand mercenaries* (D.4<sup>19</sup>), ὦ φίλε Φαίδρε, ποῖ δὴ (sc. εἶ), καὶ πόθεν (sc. ἔκεις); *dear Phaedrus, whither, I pray are you going, and whence are you come?* (PPhaedr.227\*).

a. Here belongs the phrase καὶ ταῦτα *and that*: ἀγριωτέρους αὐτοὺς ἀπέφηνε, καὶ ταῦτα εἰς ἀδρόν *he rendered them wilder, and that (he did) toward himself* (PGo.516\*); καὶ ταῦτα is especially used with concessive participles (969 e): δοκεῖς μοι οὐ προσέχειν, καὶ ταῦτα σοφὸς ὢν *you seem to me not to observe, and that (you do) though you are wise* (PGo.506\*).

613. Any verb may be omitted, where it is readily supplied from a verb in the context:

σύ τε γὰρ Ἕλληνας εἶ, καὶ ἡμεῖς (sc. ἔσμεν Ἕλληνες) *for you are a Greek, and so are we* (XA.2.1<sup>19</sup>), τὸ σαφὲς οὐδέλ' οὔτε τότε (sc. εἶχεν) οὐτε νῦν ἔχει εἰπεῖν *the certain fact no one either then was able or now is able to state* (T.6.60). Cf. 905 and 1006.

*Predicate-Nouns.*

614. A predicate-substantive must agree in *case* with the substantive to which it refers: a predicate-adjective must agree in *case, number, and gender*.

For examples, see 594 b, 595 b.

a. A predicate-substantive usually agrees in number also: but sometimes the sense will not permit this: οἱτοὶ γε φανερά ἐστι λάβη τῶν συγγιγνομένων *these men are a manifest bane to their associates* (PMen.91<sup>o</sup>).

615. With two or more substantives, a predicate-adjective, like the verb (606), is generally plural: Ἀγάθων καὶ Σωκράτης λοιποὶ *Agathon and Socrates are left* (PSym.193<sup>o</sup>).

With substantives of different genders:

(1) If they denote persons, the predicate-adjective is *masculine* (cf. 639), unless the persons are all women;

(2) If they denote things, it is *neuter* (cf. 617);

(3) If they denote persons and things together, it takes the gender of the *persons*:

(1) ὅταν δὴ οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι μηδὲν ἦττον ἐλεύθεροι ὦσι τῶν πριαμένων *when bought men and bought women are no less free than their buyers* (PRp.563<sup>b</sup>).—(2) νοῦς καὶ τέχνη πρότερα ἂν εἴη mind and art must have been pre-existent (PLg.892<sup>b</sup>).—(3) ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions* (Ae.2<sup>118</sup>).

a. A collective also (cf. 609) may have a plural predicate-adjective.

616. But the predicate-adjective, like the verb (607), may agree with one substantive and be understood with the rest: καὶ γὰρ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *for fear and law are capable of restraining love* (XC.5.1<sup>10</sup>):

617. NEUTER PREDICATE-ADJECTIVE. — A predicate-adjective is often neuter when its substantive is masculine or feminine: καλὸν ἡ ἀλήθεια *beautiful is truth*; properly a *beautiful thing* (PLg.663<sup>o</sup>):

a. This construction is the rule with substantives of different genders denoting things (615, 2), but it is allowed in other cases: εὐγένεια τε καὶ δυνάμεις καὶ τιμὰ δὴ ἀδ' ἐστὶν ἀγαθὰ ὄντα *high birth and power and honor are manifestly good things* (PEuthyd.279<sup>b</sup>), ἡ καλλίστη πολιτεία καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεῖν *the noblest polity and the noblest man would be left for us to consider* (PRp.562<sup>a</sup>), σφαλερὸν ἡγεμὼν θρασὺς *dangerous is a daring guide* (ESupp.508), δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι *formidable are the many, when they have rogues for leaders* (EOr.772).

SPECIAL USES OF PREDICATE-NOUNS.

618. A predicate-adjective or substantive is often a brief equivalent for one clause of a compound sentence:

ἀθάνατον τὴν μνήμην καταλείψουσι (they will leave the memory deathless) *the memory which they leave will be deathless* (I.9<sup>o</sup>), οὐχ ἀπλοῦν τοῦτο ἐρωτᾷς (not being a simple thing, do you ask this) *this is no simple thing that you ask*

(PGo.503\*), *οὗαν ἐχιδναν τήνδ' ἐφύσας* (being what sort of a viper hast thou begotten her) *what a viper is this woman whom thou hast begotten* (Eion1262), *πόσαν τι ἔγει τὸ στράτευμα*; (how large is he leading the army) *how large is the army which he leads?* (XC.2.1<sup>2</sup>), *ἐν ὅποιᾳ τῇ γῇ δεῖ φυτεῖν οἶδα* *I know in what kind of soil one must plant*, i. e., of what kind the soil is, in which, etc. (XO.19<sup>2</sup>), *παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον* *they received the leadership from their allies (being willing) who were willing to confer it* (I.7<sup>11</sup>). Cf. 670 a and 1012 a.

619. The Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: *ἀφικνοῦνται τριταῖοι* *they arrive on the third day* (XA.5.8<sup>2</sup>), *ὑστεροὶ ἀφίκοντο* *they came afterward* (PLg.698\*), *ὅρκιος δέ σοι λέγω* *and under oath I speak to thee* (SAnt.305).

a. So especially adjectives denoting *time* or *order*: *δευτεραῖος* *on the second day*, *ὑρῆριος* *in the dawn*, *σκοταῖος* *in the dark*, *πρότερος*, *πῶτος* *first*, *ὑστερος* *υστατος*, *τελευταῖος* *last*, etc. So also *ἐκὼν* *willingly*, *ἄκων* *unwillingly*.

b. In some such cases, the adverb, used in Greek, would give a different meaning: *πῶτος* *Μηθύμνῃ προσέβαλε* *he first (before any one else) attacked Methymna*; *πρώτῃ* *Μηθύμνῃ προσέβαλε* *he attacked Methymna first (before any other place)*; but with the adverb, *πῶτον* *Μηθύμνῃ προσέβαλε* *first (before doing any thing else) he attacked Methymna*.

### Attributives.

620. An adjective agrees with its substantive in case, number, and gender: *δίκαιος ἀνὴρ* *a just man*.

a. An attributive belonging to more than one substantive agrees with the nearest: *τὸν καλὸν κἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι* *the perfect man and woman I say are happy* (PGo.470\*). Otherwise it must be repeated with each substantive.

621. ADJECTIVE USED ALONE.—The substantive to which an attributive belongs is often omitted:

a. When it is the general idea of *man* or *woman*: *ὁ σοφός* *the wise man*, *οἱ Θεβαῖοι* *the Thebans*.

So *ἡ καλὴ* *the beautiful woman*, *οἱ πολλοί* *the many, the mass of the people*, *ἐκκλησιάζουσαι* *women holding assembly*.

b. When it is the general idea of *thing*, the attributive is then neuter: *ἀγαθὰ* *good things*. Sometimes *quality*, *essence*, *space*, *time*, or other words, may be used in English to express the omitted idea:

*τὸ λεγόμενον* (the thing said) *the common saying*, *τὰ τῆς πόλεως* *the affairs of the city*, *τὸ τυραννικόν* *the condition or character of tyrant*, *ἐπὶ πολὺ* (over much space or time) *to a great extent or for a long time*, *ἐν μέσῳ* (in the midst) *in public*, *τὸ ἀπὸ τοῦδε* (the time from this time) *henceforth*, *τὸ ναυτικόν* *the (naval force) navy*, *τὸ βαρβαρικόν* *the barbarian world*, *τὸ κοινόν* *the commonwealth*, *τὰ Διονύσια* *the festival of Dionysus*.

REM.—τὸ καλόν is abstract, *the (quality) beautiful*; τὰ καλὰ, concrete, *beautiful things, whatever is beautiful*.

c. When, as in many common expressions, it can be readily understood from the attributive itself, as ἡ δεξιὰ *the right hand*. In this way, the masculine κόλπος *gulf*, οἶνος *wine*, and a number of feminines, such as ἡμέρᾱ *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χεὶρ *hand*, τέχνη *art*, and some others, are often omitted.

Thus δ' Ἴόνιος *the Ionian gulf*, δ' ἀκράτος *unmixed wine*, ἡ προτεράλᾳ *the day before*, ἡ ἐπιούσα *the coming day*, ἡ ἀβριον *the morrow*, ἡ ἐμαυτοῦ *my own country* (T.5.26), βάδιζε τὴν εὐθείαν *walk the straight way* (MMon.62), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the way toward Megara* (XH.4.4<sup>13</sup>), ῥητορικὴ *rhetoric* (oratorical art), κατὰ τὴν ἐμὴν (sc. γνώμην) *according to my judgment* (PPhil. 41<sup>b</sup>), ἐρήμην (sc. δίκην) *κατηγοροῦσι they bring as plaintiffs a deserted suit*, the defendant not appearing (PAp.18<sup>c</sup>) εἰκοστή (μερὲς) *a twentieth part* (T.6.54), ἡ πεπωμένη (μοῖρα) *the allotted portion, destiny* (I.1<sup>42</sup>), τοῦτον ὀλίγας ἔπαισε (sc. πληγὰς) *he struck this man few blows* (XA.5.8<sup>17</sup>), ὡς βαθὺν ἐκοιμήθης (sc. ὕπνον) *how deep a sleep you slept* (Luc.Marin.293), θερμῷ (sc. ὕδατι) *λουσθαι to bathe in warm water* (ArNub.1044).

d. When it is expressed in the context:

εἰ τῶν μύριων ἐλπιδων μία τις (sc. ἐλπίς) *θύν ἐστι if out of ten thousand chances you have a single one* (XA.2.1<sup>19</sup>), μετέχει τῆς καλλίστης (sc. τέχνης) *τῶν τεχνῶν he shares in the fairest of arts* (PGo.448<sup>c</sup>).

622. Feminine adjectives without a substantive are often used to express *direction, manner, or condition*. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction, in front* (XHier.6<sup>8</sup>), μακρὰν *a long way off* (EPhoen.906), ἐς μακρὰν *at a long remove in time* (D.18<sup>86</sup>), ἥκειν τὴν ταχίστην *to come (the quickest way) most quickly* (XII.4.5<sup>8</sup>), ἀρστέειν ἀνάγκη τὴν πρώτῃ *we must needs plunder (as the first course) at first* (D.4<sup>23</sup>), τὴν ἄλλως ἀδολεσχῶ *I am prating to no purpose, i. e., the way that leads astray* (D.6<sup>39</sup>).

### Appositives.

623. The appositive agrees in case with its substantive: Μιλτιάδης ὁ στρατηγός *Miltiades the general*.

a. The appositive ordinarily agrees in number also, but this is sometimes impossible: εἰς Πέλτας, πόλιν οἰκουμένην *to Pellae, an inhabited city* (XA.1.2<sup>10</sup>).

b. An appositive belonging to two or more substantives is usually plural or dual; cf. 606 and a: θάρσος καὶ φόβος, ἔφρονε ξυμβούλω *daring and terror, unintelligent advisers* (PTim.69<sup>d</sup>).

624. Apposition is of several kinds:

a. ATTRIBUTIVE APPPOSITION: the appositive has the force of an attributive: δπισθοφύλακες λοχαγοὶ *rear-guard captains* (XA.4.7<sup>8</sup>). Such an appositive may be placed between the article and its substantive (666 a): ὁ Εὐφράτης ποταμός *the river Euphrates* (XA.1.4<sup>11</sup>), οἱ Ἕλληνες *πeltaσταὶ the Greek targeteers* (XA.6.5<sup>6</sup>).

b. DESCRIPTIVE APPPOSITION: the appositive describes something just named: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* (Ae.8<sup>164</sup>).



c. **DEFINITIVE APPPOSITION:** the appositive definitely expresses something which has been vaguely indicated: *ὁ θάνατος τυγχάνει ὡν δύοιν πράγματων διδύμους, τῆς ψυχῆς καὶ τοῦ σώματος* *death is a separation of two things, the soul and the body* (PGO.524<sup>b</sup>).

d. **PARTITIVE APPPOSITION:** the appositive is related to its substantive as the part to the whole: *λύται αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ πονηραὶ* *some are good, others evil* (PGO.499<sup>a</sup>), *αἱ τέχναι τὸ αὐτῆς ἐκδοτὴ ἐργον ἐργάζεται* *the arts work each one its own work* (PRp.346<sup>d</sup>), *οὗτοι ἕλλος ἕλλα λέγει* *these say, one one thing another another* (XA.2.1<sup>15</sup>).

### 625. The following are peculiar uses of appositives :

a. Words denoting station or condition are often connected with *ἄνθρωπος* *man* or *ἄνθρωπος* *person*, the former implying respect, the latter contempt: *ἄνδρες δικασταὶ* *judges*, *liter. juror-men*, cf. gentlemen of the jury (D.20<sup>1</sup>), *ἄνθρωπος γῆς* *a mountebank fellow* (Ae.2<sup>153</sup>).

b. In Homer, the demonstrative *ὁ δέ*, used at the beginning of a sentence, is often explained at the close by adding as an appositive the object referred to: *οἱ δ' ἄνθρωποι ἔγχε' ἄειραν Τρῶες* *but they in opposition raised their spears, the Trojans* (T 373), *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος* *but it flew over him, the brazen spear* (X 275). With *ὁ μὲν*, this is much less often the case.

c. **HOMERIC CONSTRUCTION OF THE WHOLE AND PART.**—To words denoting *person*, in the accusative or dative, Homer often adds an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: *Διοπίτην οὐτᾶσεν ὤμον* *he wounded Deïopites in the shoulder* (Λ 420), *καὶ δ' ἄχος οἱ χύτο μῦθρον ὀφθαλμοῖσιν* *excessive grief o'erspread (him the eyes) his eyes* (T 282), *πυῖν σε ἔπος φύγεν ἕρκος ὀδόντων* *what manner of saying has escaped the fence of thy teeth?* (Δ 350), *ἔδος τέ μιν ἔκετο θυμὸν* *and satiety came to his spirit* (Λ 83).

**626. APPPOSITION TO A SENTENCE.**—When a word and a sentence are in apposition, the word may stand either in the *nominative* or the *accusative* :

*ἐμέθυον, ἱκανὴ πρόφασις* *I was drunk—a sufficient excuse* (Philem.iv.62), *εὐδαιμονίης, μισθὸν ἡδίστων λόγων* *mayst thou be happy, a reward for sweetest words* (EEI.231).

a. The word is put in the *nominative*, as not depending in construction upon any other word (708). When put in the *accusative*, it is brought into a kind of dependence on the verb of the sentence, as if in apposition with a cognate-accusative (715) supplied after the verb: *εὐδαιμονίης (εὐδαιμονίαν), μισθόν*, etc.

b. Neuter words often used in apposition with a sentence, are *σημεῖον* *sign*, *τεκμήριον* *evidence*, *κεφάλαιον* *chief point*, *τὸ μέγιστον* *the greatest thing*, *τὸ ἐναντίον* *the contrary*, *τὸ λεγόμενον* *the common saying*, *τὸ τῆς παροιμίας* *the expression of the proverb*, *αὐτὸ τοῦτο* *this very thing*, *ταὐτὸ τοῦτο* *this same thing*, *δυσὶν ἅτερον* *one of two things*, *ἀμφότερον* *or ἀμφότερα* *both*, etc. Such words commonly precede the sentence: *καὶ τὸ μέγιστον, ἐφοβεῖτο διὰ δόθῃσθαι* *ἐμελλε* *and—more than all—he was afraid, because he was likely to be seen* (XC.3.1<sup>1</sup>), *τὸ λεγόμενον, κατόπιν ἑορτῆς ἤκομεν* *are we come too late for a feast, as the saying is?* (PGO.477<sup>a</sup>), *δυσὶν ἅτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι* *τὸ εἶδέναι ἢ τελευτήσασθαι* *one or the other must be true, either nowhere can we attain to knowledge, or after we are dead* (PPhaed.66<sup>a</sup>).

*Pronouns of Reference.*

627. The relative agrees with its antecedent in number and gender :

*ἐνταῦθα ἦν κρήνη, ἐφ' ἣ λέγεται Μαρσύας τὸν σάτυρον θηρεῦσαι* *here was a spring, by which Maryas is said to have caught the satyr* (XA.1.2<sup>19</sup>).

a. If the relative is subject of a sentence, its verb takes the *person* of the antecedent : *ἡμεῖς οἱ τοῦτο λέγομεν* *we who say this*.

For omission of the antecedent, incorporation, etc., see 994-996.

628. A relative referring to two or more antecedents, follows the rules for the number and gender of the predicate-adjective (615, 616):

*περὶ πολέμου καὶ εἰρήνης, ἃ ἔχει μεγίστην δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων concerning war and peace, which have the greatest power in the life of men* (I.8<sup>1</sup>), *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν* *delivered from wars and dangers and trouble, in which we have now become involved with one another* (I.8<sup>20</sup>).

629. A relative, referring to a collective, may be in the plural :

*παρίσταται ὠφελία οἱ τῶνδε κρείσσοις εἰσι* *an auxiliary force will be at hand, who are more effective than these* (T.6.80), *τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἤρχε Κλεάνωρ* *the Arcadian heavy-armed force, whom Cleanor led* (XA.4.8<sup>18</sup>).

a. A singular antecedent may suggest a class of persons, and may thus have a relative in the plural : *θησαυροποιὸς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος* *a money-making man, just those whom the multitude praise* (PRp.554<sup>a</sup>).

b. Conversely, when the antecedent is plural, the relative is sometimes singular, referring to an individual of the number : *ἀσπάζεται πάντας, ὃς ἂν περιτυγχάνῃ* *he embraces all men, whatsoever one he falls in with* (PRp.566<sup>d</sup>).

630. So, too, a relative may be neuter when the antecedent is masculine or feminine : *τυραννίδα θηρᾶν, ἃ πλῆθει χρήμασιν ὅς ἀλίσκεται* *to pursue despotic power, (a thing) which is captured through numbers and wealth* (Sot.542).

631. A relative pronoun, used as a subject, instead of agreeing with its antecedent, may agree with its predicate-noun : *ἡ τοῦ βέβηματος ἐκείνου πηγὴ, ἣν ἔμερον Ζεὺς ὠνόμασε* *the fountain of that stream which Zeus named Desire* (PPhaedr.255<sup>c</sup>).

a. The relative may even agree with a predicate-noun belonging to the antecedent : *οὐδέποτε ἂν εἴη ἡ ῥητορικὴ ἄδικον πρᾶγμα, ὃ γ' αἶετ' ἐπὶ δικαιοσύνης τοὺς λόγους ποιεῖται* *rhetoric can never be an unjust thing, since it (rhetoric) is always making its discourses about justice* (PGo.460<sup>e</sup>).

632. The rules in 627-630 apply also to the demonstrative pronoun of reference (599).

a. A demonstrative pronoun, which would properly be neuter, as signifying the idea of *thing*, may be masculine or feminine to agree with a predicate-noun : *αἷστη ἐστὶν ἄνοια* (for *τοῦτό ἐστιν ἄνοια*) *this is folly*, *ἥδε ἀρχὴ τῆς ὁμολογίας, ἐρεῖσθαι ἡμᾶς αὐτοὺς* *this is a beginning of agreement, to question one another* (PRp.462<sup>a</sup>).

## OTHER PECULIARITIES IN THE USE OF NUMBER AND GENDER.

**633. CONSTRUCTIO AD SENSUM (κατὰ σύνεσιν).**—A word in agreement often conforms to the *real* gender or number of the word with which it agrees, instead of the *grammatical*.

Thus, a predicate-participle: τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς *the army provided food for itself, by slaughtering the oxen* (XA.2.1<sup>6</sup>), ταῦτ' ἔλεγεν ἡ μιὰρὰ αὐτῇ κεφαλῇ, ἐξεληλυθὼς *thus spake this abominable person, having come out* (D.21<sup>117</sup>); or a pronoun of reference: θανόντων ἐπὶ γυναικῶν τέκνων οὗς ποτ' Ἀργείων ἄναξ Ἀδραστος ἤγαγε *seven noble children having fallen, whom once Adrastus, chief of Argives, led* (ESupp.12). So, in poetry, an attributive: ὃ περισσὰ τίμηθεις τέκνον *O greatly honored child* (ETro.740).

a. Here belong also the constructions with collectives; see 609, 615 a, 629.

b. An adjective may be followed by an appositive, or a pronoun of reference, agreeing with a substantive implied in it: Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης *being (an Athenian) a man of Athens, a city the greatest* (PAr.29<sup>d</sup>), οἰκίᾳ ἣ ὑμετέρᾳ οἱ χρησθεῖ *(your house) the house of you, who use, etc.* (XC.5.2<sup>15</sup>).

c. A word denoting *place* may be followed by an appositive, or a pronoun of reference, belonging to the *inhabitants* of that place: ἀφίκοντο εἰς Κοτύωρα, Σινωπέων ἀποίκους *they came to Cotyora, colonists of the Sinopereans* (XA.5.5<sup>8</sup>), Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὧν αὐτῶν εὐεργέτης *Themistocles flees to Corcyra, being a benefactor of them, i. e., of the Corcyreans* (T.1.136).

**634. DUAL AND PLURAL.**—In speaking of *two*, the dual and plural are freely united or interchanged with each other:

προσέτρεχον δύο νεᾶνισκω *two young men ran up* (XA.4.3<sup>10</sup>), ἐγελασάτην ἄμφω βλέψαντες *eis ἀλλήλους they both burst into laughter on looking at one another* (PEuthyd.273<sup>d</sup>).

**635. PLURAL FOR SINGULAR.**—The Greek often uses the plural of neuter pronouns where in English the singular is preferred: ταῦτα (these things) *this*.

a. In *impersonal* constructions (602 d) a predicate-adjective may stand in the neuter plural: πολεμητέα ἦν (things were to be done in war) *it was necessary to make war*, πλοιμώτερα ἐγένετο (things became more favorable to navigation) *navigation became more advanced* (T.1.8), ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to keep off the Locrians* (T.4.1).

**636.** The plural of abstract substantives expresses repeated instances of the quality: ἐμοὶ αἱ σοὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy (often repeated) good fortune is not pleasing* (Hd.3.40).

a. Hm. often uses the plural of abstract words to express the various ways in which a quality is manifested: ἵπποσύνᾳ ἐδίδαξαν *they taught him* (the arts of) *horsemanship* (Ψ 307).

b. Even in concrete words, the poets sometimes use the plural for the singular, to give the expression a more general turn (*generalizing plural*): χεῖρὰ τοκεῦσιν εἰκότως θυμούμενοις *forgive a parent justly indignant*, as all such have a claim to indulgence (EHec.408).

637. A speaker sometimes uses the first person plural of himself (*we* for *I*) as a more modest form of expression: *ἡμεῖς δεινοὶ τὰ τοιαῦτα ἤμεν I was (we were) skilled in such practices* (XM.1.2<sup>46</sup>).

a. This occurs frequently in poetry, sometimes with abrupt change of number: *ἥλιον μαρτυρόμεσθα, δρᾶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness, doing what I would fain not do* (EHf.858).

b. In this construction an adjective when plural is masculine, even though a woman is speaking (cf. 639): *πесоῦμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι I (Electra) will fall, if need be, in avenging my father* (SEL.399).

638. SINGULAR FOR PLURAL.—In dramatic poetry, a *chorus* is commonly treated as an individual, the Coryphaeus being regarded as speaking and acting for the whole body; so that the singular is often used in reference to it.

639. MASCULINE FOR PERSON IN GENERAL.—The masculine is used in speaking of persons, if sex is not thought of, or if both sexes are meant:

*τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς all (persons) are kinsfolk of the prosperous* (MMon.510), *ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ, εἴθ' ἡ γυνή, οὗτος καὶ πλεῖον φέρεται τοῦ ἀγαθοῦ whichever is the better, whether the man or the woman, he receives also more of the good* (XO.7<sup>27</sup>).

## ADJECTIVES AND ADVERBS.

640. For agreement of the attributive adjective see 620; of the predicate adjective see 614. For the use of the adjective as substantive, see 621: as adverb, see 719 b. For neuter adjective used as cognate-accusative, see 716 b.

641. Adverbs are used to qualify verbs, adjectives, or other adverbs: *εἰ ποιεῖς thou dost well, πολὺ κάλλιστος much the handsomest, μάλ' ἀσμένως right gladly*.

a. In the attributive position (636 a) an adverb may serve as an adjective; see 600.

### *Degrees of Comparison.*

642. The positive is sometimes used with an idea of *disproportion*, which in English might be expressed by *too*. This is most frequent before an infinitive with *ὥς* or *ὥστε*: *τὸ ὕδωρ ψυχρὸν ὥστε λούσασθαι ἐστὶν the water is (too) cold for bathing* (XM.3.13<sup>3</sup>).

643. COMPARATIVE.—The comparative degree may be followed by *ἢ than*, or by the genitive: *μείζων ἢ ἐγὼ or μείζων ἐμοῦ taller than I*.

a. When *ἢ* is used, the objects compared are usually in the same case: *χρήματα περὶ πλείονος ποιείσθαι ἢ φίλους to consider money of more value than friends* (PCr.44<sup>c</sup>); and this is always so when they are connected with the

same verb. The word after *ἢ* may, however, be the subject of a new verb, expressed or understood: *ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νίδς son of a man more powerful than I am* (XC.5.2<sup>28</sup>); yet even this is sometimes attracted into the case of the preceding word: *ἐκ δεινωτέρων ἢ τοιῶνδε ἐσώθησαν they have been rescued from greater perils than these* (T.7.77).

b. The genitive is freely used in cases where *ἢ*, if used, would be followed by a nominative or accusative: *νεώτερος σοῦ εἰμι (= ἢ σὺ) I am younger than you*; much less freely, where *ἢ* would be followed by some other case, or by a preposition: *ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων (= ἢ ἐτέροις) it is permitted to us rather than to others* (T.1.85), *βλέπειν εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) to look at skill more than at courage* (Arist. Pol.5.9).

c. For shortness' sake, the possessor, instead of the object possessed, is sometimes put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱπικὸν κτησάμεθα μὴ χεῖρον τούτων if we should raise a cavalry-force not worse than theirs* (XC.4.3<sup>1</sup>), *παροικησις ἐπικινδυνωτέρᾳ ἐτέρων a proximity more dangerous than that of other men* (T.4.92).

644. The genitive of a reflexive pronoun is used after comparatives with a peculiar force when something is compared with itself under other circumstances. The subject is generally strengthened by *αὐτός*. Thus *δυνατώτεροι αὐτοὶ ἑαυτῶν ἐγένοντο they grew more powerful than before* (T.3.11), *αὐτὸς ἐκείνου ῥέει πολλὰ ὑποδέσσετος it (the Nile in winter) runs with a much less stream than at other times* (Hd.2.25).

a. The same use occurs after superlatives: *ὣν αὐτὸς αἰτοῦ τυγχάνει βέλτιστος ὡν where he is (best of himself) at his best* (EFr.183), *τῇ εὐρυτάτῃ ἐστὶ αὕτη ἐωντῆς where it (the Caspian) is at its widest* (Hd.1.203).

645. When the comparison is between two adjectives (or adverbs) *ἢ* is always used, and *both* are put in the comparative: *στρατηγοὶ πλείους ἢ βελτίους generals more numerous than good* (ArAch.1078), *συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse more briefly than clearly* (I.6<sup>24</sup>).

646. The comparative has a peculiar use before *ἢ κατὰ* (*quam pro*) with the accusative: *νομοθέτης βελτίων ἢ κατ' ἀνθρώπον a lawgiver better (than according to man) than consists with man's nature* (XM.4.4<sup>24</sup>), *μεῖζον ἢ κατὰ δάκρυα πεπονθότες having suffered misfortunes too great for tears* (T.7.75).

a. For *ἢ ὥστε* etc., with infinitive after a comparative, see 954.

647. *ἢ* is sometimes omitted when the neuter *πλέον* (*πλεῖν*) *more* or *ἐλάττων* (*μείον*) *less* is followed by a numeral: *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίου they kill not less than 500 of the men* (XA.6.4<sup>24</sup>). In this construction *πλέον*, *ἐλάττων*, etc., remain unchanged for case and number: *Ἄλυσ οὐ μείον δυοῖν σταδίων the Halys a river of not less than two stadia* (XA.5.6<sup>9</sup>); so sometimes even when *ἢ* is retained: *ἐν πλέον (= πλεοσύν) ἢ διακοσίοις ἔτεσι in more than 200 years* (D.24<sup>141</sup>).

648. Instead of the genitive or the particle *ἢ*, a preposition is sometimes used with the comparative:

*κατεργάσατο αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου he made a noble death more desirable than (lit. instead of) a shameful life*

(XRL.9<sup>1</sup>), *μη παῖδας περὶ πλείονος ποιοῦ πρὸ τοῦ δικαίου do not consider children of more account than* (lit. before) *justice* (P.Ur.54<sup>b</sup>), *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾱν a cold more severe than* (lit. in comparison with) *the actual time of year* (T.4.6).

649. The comparative may be used alone, the second part of the comparison being implied:

οἱ σοφώτεροι *the wiser* (those wiser than the rest), *ἡμεινὸν ἔστι ὑπὸ θεοῦ καὶ φρονίμου ἄρχεσθαι it is better to be governed by a divine and intelligent being* (P.Rp.590<sup>d</sup>). Note also *νέωτερον something new* (more recent than we know already); often in a bad sense, *a calamity*.

a. The comparative alone often denotes simply an *excess* (more than is usual or proper), and so may be rendered by *too* or *very*: *πλείω λέλεκται too much has been told* (E.Alc.706). So *θάσσον too soon, μάλλον too much*, etc.

b. But often it gives the force of *rather, somewhat*: *γελοιότερον rather funny* (P.Ap.30<sup>a</sup>), *ὑπομαργότερος a little out of his head* (Hd.6.76).

650. SUPERLATIVE.—The superlative represents a quality as belonging to some individual of a class in a higher degree than to the rest. The class may be designated by a genitive partitive (729 e): *ὁ σοφώτατος τῶν Ἑλλήνων the wisest of the Greeks*.

a. But the highest degree among *two* is expressed by the comparative: so *πρότερος* and *πρώτος*, *ὑστερος* and *ὑστατος*, *ἐκάτερος* and *ἐκαστος*, are carefully distinguished: *πότερος λέξει πρότερος which* (of the two) *is to speak first* (Ar.Nub.940).

b. The superlative may express simply a *very high degree* of the quality: *ἄνθρωπος σοφώτατος a very wise man*. In this sense it never has the article.

651. *Strengthened Forms*.—The superlative is strengthened by a prefixed *ὥς* or *ὅτι*, less often *ἥ* (in poetry also *ὅσον* and *ὅπως*): *ἄνδρες οἱ πλείστοι (quam plurimi) as many men as possible*.

So *ὥς ἐλαχίστων δεῖσθαι to have the very smallest wants*, *ὅτι μάλιστα as much as possible*, *ἥ ῥᾷστα in the easiest manner*. Sometimes *ὥς* and *ὅτι* are used together: *ἐμὲ ὥς ὅτι βέλτιστον γενέσθαι that I should become as good as may be* (P.Sym.218<sup>d</sup>). The adjective pronoun *οἷος* has a similar use: *ὁρῶ τὰ πράγματα οὕχ ὅλα βέλτιστα ὄντα I see that our affairs are not in the very best condition* (Lys.13<sup>23</sup>).

a. Sometimes fuller forms of expression are used: thus with *ὥς* and other relatives (but not with *ὅτι*) the verb of possibility may be expressed: *διηγέσμαι ὥς ἂν δύνωμι διὰ βραχυτάτων I will state in the briefest terms I am able* (I.21<sup>3</sup>), *τὰς κόρας σίτῳ ἥ ἀνυστὸν μετριωτάτῳ τρέφουσι they feed their girls with an amount of bread as moderate as possible* (X.Rl.1<sup>3</sup>), *ἤγε στρατιᾶν ὅσην πλείστην ἐδύνατο he brought as large an army as he could* (T.7.21).

652. a. *ἐν τοῖς* is sometimes prefixed to the superlative to strengthen it: *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο the Athenians were the first to cease carrying weapons* (T.1.6). It is used indifferently before all genders and numbers: *ἐν τοῖς πρώτοις, ἐν τοῖς πλείστοις*.

b. The superlative may receive emphasis from the numeral εἰς: *πλείεστα εἰς ἄνθρωπος δυνάμενος ὠφελεῖν being able to render (most aid as one man) aid beyond any other one man* (T.8.68).

c. Sometimes *μάλιστα*, or *πλείεστον*, *μέγιστον* is added to the superlative: *οἱ μάλιστα ἀνοητότατοι the very stupidest* (PTim.92\*). So *μᾶλλον* is sometimes found with the comparative: *αἰσχυνηροτέρω μᾶλλον τοῦ δέοντος bashful more than they ought to be* (PGo.487\*).

For comparison by means of *μᾶλλον* and *μάλιστα* see 256.

## THE ARTICLE.

### 'Ο in Poetry.

653. The word δ, ἡ, τό was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer, it is usually a demonstrative: *εἰς δ' τῷ πολέμῳ while he fought with him* (O 639). Still in many places it approaches nearly to its later use as an article: *οἱ ἄλλοι the others, τὰ ἐσσόμενα the things about to be, τὸ πρὶν formerly*.

a. The lyric poets conform nearly to the epic usage; so too the Attic drama in its lyric parts. Even in the tragic dialogue, the article is more sparingly used than in Attic prose.

For δ, ἡ, τό as a relative pronoun, in Homer, Herodotus, and Attic tragedy, see 275 D.

### 'Ο as a Demonstrative.

654. Even in prose, the word sometimes retains its primitive power as a demonstrative. Thus before μέν and δέ; and usually in contrasted expression, δ μέν . . . δ δέ *this . . . that, the one . . . the other*:

*οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο these (the Greeks) marched on, and those (the Persians) followed* (XA.3.4<sup>16</sup>).

a. Often no particular person is meant: *one . . . another, some . . . some*; in this use τις may be added: *ἔλεγον τοῦ Κόρου, ὃ μὲν τις τὴν σοφίαν, ὃ δὲ τὴν καρτερίαν, ὃ δὲ τὴν πρόβητα, ὃ δὲ τις καὶ τὸ κάλλος they were speaking, one of Cyrus's wisdom, another of his fortitude, another of his mildness, yet another of his beauty* (XC.3.1<sup>41</sup>).

b. As adverbs, τὸ μὲν . . . τὸ δέ, τὰ μὲν . . . τὰ δέ (also τοῦτο μὲν . . . τοῦτο δέ), mean *on the one hand . . . on the other, partly . . . partly*.

c. After a preposition, the order is usually changed: *ἐν μὲν τοῖς, εἰς δὲ τὰ*. In late writers (even in Demosthenes), the relative is sometimes so used, but only in oblique cases: *πόλεις, ἃς μὲν ἀναῖρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγον destroying some cities, into others bringing back their exiles* (D.18<sup>11</sup>).

e. Very often δ δέ (without preceding δ μὲν) means *but he*; in the nominative this almost always refers to a different subject from that of the preceding sentence: *Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δ' ἦλθον Inaros called in the Athenians; and they came* (T.1.104).

655. In a few other phrases  $\delta$  is demonstrative:

a. In *καὶ τόν, καὶ τήν*, before an infinitive: *καὶ τὸν ἀποκρίνασθαι λέγεται* and it is said that he answered (XC.4.2<sup>13</sup>). In the nom., we have *καὶ ὁς, καὶ ἡ, καὶ οἱ* (275 b): *καὶ οἱ ἠρώτων* and they asked (XC.4.2<sup>13</sup>). So *ἡ δ' ὁς, ἡ δ' ἡ* (485).

b. In *τὸν καὶ τόν, τὸ καὶ τό, τὰ καὶ τὰ, τὰ ἡ τὰ*: *ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι* for this and that we ought to have done, and this not to have done (D.9<sup>68</sup>). The nom. *ὁς καὶ ὁς* occurs in II d.

c. Rarely before a relative: *ὁρέγεται τοῦ ὃ ἐστὶν ἴσον* he aims at that which is equal (PPhaed.75<sup>b</sup>).

d. In *πρὸ τοῦ* (also written *προτοῦ*) before this (time). Also in a few other cases of very rare occurrence. For *ἐν τοῖς* with the superlative, see 652 a.

### ‘Ο as an Article.

656. Used as an article,  $\delta$  is either restrictive or generic.

A. RESTRICTIVE ARTICLE.—The restrictive article marks a particular object (or objects) as distinguished from others of the same class: thus  $\delta$  *ἀνθρωπος* the man (distinguished from other men).

So *οἱ ἀγαθοὶ ἄνδρες*, the (particular) good men, distinguished from other good men, *ἡ δικαιοσύνη Κύρου* the justice of Cyrus, distinguished from justice in other men.

The following are special uses of the restrictive article.

657. The article may distinguish an object:

a. As well known: *οἱ τῶνες τὰ δέκα ἔτη ἀντείχον* the Trojans held out during the ten years, the well known duration of the siege (T.1.11).

b. As the usual or proper thing under the circumstances: *γένεοιτό μοι τὰς χάριτας ἀποδοῦναι παρὰ βέ τι μινε to return the (proper) thanks to a father* (Chaer.Fr.34).

c. As a specimen of its class, selected at pleasure. In this use, the article may often be rendered by *a* or *each*: *ἔδωκε τρία ἡμιδάρικα τοῦ μηνὸς τῷ στρατιώτῃ* he gave three half-darics a month to each soldier, lit. the month to the soldier (XA.1.3<sup>21</sup>). This use approaches very closely to the generic article.

658. The article regularly takes the place of an unemphatic possessive pronoun:

*Κύρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδω* Cyrus leaped down from his chariot, and put on his breastplate (XA.1.8<sup>3</sup>).

659. B. GENERIC ARTICLE.—The generic article marks a whole class of objects as distinguished from other classes: thus  $\delta$  *ἀνθρωπος* man as such, distinguished from other beings, *οἱ γέροντες* the old. It must often be left untranslated in English.

So *οἱ ἀγαθοὶ ἄνδρες* good men as a class, distinguished from bad men, *ἡ δικαιοσύνη* justice, *ἡ ῥητορικὴ* rhetoric.



a. So when a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ἥλιος *the sun*, ὁ βορέας *the north wind*, etc. These, however, often omit the article, like proper names.

660. ARTICLE OMITTED.—The article is often omitted where it could have been used with propriety. So oftenest the *generic* article, especially with abstract nouns: φόβος μνήμην ἐκπλήσσει *fear drives out recollection* (T.2.87).

a. Often, too, in copulative expressions, which gain thus in emphasis: as γυναῖκες καὶ παῖδες *women and children*, οὔτε πατὴρ οὔτε μητὴρ φεῖδεται *he spares neither father nor mother* (PPhil.16°), more forcible than *his father, his mother*.

b. For *the divinity* in general θεός is used, but ὁ θεός *the* (particular) *god*.

c. Βασιλεὺς, used almost as a proper name for the king of *Persia*, may omit the article, so πρυτάνεις *the prytanes* (officers in Athens).

661. The article is omitted in many common designations of *place* and *time*, made by such words as ἔστυ, πόλις, *city*, ἀκρόπολις *citadel*, ἀγορά *market-place*, τεῖχος *wall*, στρατόπεδον *camp*, ἀγρός *country*, γῆ *land*, θάλασσα *sea*,—δεξιὰ, ἀριστερά, *right, left hand*, δεξιὴν, εὐάννημον (κέρας), *right, left wing*, μέσον *center*—ἡμέρᾳ *day*, νύξ *night*, ἕως *morn*, ὕβρις *day-break*, δειλὴ *afternoon*, ἐσπέρᾳ *evening*, ἔαρ *spring*, and the like.

Thus εἰς ἔστυ *to town*, κατὰ γῆν *by land*, ἐπὶ δόρῳ *to the* (spear-side) *right*, παρ' ἀσπίδα *to the* (shield-side) *left*, εὐάννημον εἶχον *they held the left wing*, ἔμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὅφ' ἔω *just before day-light*.—These should perhaps be regarded as relics of earlier usage, which remained unaffected by the developed use of the article.

662. When the first of two or more substantives connected by *and* has the article, it may be understood with the others: ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων *the war of the Peloponnesians and Athenians* (T.1.1), τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας *his own lands and houses* (T.2.13).

663. ARTICLE WITH PROPER NAMES. — Names of *persons* and *places*, being individual in their nature, are usually without the article: Εὐβοία ἀπέστη *Euboea revolted* (T.1.114). Yet they often take it, to mark them as before mentioned or well known:

τοὺς στρατιωτὰς αὐτῶν παρὰ Κλέαρχον ἀπελθόντας εἶα Κύρος τὸν Κλέαρχον εἶχειν *their soldiers, who had gone to Clearchus, Cyrus allowed (the said) Clearchus to retain* (XA.1.47); ὁ Πλάτων (the celebrated) *Plato*, in plural with generic article ὁ Πλάτωνες *the Plato's, philosophers like Plato*.

a. Plural proper names of *nations* or *families* generally have the article: οἱ Κορίνθιοι *the Corinthians*; but sometimes omit it: ὕποστάντες Μήδους *having withstood the Medes* (T.1.144).

664. A NUMERAL may have the article:

a. When it is distinguished as a *part* from the *whole* number (expressed or understood) to which it belongs: ἀπῆσαν τῶν λόχων, δώδεκα ὕπτων, οἱ τρεῖς *of the companies, being twelve in number, there were absent (the part) three* (XH.7.5<sup>10</sup>), τὰ δύο μέρη *two thirds*, i. e. two parts out of three (T.2.47).

b. When it is merely a number *as such*, without reference to any thing numbered: *μη ἐρεῖς ὅτι τὰ δώδεκά ἐστι δις ἕξ; will you say that (the) twelve is twice six?* (PRp.337<sup>b</sup>).

c. When it is an approximate round number: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they staid about thirty days* (XA.4.8<sup>12</sup>).

665. Note the phrases *οἱ πλείστοι the most numerous part, the largest number, οἱ πλείονες (the more numerous part) the majority*, and with much the same meaning *οἱ πολλοί (the numerous part) the larger number*, often used for the democratic mass; cf. *οἱ ὀλιγοὶ the oligarchs*. Also *τὸ πολὺ the great part*.

666. ARTICLE WITH ATTRIBUTIVES.—When the article and an attributive belong together to a substantive, the article is always placed *before* the attributive.

a. This rule applies to adjectives, participles, adverbs, and (usually) prepositions with their cases, when used as attributives. Such words, when following the article, are said to have the *Attributive Position*.

b. The attributive genitive may or may not follow this rule: thus *ἡ τοῦ πατρὸς οἰκία* and *ἡ οἰκία ἡ τοῦ πατρὸς the father's house*, yet often *ἡ οἰκία τοῦ πατρὸς*.

c. In general, any word or group of words standing between the article and its substantive, has the force of an attributive (600). Except, however, the particles *μέν, δέ, γὰρ, τε, γάρ, δέ, οὖν*, and in Herodotus, *τις: τῶν τις Περσέων one of the Persians* (Hd.1.85).

667. Usually, as in English, the article and attribute *precede* the substantive: *ὁ ἀγαθὸς ἀνὴρ the good man*.

So *ἡ προτέρᾳ ὀλιγαρχίᾳ the earlier oligarchy* (followed by another oligarchy), *ἡ πρότερον ὀλιγαρχίᾳ the earlier oligarchy* (followed by a different form of government), *ἡ καθ' ἡμέραν τροφή the daily food*.

a. When an attributive participle has other words depending on it, either these words or the participle may follow the substantive: *αἱ ὑπὸ τούτου βλασφημίας εἰρημέναι the slanders uttered by this man* (D.18<sup>126</sup>), *ὁ κατειληφὸς κινδύνος τὴν πόλιν the danger which has overtaken the state* (D.18<sup>200</sup>).

b. If the attributive participle has a predicate-word connected with it, this is commonly put before it: *τὸ Κοτύλαιον ὀνομαζόμενον ὕψος the mountain called Cotylaeum* (Ac.3<sup>86</sup>).

668. Less often, the article and attribute *follow* the substantive, which then takes another article before it: *ὁ ἀνὴρ ὁ ἀγαθός*.

*οἱ Χίοι τὸ τεῖχος περιέβλον τὸ καινόν the Chians threw down their wall, the new one* (T.4.51), *ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου in the expedition with Cyrus* (XA.5.1<sup>1</sup>).

a. But the substantive takes no article before it, when it would have none if the attributive were dropped: *τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; how does an intemperate man differ from a wild beast of the most brutish sort?* (XM.4.5<sup>11</sup>).

669. ARTICLE WITH PREDICATE-NOUNS. — The predicate-noun, in general, is without the article : *ἄνθρωπος εἶ thou art a man*. Hence we may distinguish subject and predicate in sentences such as *προδοτής ἦν ὁ στρατηγός the general was a traitor*.

a. But if the predicate-noun is definite, meaning the individual or the class, it has the article : *τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην calling Dexippus the (notorious) traitor (XA.6.67), οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude (PGo.433<sup>b</sup>)*.

670. PREDICATE POSITION OF ADJECTIVES. — A predicate-adjective can never stand between an article and its substantive, but must precede or follow both of them : *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός the man is good*. This is called the *predicate position* (cf. 666 a).

a. So in all expressions in which the adjective has predicate force, that is, implies an assertion (594 rem.): *ψιλὴν ἔχων τὴν κεφαλὴν having his head bare (XA.1.8<sup>o</sup>), ἵδρουντι τῷ ἵππῳ with his horse sweating (XA.1.8<sup>1</sup>), διὰ φιλίας τῆς χώρας ἀπάξει he will conduct us back (through the country being friendly) through the country which will then be friendly (XA.1.3<sup>14</sup>)*. For other examples see 618.

671. ARTICLE WITH ADJECTIVES OF PLACE. — The adjectives *μέσος*, *ἄκρος*, *ἔσχατος*, used in the predicate position, refer to a *part* of the subject:

*μέση ἡ χώρα* or *ἡ χώρα μέση the middle of the country*, but *ἡ μέση χώρα the middle country* (between other countries); *ἔσχατον τὸ ὕψος* or *τὸ ὕψος ἔσχατον the end of the mountain*, but *τὸ ἔσχατον ὕψος the last mountain* (of several mountains); *ἄκρῃ ἡ χεὶρ* or *ἡ χεὶρ ἄκρῃ the point of the hand*. — In like manner, *ἡμισυς ὁ βίος* or *ὁ βίος ἡμισυς half of the life*.

672. ARTICLE WITH *πᾶς* AND *ὅλος*. — The adjective *πᾶς* (strengthened *σύνπᾶς*) *all*, has usually the predicate position; but it takes the attributive position when it means the *sum total*, the *collective body*: *πάντες οἱ πολῖται all the citizens*, individually, but *οἱ πάντες πολῖται the whole body of citizens*.

a. With numerals *οἱ πάντες* is used, meaning *in all*: *διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες there crossed over to the island about six hundred in all (T.3.85)*.

b. Without the article, *πάντες πολῖται all citizens*, *πάσῃ προθυμίᾳ with all zeal*. But *πᾶς* in the singular without the article often means *every*: *πᾶς ἀνὴρ every man*.

c. Similarly, *ὅλος whole*: *ὅλη ἡ πόλις* or *ἡ πόλις ὅλη the city as a whole*, *ἡ ὅλη πόλις the whole city*; without article, *ὅλη πόλις a whole city*.

673. ARTICLE WITH PRONOUNS. — Substantives with *ὅδε*, *οὗτος*, *ἐκεῖνος*, require the article in prose, and the pronoun takes the predicate position (670): *ὅδε ὁ ἀνὴρ this man*, *τὰ πρᾶγματα ταῦτα these affairs*.

a. The same is true of *ἑμφορ*, *ἑμφότερος both*, *ἐκάτερος each* (of two), *ἑκάστος each* (of several): *ἐκάστη ἡ ἀρχή each magistracy*. But with *ἐκάστος* the article may be omitted: *καθ' ἐκάστην ἡμέραν every day*.

b. Genitives of *personal* pronouns (μοῦ, αὐτοῦ etc.), connected with the article and substantive, take the *predicate* position; genitives of *reflexive* pronouns (ἐμαυτοῦ etc.) the *attributive* position. See 689, 690, and 692, 3.

c. Yet if the article is followed by an attributive, most of the above pronouns may stand *between* the attributive and substantive: ζητητέον τὴν μίαν ἐκείνην πολιτείαν *we must seek for that one polity* (PPol.297<sup>o</sup>), ἡ πάλαι ἡμῶν φύσις *our old nature* (PSym.189<sup>d</sup>).

674. With ὅδε, οὗτος, and ἐκεῖνος, substantives omit the article in certain cases; thus often proper names: Καλλίστρατος ἐκεῖνος *that well-known Callistratus* (D.18<sup>219</sup>); and when the pronoun means 'here,' 'there,' pointing out an object in sight (see 695 a). And always, when the substantive is a *predicate*: κίνησις αὐτῇ μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο *this was the greatest uprising which ever took place among the Greeks* (T.1.1). In poetry, also, the article is often lacking: μiasμα τοῦτο *this stain* (SAnt.1042).

For the article with αὐτός, see 679, 680.

675. The *POSSESSIVE* pronouns take the article, only when a particular object is referred to: ἐμὸς φίλος *a friend of mine*, ὁ ἐμὸς φίλος *my friend* (the particular one).

676. An *INTERROGATIVE* pronoun may take the article, when it relates to an object before mentioned: πᾶσχει δὲ θαυμαστόν· τὸ τί; *A. A queer thing is happening to him. B. (The what) What is it?* (ArPax 696).—So even a personal pronoun: δεῦρο δὴ εὐθὺ ἡμῶν· παρὰ τίνας τοὺς ὑμᾶς; *A. Come hither straight to us. B. (To the you being whom) Who are you, that I must come to?* (PLys.203<sup>b</sup>).

## PRONOUNS.

677. The *PERSONAL PRONOUNS*, when they stand in the nominative, are *emphatic*: καὶ σὺ ὄψει αὐτόν *thou also wilt see him*. When there would be no emphasis on them, they are omitted (602 a).

a. The pronoun οὗ, οἷ, etc., of the third person, is in Attic always *reflexive* (685); instead of it, the oblique cases of αὐτός are used as a personal pronoun (682).

### INTENSIVE PRONOUN.

678. The intensive pronoun αὐτός has three meanings, (1) *same*, (2) *self*, (3) *him, her, it*.

679. With preceding article (attributive position, 666 a) αὐτός means *the same*, Lat. *idem*: ὁ αὐτός ἀνὴρ *the same man*.

a. In Homer, αὐτός without the article may mean *the same*: ἦρχε δὲ τῷ αὐτῇν ὁδὸν ἥκερ οἱ ἄλλοι *and he led him the same way that the others had gone* (θ 107).

680. Αὐτός is emphatic (*himself, myself, etc., Lat. ipse*) :

1. In the predicate position (670) with a substantive : αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς *the man himself*.

a. So, too, when the substantive has no article : αὐτὸς Μένων *Meno himself*.

2. When standing alone in the nominative : αὐτοὶ τὴν γῆν ἔσχον *they seized the land themselves* (T.1.114).

3. Less often when standing alone in an oblique case :

Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (sc. τοῖς Θεσσαλοῖς) φίλος ἦν *Brasidas was a friend to the country of the Thessalians and to (the people) themselves* (T.4.78), εἰ οἷόν τέ ἐστιν ἀμελῆ αὐτὸν ὅντα ἄλλους ποιεῖν ἐπιμελεῖς *if it is possible for one who is careless himself to make others careful* (XO.12<sup>11</sup>).

681. The emphatic αὐτός has various shades of meaning : ἐπιστήμη αὐτῇ *knowledge in itself* (in its own nature) ; ἡ γεωργία πολλὰ καὶ αὐτῇ διδάσκει *agriculture itself also* (as well as other pursuits) *affords much instruction* (XO.19<sup>18</sup>), ἡγοῦμαι τὴν ἡμετέραν πόλιν αὐτὴν πολλὴν κρείσσω εἶναι *I believe our city by itself (alone) to be much superior in strength* (T.6.37), ἕξει γὰρ αὐτὰ *for this will come to light of itself = of its own accord* (SOt.341). For αὐτοῖς τοῖς δπλοῖς and like expressions, see 774 a.

a. Plato uses the neuter αὐτό, even with masculines or feminines, to denote the abstract idea of a thing : αὐτὸ δικαιοσύνη *justice in the abstract* (PRp.363<sup>a</sup>).

b. Αὐτός is used, by a peculiar idiom, with ordinal numerals : ἐστρατήγει Νικίας τρίτος αὐτὸς *Nicias was general (himself third) with two associates* (T.4.42).

c. Αὐτός is said of the master by a slave or a pupil : αὐτὸς ἔφη *the master* (Pythagoras) *said it*, ἀνοίγεται τις δάμας· αὐτὸς ἔρχεται *open the house somebody ; master is coming* (ArFrag.ii.1056).

682. Usually the oblique cases, αὐτοῦ, αὐτῷ, αὐτόν, etc., standing alone, serve merely as *personal* pronouns : *him, her, it* : ἐγὼ αὐτὸν εἶδον *I saw him*.

Κόρυς παρήσαν αἱ ἐκ Πελοποννήσου νῆες, καὶ ἐπ' αὐταῖς Πύθαγόρας *the ships from Peloponnesus joined Cyrus, and Pythagoras in command of them* (XA.1.4<sup>b</sup>).

a. In this sense they cannot stand at the beginning of a sentence, nor in an emphatic position.

## REFLEXIVE PRONOUNS.

683. The reflexive pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc., usually refer to the subject of the sentence : γινώθι σεαυτόν *know thyself*.

a. In a *dependent* clause, they often refer to the subject, not of the dependent, but of the *principal* verb ; they are then said to be *indirect reflexives* :

τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* (T.2.92), ἐβούλετο ἔπαι τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην *he wished the whole army to be devoted to himself*

(XA.2.5<sup>99</sup>), *τούτων ἦρξε Κύρος οὐχ ἑαυτῷ δημοκράτην ὄντων* *Cyrus became ruler of these, though they were not of the same tongue with him* (XC.1.1<sup>5</sup>), *ἡγεῖ αὐτὰς ἐπιζημιους εἶναι σεαυτῷ* *you think that they are hurtful to you* (XM.2.7<sup>0</sup>).

b. Sometimes, however, the reflexive pronouns do not refer to the subject, but to a dependent word: *ἀπὸ σεαυτοῦ ἡγώ σε διδάξω* *from yourself I will instruct you* (ArNub.385), *τὸν κομάρχην φέρετο Ξενοφῶν ἔχων πρὸς τοὺς ἑαυτοῦ οἰκέτας* *Xenophon went conducting the governor of the village to his own people, the governor's, not Xenophon's* (XA.4.5<sup>85</sup>). The real office of the reflexives is to emphasize the identity of the person with some one named in the sentence.

684. The personal pronouns are sometimes used instead of the reflexive: *δοκῶ μοι ἀδύνατος εἶναι* *I (seem to myself to be) think that I am unable* (PRp.368<sup>a</sup>).

a. So αὐτοῦ, αὐτῷ, etc., may take the place of ἑαυτοῦ, ἑαυτῷ, etc., as indirect reflexives, but not as direct: *λέγουσιν ὅτι μεταμέλῳ αὐτοῖς* *they said that they were sorry, liter., that it repented them* (XA.5.6<sup>36</sup>).

b. As subject of the infinitive, ἐμέ, σέ, are commonly used, not the reflexives: *ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κακίον ἡγεῖσθαι* *I dare say that both you and I think it worse to wrong than to be wronged* (PGO.474<sup>b</sup>).

685. The personal pronouns of the third person (οὗ, οἱ, etc.) are in Attic almost always used as indirect reflexives; but οὗ and οἱ are rare in Attic prose, and οἱ is seldom emphatic: *ἐγκλήματα ποιούμενοι, ὅπως σφίσι ἐτι μέγιστη πρόφασις εἴη τοῦ πολεμεῖν* *bringing charges, that they might have the greatest possible color for making war* (T.1.126), *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐπὶ (ὅντ' οἱ περὶ σφίλας* *Apollo is said to have flayed Marsyas, when contending with him (Apollo) in skill* (XA.1.2<sup>8</sup>).

a. In Homer, ἐο, οἱ, etc., when used as personal pronouns (= Att. αὐτοῦ, αὐτῷ, etc.), are enclitic; when direct reflexives (= ἑαυτοῦ, etc.), they are orthotone: *αὐτόματος δὲ οἱ ἦλθε Μενέλαος* *but Menelaus of his own accord came to him* (B 408); but *τὸν κρινὸν ἀπὸ ἐο πέμπε θύραζε* *the ram he sent from himself out at the door* (i 461). As indirect reflexives, both forms are used.

b. The same rule applies to Herodotus, but with him the singular forms ἐὸ, οἱ are never direct reflexives nor orthotone. For σφίσι and σφί, see 261 D a.

686. a. The reflexive pronoun of the third person is sometimes used for that of the first and second: *δεῖ ἡμᾶς ἀνερεσθαι ἑαυτοὺς* *we must question ourselves* (PPhaed.78<sup>b</sup>). In Hm. the possessive pronoun ἐς (ἐός) has a similar use: *οὐτοὶ ἔγωγε ἥς (for ἐμῆς) γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι* *I can look on nothing sweeter than mine own land* (i 28).

b. The reflexive pronoun, in the plural forms, is often used for the reciprocal, ἀλλήλων, ἀλλήλοις, etc.: *ἡμῖν αὐτοῖς διαλεξόμεθα* *we shall converse with ourselves* (D.48<sup>6</sup>).

687. The forms ἐμὲ αὐτόν, αὐτόν με, σὲ αὐτόν, αὐτόν σε, and the like, are emphatic only, not reflexive:

*τοὺς παῖδας τοὺς ἐμούς καθήσχυνε καὶ ἐμὲ αὐτὸν ἔβρισε* *he disgraced my children, and insulted me myself* (Lys.1<sup>4</sup>), *αὐτῷ ταῦτα σοὶ δίδωμι* *to thee thyself do I give these things* (EHec.1276).

a. Instead of ἐ αὐτόν, etc., in the third person, αὐτόν alone is used: *λήφεται αὐτόν καὶ γυναῖκα* *he will take the man himself and his wife* (XA.7.8<sup>9</sup>).

b. In the plural, *ἡμῶν αὐτῶν*, etc., may be either reflexive or emphatic; *αὐτῶν ἡμῶν*, etc., emphatic only: but *σφῶν αὐτῶν* is only reflexive, and *αὐτῶν σφῶν* is never used.

c. But in Hm., to whom the compound reflexives are unknown (266 D), such forms as *ἐ αὐτός*, *οὐ αὐτῷ*, *σοὶ αὐτῷ*, etc., are sometimes reflexive and sometimes emphatic.

688. The reflexive pronoun may be made to receive emphasis by prefixing to it *αὐτός* in agreement with the subject:

*αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν* they marched by themselves (XA.2.1<sup>10</sup>), *τὸν σοφὸν αὐτὸν αὐτῷ μάλιστα δεῖ σοφὸν εἶναι* the wise man must be wise especially for himself (PHipp.Maj.283<sup>b</sup>).

a. The two pronouns are separated by a preposition: *φαίνεται τὰ μὲν αὐτῇ δι' αὐτῆς ἡ ψυχὴ ἐπισκοπεῖν* some things the soul appears to survey by itself (PTheat.185<sup>d</sup>); but not, usually, by the article: *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* he has overthrown his own dominion (Ac.3<sup>23</sup>).

### POSSESSIVE PRONOUNS.

For the article with a possessive pronoun, see 675. For the article used instead of an unemphatic possessive pronoun, see 658.

689. Instead of the possessives *ἐμός*, *σός*, the genitives of the personal pronouns *μοῦ*, *σοῦ* (enclitic, not *ἐμοῦ*, *σοῦ*) are often used; less often *ἡμῶν*, *ὕμῶν*, for *ἡμέτερος*, *ὕμέτερος*. These genitives take the predicate position (670): *εἶδον τοῦ νιόν σου* or *εἶδον σου τὸν νιόν* I saw thy son.

690. For the third person, *his*, *her*, *its*, *their*, the genitives *αὐτοῦ*, *αὐτῆς*, *αὐτῶν* (682), in the predicate position, are always used in Attic (*ὅς* and *σφέτερος* being reflexive): *παρὰ τὴν δόξαν αὐτοῦ* contrary to his expectation (XA.2.1<sup>18</sup>).

a. In Ionic *εὖ* and *σφέων* can be used. And in Hm. *ὅς* (or *ἐός*), though usually reflexive, is sometimes a simple possessive: *τὴν ποτε Νηλεὺς γῆμεν ἐὼν διὰ κάλλος* whom of yore Neleus wedded by reason of her beauty (λ 282).

691. The possessive, being thus nearly equivalent to the genitive of a personal pronoun, may have an adjective or appositive connected with it in the genitive: *ἡ ὕμετέρᾳ τῶν σοφιστῶν τέχνη* the art of you the sophists (PHipp.Maj.281<sup>a</sup>), *τὰμὰ δυστήνου κακὰ* the ills of me, unhappy one (SOc.344), *ὕμέτερος δ' εἰ μὲν ὕμῶς νυμεσίγεται αὐτῶν* if your own mind is offended (B 138).

692. Possessive pronouns are reflexive (*my own*, *his own*, etc.) when the possessor is the same as the subject of the sentence. As such may be used:

1. The simple possessive pronouns in reflexive sense. This is the regular use of *ὅς* and *σφέτερος*, but *ὅς* is poetic only:

*τῶν χρημάτων σοι τῶν ἐμῶν κίχρημι* I lend to thee of my own property (D.53<sup>12</sup>), *Βοιωτοὶ μέρος τὸ σφέτερον παρέχοντο* the Boeotians furnished their contingent (T.2.12), *ψαύσας ἡμαυραῖς χερσὶν ὧν παίδων* having caressed his daughters with groping hands (SOc.1639).

2. The possessives strengthened by αὐτοῦ, αὐτῆς, αὐτῶν (691); but with the singular possessives ἐμός, σός, ὅς, this is poetic only:

πολέμιοι ἔσμεν τοῖς ἡμετέροις αὐτῶν φίλοις *we are foes to our own friends* = *nostris ipsorum amicis* (X.A.7.1<sup>29</sup>), τὰ σφέτερ' αὐτῶν εὖ τίθεσθαι *to get their own affairs into good condition* (I.20<sup>18</sup>).

3. The genitives of the reflexive pronouns, ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἑαυτοῦ, -ῆς, ἑαυτῶν, in the *attributive* position: μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα *he sent for his own daughter* (X.C.1.3<sup>1</sup>).

a. This is the only way of expressing *his own* in prose. Observe that the forms ἡμῶν αὐτῶν, etc., are hardly ever so used. Thucydides has occasionally σφῶν (in the *predicate* position) for ἑαυτῶν.

b. The reflexive possessives may, like the reflexive pronouns (683 b), refer to some other word than the subject of the sentence.

### 693. Summary of Possessive Forms (those in parentheses are poetic).

#### I. Not reflexive.

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ἐμέτερος	ἐμῶν
his, her	(ὅς Hm., rare)	αὐτοῦ, -ῆς (εὖ Hm., rare)	their		αὐτῶν (σφέων Ionic)

#### II. Reflexive.

my own	ἐμός	(ἐμός αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς
thy own	σός	(σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς
his, her own	(ὅς)	(ὅς αὐτοῦ, -ῆς)	ἑαυτοῦ, -ῆς
our own	ἡμέτερος	ἡμέτερος αὐτῶν	
your own	ἐμέτερος	ἐμέτερος αὐτῶν	
their own	σφέτερος	σφέτερος αὐτῶν	ἑαυτῶν σφῶν, rare

694. A possessive pronoun is sometimes equivalent to an *objective* genitive: εὐνοία ἡ ἐμή *their good-will to me* (X.C.3.1<sup>28</sup>); so σὴν χάριν (as a favor to thee) *for thy sake* (PSoph.242<sup>\*</sup>).

### DEMONSTRATIVE PRONOUNS.

695. The ordinary demonstrative is οὗτος *this, that*. Ὅδε *this* (here) is used of something *near* or *present*; ἐκεῖνος *that* (yonder), of something *remote*.

a. These pronouns, and especially ὅδε, sometimes mean *here, there, lo, behold*, calling attention to an object in sight: νῦν τε ὅδε ἐστί *and now here he is!* (Hd.1.111), δρῶ τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην *lo, I see Iocaste coming from the house!* (S.Ot.631), οὗτος ὑπισθεν προσέρχεται *there he comes behind us!* (PRp.327<sup>b</sup>), νῆες ἐκεῖνα ἐπιπλέουσι *yonder are ships sailing towards us* (T.1.51). 'Those ships' would be αἱ νῆες ἐκεῖνα; see 673, 674.

696. In referring *back*, to an object already mentioned, οὗτος is used; but ὅδε, in referring *forward*, to an object yet to be mentioned: ἔλεξαν ταῦτα *they said this* (before stated), ἔλεξαν τὰδε *they spoke as fol-*



*ious*. The same distinction exists between *τοιούτος such*, *τοσοῦτος so much*, *many*, *τηλικούτος so old*, *large*, and the corresponding forms in *-δε*, *τοιόσδε*, *τοσόσδε*, *τηλιόσδε*.

a. Yet *οὗτος*—especially the neuter *τοῦτο*—sometimes refers *forward* to a word or sentence in apposition: *ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται that they may not think of this alone, what they shall suffer* (XA.3.1<sup>41</sup>). More rarely, *ὅδε* refers back to something before mentioned.

b. *Ἐκεῖνος*, like *οὗτος*, refers back (rarely forward), but implies remoteness, either in space or in thought: *Κύρος καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος Cyrus observes the king and the band around him, some way off, as leader of the opposite army* (XA.1.9<sup>33</sup>).

c. Noteworthy is the colloquial phrase *τοῦτ' ἐκεῖνο, τόδ' ἐκεῖνο that's it! there it is!* (literally *this is that* already spoken of or understood).

697. *Οὗτος* sometimes repeats the subject or object of a sentence with emphatic force: *ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων ἀτίος the man who furnished the seed, he is responsible for what grew from it* (D.18<sup>169</sup>).

For *καὶ ταῦτα* *and that* with omitted verb, see 612 a.

698. *Οὗτος* is sometimes used in addressing a person: *οὗτος, τί ποιεῖς; you there, what are you doing?* (ArRan.193).

#### RELATIVE PRONOUNS.

699. The ordinary relatives (*ὅς, ὅσος, οἷος*, etc.) are often used where the antecedent is *indefinite*: *πείθονται οὓς ἂν (= οὐστίνας ἂν) ἡγῶνται βελτίστους εἶναι they obey (those, any) whom they think to be best*.

a. But the indefinite relatives (*ὅστις, ὁπόσος, ὁποῖος*, etc.) are not used where the antecedent is *definite*. Where the antecedent seems to be of this nature, an indefinite idea is really connected with it: *ἐπεθύμησε Πολυκράτης ἀπολέσαι, δι' ὅτινα κακῶς ἤκουσε he desired to destroy Polyocrates, (as being a person) on whose account he had been ill spoken of* (Hd.3.120). Yet in late writers, *ὅστις*, etc., are sometimes used without any indefinite idea.

For agreement of relative and antecedent, see 627. For peculiarities of relative sentences, see 993 ff. For indefinite relatives used as (dependent) interrogatives, see 700; also 1011 and a. For the relative in exclamations, see 1001 a. For *ὅς* demonstrative, see 275 b and 655 a and b.

700. INTERROGATIVES.—The interrogatives (pronouns and adverbs, 282-3) are used both in direct and in indirect questions. But in indirect questions, the indefinite relatives are commonly used instead (see 1011 a): *ἠρώτᾳ ὁ τι βούλονται he asked what they wanted* (XA.2.8<sup>4</sup>).

For peculiarities of interrogative sentences, see 1010 ff.

701. INDEFINITE PRONOUNS.—The pronoun *τις, τι*, is used either substantively (Lat. *quidam*) or adjectively (Lat. *aliquis*). Being enclitic, it can never stand at the beginning of a sentence.

702. *Τίς* may express indefiniteness of nature; '*a sort of*': *ὁ σοφιστὴς ἡρέθη ἑμπορὸς τις the sophist has been found to be a sort of trader* (PSoph.231<sup>4</sup>).

a. So with adjectives and numerals it implies hesitancy or reservation: *μη βλᾷς τις καὶ ἡλίθιος γένωμαι* lest I should come to be a sort of dull and simple fellow (XC.1.4<sup>1b</sup>), *so τοιαῦτ' ἅττα* things of some such kind (PSym.174<sup>a</sup>), *μέγας τις* of some magnitude (PGo.481<sup>b</sup>), *ἐν τινι βραχεὶ χρόνῳ* in a pretty short time (PLg.693<sup>d</sup>), *τριάκοντά τινας ἀπέκτειναν* they killed some thirty (T.8.73), *ὀλίγοι τινὲς* some few (XH.6.1<sup>b</sup>).

b. So *τι* with adverbs: *σχεδόν τι* pretty nearly (T.3.68), *οὐ πᾶν τι ἀσφαλές* not altogether safe (XA.6.1<sup>26</sup>).

703. *Πᾶς τις, ἕκαστός τις*, denote *every one, each one*, taken at pleasure. *Τις* in the singular has sometimes a general pluralising sense, like French *on* or German *man*: *χρὴ δεῖπνεν ὁ τις τις ἔχει* whatever (every) one has, he must make a dinner of it (XA.2.2<sup>a</sup>).

a. *Τις* sometimes means somebody (or something) of importance: *ἤσχεις τις εἶναι* thou didst vaunt thyself to be somebody (EEL.939), *λέγειν τι* to say something (to the point); so *οὐδὲν λέγειν* to say nothing (sensible).

704. *Ἄλλος* *other, rest*, is often put first, the particular thing to which it is in contrast being named afterwards:

*τὰ τε ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δαρεικούς* he gave me ten thousand darics, besides honoring me in other ways (XA.1.3<sup>3</sup>), *τῷ μὲν ἄλλῳ στρατῷ ἡσύχασεν, ἑκατὸν δὲ πελταστὰς προπέμπει* with the rest of the army he kept quiet, but sends forward a hundred pellasts (T.4.111).

a. *Ἄλλος ἄλλο* and similar expressions are used like *alius aliud* in Latin. For an example, see 624 d.

705. *Ἄλλος* and *ἕτερος* have sometimes an *appositive* relation to their substantives, in which they may be rendered *besides*: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι* the citizens and (the others, foreigners) the foreigners beside (PGo.473<sup>c</sup>), *γέρον χωρεῖ μεθ' ἑτέρου νεῶνλου* an old man comes with (a second person, a young man) a young man beside (ArEccl.849).

## THE CASES.

### NOMINATIVE AND VOCATIVE.

706. The chief uses of the nominative are :

a. As subject of a finite verb (601): *Κύρος βασιλεύει* Cyrus is king.

b. As Predicate-Nominative, when a predicate-noun (614) belongs to the subject: *ἐγὼ στρατηγός εἰμι* I am general.

707. **NOMINATIVE FOR VOCATIVE.**—The nominative is often used for the vocative in address, especially in connection with *οὗτος* (698): *ὁ Ἀπολλόδωρος οὗτος, οὐ περιμένεις;* you Apollodorus there, will you not stay? (PSym.172<sup>a</sup>).

a. A nominative with the article may be used as appositive to a vocative: *ὁ ἄνδρες οἱ παρόντες* you gentlemen who are present (PProt.337°).

b. The nominative is used in exclamations about a person (not addressed to him): *σχέτλιος* rash man! (E 403), *ὦ μῶρος* O foolish woman! (EMed.61).

708. NOMINATIVE INDEPENDENT.—The nominative is used for names and titles, which form no part of a sentence: *Κύρου Ἀνάβασις* Expedition of Cyrus; and sometimes even when they are part of a sentence: *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν, σύκοφάντης* he obtained the common appellation of the vile, 'sycophant' (Ae.2<sup>96</sup>), *παρηγγυῖα ὁ Κύρος σύνθημα, Ζεὺς ξύμμαχος καὶ ἡγεμὼν* Cyrus gave out, as pass-word, 'Zeus, our ally and leader' (XC.3.3<sup>88</sup>).

709. The person (or thing) addressed is put in the vocative.

a. In Attic prose, *ὦ* is usually prefixed, but sometimes it is wanting: *μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι* make no noise, men of Athens (PAp.30°), *ἄκουεῖς, Αἰσχίνη;* hearest thou, Aeschines? (D.18<sup>1,2</sup>).

#### ACCUSATIVE.

710. The accusative properly denotes the direct object of an action, and belongs with transitive verbs. But in some of its uses it has the office of an adverbial modifier.

We distinguish:

1. *Accusative of the direct object.*
2. *Cognate accusative.*
3. *Accusative of specification and Adverbial accusative.*
4. *Accusative of extent, and of the Object of motion.*
5. *Accusative with adverbs of swearing.*

For the accusative as subject of the infinitive, see 939.

For the accusative absolute, see 973.

711. The DIRECT OBJECT of a transitive verb is put in the accusative: *τὸν ἄνδρα ὁρᾷ* I see the man.

712. Many Greek verbs are transitive and take a direct object, when the verbs commonly used to render them in English are intransitive and followed by a preposition. Note especially the following:

*εὖ* (κακῶς) *ποιεῖν τινα* to do good (ill) to one, *εὖ* (κακῶς) *λέγειν τινα* to speak well (ill) of one, *ὀμνῆναι τοὺς θεοὺς* to swear by the gods, *μένειν τινα* to wait for one, *φεύγειν τινα* to flee from one, *λανθάνειν τινα* to escape the notice of one, *φυλάττεσθαι τινα* to guard against one (act. *φυλάττειν τινα* to guard one), *αἰδέσθαι, αἰσχύνεσθαι τὸν πατέρα* to feel shame before his father, *θαρρεῖν τινα* to rely on one, *θαρρεῖν τὰς μάχας* to have no fear of the battles, *πλεῖν τὴν θάλασσαν* to sail over the sea, *σιγᾶν, σιωπᾶν τι* to keep silence about something.

a. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive; see 736–743 and 764, 2.

b. In many cases, the Greek itself varies, using the same verb at different times as transitive and intransitive:

αἰσθάνεσθαι τι or τινος to perceive something, ἐνθυμείσθαι τινος, τι to consider something, ἐνοχλεῖν τινα, τινι to trouble one, μέμψεσθαι τινα, τινι to blame one, ἐπιστρατεύειν τινά, τινί to war against one (so, too, other compounds of ἐπι), δεῖ μοι τινος I have need of something, poet. δεῖ (χρή) μέ τινος. Especially in poetry, verbs usually intransitive sometimes take a direct object: ἤσθαι or θάσσειν (κεῖσθαι, πηδᾶν) τόπον τινά to sit (lie, leap) in a place, χορεύειν τὸν θεόν to celebrate the god by choral dance, τοὺς εὐσεβεῖς θεοὶ θηήσκοντας οὐ χαίρουσι the gods rejoice not in the death of the pious (EHipp.1339).

c. Many intransitive verbs become transitive from being compounded with a preposition:

διαβαίνειν τὸν ποταμὸν to cross the river, ἐκβαίνειν τὴν ἡλικίαν to pass out of the age, παραβαίνειν τοὺς νόμους to transgress the laws, ἀποδεδράκότες πατέρας having run away from their fathers.

713. In rare cases, an intransitive verb in connection with a verbal noun, forms a transitive phrase which takes an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα they were acquainted with their duties (XC.3.3<sup>9</sup>), ἔστι τὰ μετέωρα φροντιστής he is a student of things above the earth (PAr.18<sup>0</sup>), συνθήκας ἔταρος γίγνεται he denies the agreement (D.23<sup>171</sup>), τεθνάναι τῷ φόβῳ Θηβαίους to be mortally afraid of the Thebans (D.19<sup>81</sup>), σὲ φύξιμος (ἐστὶ) is able to escape thee (Sant.787), εἰ δὲ μ' ὧδ' αἰεὶ λόγους ἐξήρχες if you always thus begun your addresses to me (SEI.556), δεσπότην γόοις κατάρξω I will begin with lamentations for my master (EAnd.1198).

714. ACCUSATIVE OF EFFECT.—Many transitive verbs have, as direct object, the thing effected or produced by their action: γράφει ἐπιστολήν he writes a letter.

a. Compare in English break a hole, as opposed to break the ice. So in Greek διώρυχα τέμνειν to cut a canal, ὅρκια τέμνειν foedus ferire (hostiam ferendo foedus efficere), but τέμνειν τὴν γῆν to lay waste the land.

b. Some verbs, not properly transitive, take an accusative of the effect, denoting that which is made to exist or appear by their action: πρεσβεύειν εἰρήνην to negotiate a peace, i. e. form a peace by acting as ambassador (I.4<sup>171</sup>), χορηγῶν παῖσι Διονύσια celebrating the Dionysia by furnishing a chorus of boys (D.21<sup>94</sup>), ἦδε τροπὰς καταρρήγνυσι this (anarchy) causes routs by breaking ranks, liter. breaks routs (Sant.675).

715. COGNATE-ACCUSATIVE.—This repeats the meaning of the verb in the form of a noun: δρόμον δραμεῖν to run a race. It has commonly an attributive connected with it.

The cognate-accusative is sometimes called the implied object, as being already contained in the verb. Here belong:

a. ACCUSATIVE OF KINDRED FORMATION: τὴν αὐτὴν μάχην μάχεσθαι to fight the same battle (XAg.5<sup>5</sup>), τὴν πομπὴν πείμειν to conduct the procession (Lys.13<sup>80</sup>), δουλεῦειν δουλείαν αἰσχρὰν to be subject to an infamous servitude (XM.1.5<sup>9</sup>), ὅς κεν ἀρίστην βουλὴν βουλευσῇ whoever may give the best counsel (I.75), ἐτέραν νόσον νοσεῖν to be sick with another disease (PAlc.ii.139<sup>9</sup>), ἐκρίνετο τὴν περὶ

Ὀρωπού κρίσιν *he was tried in the suit about Oropus* (D.21<sup>64</sup>), συνέφυγε τὴν φυγὴν ταύτην *he shared in that banishment* (Pap.21<sup>2</sup>).

b. ACCUSATIVE OF KINDRED MEANING: *χῆσεις βίον κράτιστον you will lead the best life* (MMon.186), ἐξῆλθον ἑλλάς ἐξόδους *they went on other expeditions* (XH.1.2<sup>17</sup>), πᾶσας νόσους κάμνουσι *they are sick with all diseases* (PRp.408<sup>9</sup>), τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they engaged in the so-called Sacred war* (T.1.112), μεγάλας γραφὰς διώκειν *to prosecute important suits* (Ant.2a<sup>2</sup>).

REMARK.—The attributive is in general necessary with the cognate-accusative, as otherwise its use would in most cases be mere tautology. But if the kindred noun has in itself a meaning more definite than the verb, it may be used without an attributive: thus φυλακὰς φυλάττειν *to stand sentry*, φόρον φέρειν *to pay tribute*, ἀρχὴν ἔρξαι *to hold an office*.

716. Some times the place of the kindred noun is taken by a *qualifying substantive*, or *neuter adjective*. Hence two more forms of the cognate-accusative.

a. QUALIFYING SUBSTANTIVE.—The kindred noun is replaced by another substantive, which defines more exactly the meaning of the verb. Thus (on the model of νικᾶν νίκην) is said νικᾶν μάχην *to conquer in a battle*, νικᾶν Ὀλύμπια *to win a victory at the Olympian games*, and even νικᾶν δίκην *to win a suit* and νικᾶν γνώμην *to carry a resolution*. Similarly ἡττᾶσθαι *to be beaten*. So also (like ἀγωνίζεσθαι ἔγωγα), ἀγωνίζεσθαι πάλην (στάδιον) *to contend in wrestling (a race)*. Also πῦρ ὀφθαλμοῖσι δεδορκῶς *looking (a look of) fire with his eyes* (τ 446). In some of these cases, the substantive may be regarded as standing in apposition to the omitted kindred noun.

REMARK.—Still freer is the poetic phrase βαλνὺν πόδα *step the foot* (on the analogy of βαλνὺν βῶσιν *step a footstep*): ἐκβὰς τεθρίππων ἄρμάτων πόδα *having stepped from the four-horse chariot* (EHeracl.802). So also περᾶν, ἐπέσσειν and other verbs.

b. NEUTER ADJECTIVE.—The kindred noun is replaced by a neuter adjective: μέγα ψεύδεται (= μέγα ψεύδος ψεύδεται) *he utters a great falsehood*, πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταῦτ᾽ ἀντῆσθαι καὶ ταῦτ᾽ ἔχειν τοῖς πολλοῖς *to have the same pains and the same pleasures with the multitude* (D.18<sup>39</sup>), σμικρὸν τι ἄπορῶ *I am in some little perplexity* (PTheat.145<sup>4</sup>), τί χρήσεται αὐτῷ; *what use will he make of him?* (ArAch.935), σεμνὸν βλέπεις *you look grave* (EAlc.773).

717. The cognate-accusative is also used in connection with *adjectives*: κακοὶ πᾶσαν κακίαν *bad with all badness* (PRp.490<sup>4</sup>).

718. ACCUSATIVE OF SPECIFICATION.—The accusative is connected with verbs, adjectives, and substantives, to specify the part, property, or sphere, to which they apply: ἀλγεῖν τοὺς πόδας *to have pain in the feet*, Μῦσος τὸ γένος *a Mysian by birth*.

This accusative specifies:

a. The part: τὰ σώματα εὖ ἔχοντες *being well in our bodies* (XM.3.12<sup>4</sup>), τυφλὸς τὰ τ' ὅτα τὸν τε νοῦν τὰ τ' ὄμματ' *blind thou art in ears, and mind, and eyes* (Sot.371).

b. The property (*nature, form, size, name, number, etc.*): εἶδος κάλλιστος *most beautiful in form* (XC.1.2'), ποταμὸς εὖρος δύο πλέθρων *a river of two plethra in breadth* (XA.1.2<sup>23</sup>), ἔπειρον τὸ πλῆθος *infinite in its extent* (PPar.148\*), πρῶτος τὸ ἦθος *mild in disposition* (PPhaedr.248\*).

c. The sphere: τοῦκείνου μὲν εὐτυχεῖς μέρος *happy thou art, so far as in him lies*, *liter. as to his part* (EHec.989), οὐ κωλύω τὸ κατ' ἐμέ *on my part I make no objection* (XH.1.6<sup>6</sup>), τὰ περὶ τοὺς θεοὺς εὐσεβοῦμεν *in our relations to the gods we are devout* (I.3<sup>2</sup>).

REMARK.—The accusative of specification belongs exclusively to predicate words and modifiers. It can never be connected with the subject of a sentence.

719. ADVERBIAL ACCUSATIVE.—The accusative is used, in many words and phrases, with the force of an adverb: τέλος δὲ εἶπε *but at last (as the end) he said*.

a. Note especially the following common phrases: τόνδε (τοῦτον) τὸν τρόπον *in this manner*, πάντα τῶν τρόπον *in every manner*, ἐν τῶν τρόπον *in which manner*.—τὴν ταχίστην *in the quickest way*, τὴν εὐθείαν *(in the straight way) straight-forward, etc.*; cf. 622.—(τὴν) ἀρχὴν *at all*, always with a negative: ἀρχὴν δὲ θηρᾶν οὐ πρέκει *τάμῃχανα ἵί is not meet to chase impossibilities at all*, i. e. not to make even a beginning of it (SAnt.92).—χάριν *for the sake of*, with a genitive: τοῦ λόγου χάριν *for the sake of the argument*, ἐμὴν χάριν *for my sake*.—δικῇν *like* (in the fashion of): πεπληρώσθαι δικῇν ἀγγελίῳ *to be filled like a pail* (PPhaedr.285<sup>a</sup>).

b. Many neuter adjectives are used in this way: μέγα, μεγάλα *greatly*, πολὺ, πολλὰ *much*, τὸ πολὺ, τὰ πολλὰ *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *at first*, τὸ πρῶτον *the first time*, τὸ λοιπὸν *for the rest, for the future* (but τοῦ λοιποῦ *at some time in the future*), τυχὸν *perhaps*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, ὅσον *as far as*, τί *somewhat* (ἐγγύς τι *pretty near*). Cf. adverbs of the comparative and superlative degrees (259).

c. Especially important are τί *why*, τοῦτο, ταῦτα *therefore*: τί κλαίεις; *why art thou weeping?* (A 362), αὐτὰ ταῦτα νῦν ἦκω *for this very reason am I now come* (PProt.810<sup>e</sup>), ταῦτ' ἄρ' ἐφυλάττου *ah, that's why you were so cautious!* (ArEq.125).

720. ACCUSATIVE OF EXTENT.—The extent of time and space is put in the accusative.

a. TIME: ἐνταῦθα ἔμεινεν ἡμέρας πέντε *there he remained five days* (XA.1.2<sup>11</sup>), αἱ σπονδαὶ ἐναντὶν ἔσονται *the truce will be for a year* (T.4.118), ψευδόμενος οὐδεὶς λαμβάνει πολλὸν χρόνον *no one who lies escapes detection long* (MMon.547).

b. SPACE: Κύρος ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἰκοσι καὶ δύο *Cyrus advances through Lydia three days' marches, twenty-two parasangs* (XA.1.2'), Μέγαρο ἀπέχει Συρακουσῶν ὅτε πλοὺν πολλὴν ὅτε ὁδὸν *Megara is not far distant from Syracuse, either by sea or by land*, *liter. no long voyage or journey* (T.6.49).

721. The accusative singular is used with an ordinal numeral, to show the number of days (months, years) since a particular event, including the day (month, year) of the event itself: ἐβδόμῃν ἡμέρᾳ ἢ θυγάτρῃ ἑτερελευτήκει

his daughter had died the seventh day (i. e. six days) before (Ae.3<sup>7</sup>). The pronoun *οὐτοσί* is often added: ἐξήλθομεν ἔτος τουτὶ τρίτον ἐς Πάνακτον *we went out two years ago* (this, as third year) to Panactum (D.54<sup>3</sup>).

**722. OBJECT OF MOTION.**—The poets often use the accusative without a preposition, to denote the object *towards* which motion is directed: τὸ κοῖλον Ἄργος *Bás having gone to hollow Argos* (SOc.378), καὶ μὲν κλέος οὐρανὸν ἔκει *my fame reaches to heaven* (ι 20), μνηστῆρας ἀφίκετο *she came to the suitors* (α 332), σὲ τόδ' ἐλήλυθε πᾶν κράτος *this whole power has come to thee* (SPhil.141).

a. The accusative of a person is used after the conjunction *ὥς* in its meaning *to*: πορεύεται ὥς βασιλέα *he goes to the king* (XA.1.2<sup>4</sup>). See 784 a on improper prepositions.

**723. ADVERBS OF SWEARING.**—*Νή* and *μά* are followed by the accusative (perhaps on account of *δυνῦμι* understood): *νή* is always affirmative; *μά*, unless *ναί* precedes it, is always negative: *νή Δία* *by Zeus*, *ναί μά Δία* *yea, by Zeus*, *μά Δία* or *οὐ μά Δία* *no, by Zeus*.

a. Sometimes the name of the god is suppressed with humorous effect: *μά τὸν—οὐ σὺ γέ* *not you, by —* (PGo.466<sup>6</sup>). Rarely is *μά* omitted after a negative: *οὐ, τόνδ' Ὀλυμπον* *no, by this Olympus* (Sant.758).

b. The accusative is sometimes found in other exclamations: *ὄστος, ὦ σὲ* *you there, ho! you, I mean* (ArAv.274).

### *Two Accusatives with One Verb.*

**724. DOUBLE OBJECT.**—Many transitive verbs may have a double object, usually a *person* and a *thing*, both in the accusative. Thus verbs of *asking, teaching, clothing, hiding, depriving*, and others: Κύρον αἰτεῖν πλοῖα *to ask Cyrus for vessels*.

Such verbs are αἰτῶ, ἐρωτῶ *ask*, διδάσκω *teach*, πείθω *convince*, ἀναμνησκῶ *remind*, ἀμφιέννυμι, ἐνδύω *clothe*, ἐκδύω *strip*, κρύπτω *hide*, ἀφαιρούμαι, ἀποστερῶ *deprive*, σὺλῶ *despoil*, πρᾶττομαι (also πρᾶττω or εἰσπρᾶττω) *exact*.

Thus οὐ τοῦτ' ἐρωτῶ σε *that's not what I ask you* (ArNub.641), ἤρξατό σε διδάσκειν τὴν στρατηγίαν *he began to teach you military science* (XM.3.1<sup>5</sup>), ἐπειθον οὐδέν' οὐδέν' *I convinced no one of aught* (AAg.1212), συμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους *reminding the Athenians of the alliance* (T.6.6), τὸν μὲν αὐτοῦ χιτῶνα ἐκείνον ἡμφίεσε *his own tunic he put on the other boy* (XC.1.3<sup>7</sup>), ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα *stripping me of the oracular garment* (AAg.1269), τὴν θυγατέρα ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός *he hid from his daughter her husband's death* (Lys.32<sup>7</sup>), ἀφαιρεῖσθαι τοὺς Ἑλλήνας τὴν γῆν *to deprive the Greeks of their land* (XA.1.3<sup>8</sup>), τοὺς νησιώτας ἐξήκοντα τάλαντα εἰσπρᾶττον *they exacted from the islanders sixty talents* (Ae.2<sup>1</sup>).

a. The *passive* of these verbs retains the accusative of the thing: μουσικὴν παιδευθεῖς *having been taught music* (PMenex.236<sup>a</sup>), τὴν ὄψιν ἀφαιρείται *he is deprived of his sight* (XM.4.3<sup>4</sup>).

**725. OBJECT AND COGNATE-ACCUSATIVE.**—Many transitive verbs may have, beside the object, a cognate-accusative :

Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this impeachment against me* (PAP.19<sup>b</sup>), ἔρκωσαν τοὺς στρατιώτας τοὺς μεγίστους ὄρκους *they made the soldiers swear the greatest oaths* (T.8.75), ἐμὲ δὲ πατὴρ τὴν τῶν παίδων παιδείαν ἐτρέφεν *my father reared me with the training of the boys* (XC.8.3<sup>21</sup>), Ἡμ. ὃν περὶ κῆρι φίλει Ζεὺς παντοίην φιλότητα *for whom Zeus felt in his heart all manner of love* (o 245).

a. Here are included verbs meaning to *do anything* to a person and *say anything* of a person: ταῦτα τοῦτον ἐποίησα *this I did to him* (Hd. 1.115), τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *he said many bad things of the Corinthians* (Hd.8.61).

b. Verbs of *dividing* may take this construction: Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided his army into twelve divisions* (XC.7.5<sup>13</sup>).

c. Such verbs in the *passive* may retain the cognate-accusative: κριθῆναι ἀμφοτέρᾳς τὰς κρίσεις *to undergo both the trials* (D.24<sup>134</sup>), τύπτεσθαι πέντηκοντα πληγὰς *to be struck fifty blows* (Ae.1<sup>139</sup>), οὐ βλάψονται ἄξια λόγου *they will not suffer injuries worth mentioning* (T.6.64).

**726. OBJECT AND PREDICATE-ACCUSATIVE.**—A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative. This occurs especially with verbs which mean to *make, show, choose, call, consider*, and the like.

ποιοῦμαι τινα φίλον *I make one my friend*, αἰρεῖσθαι τινα στρατηγὸν *to choose one as general*, παρέχειν ἑαυτὸν εὐπειθῆ *to show himself ready to obey* (XC.2.1<sup>22</sup>), καλοῦσι ταύτην διάμετρον *they call this a diagonal* (PMen.85<sup>b</sup>), σωτήρα τὸν Φίλιππον ἡγούντο *they regarded Philip as their preserver* (D.18<sup>43</sup>), ἔδωκα δωρεὰν τὰ λῶτρα *I gave him his ransom as a gift* (D.19<sup>170</sup>).

a. The predicate-accusative is often distinguished from the object by the absence of the article (669): τὰ περιττὰ χρήματα πράγματα ἔχουσι *they have their superfluous wealth for a vexation* (XC.8.2<sup>11</sup>).

b. In the *passive* construction, both of these accusatives become nominatives (706 b): ὁ ποταμὸς καλεῖται Μαρσύας *the river is called Marস্যas* (XA.1.2<sup>a</sup>). Cf. 596.

#### GENITIVE.

**727.** The genitive in general denotes relations expressed in English by the prepositions *of* and *from*. In the latter use, it corresponds to the Latin *ablative*.

We distinguish:

1. *Genitive with substantives.*

(a) *Attributive.* (b) *Predicate.*

2. *Genitive with verbs.*

(a) *As Subject.* (b) *As Object.* (c) *Of cause, crime, value.* (d) *Of separation, distinction, source.* (e) *With compound verbs.*



3. *Genitive with adjectives and adverbs.*

4. *Genitive in looser relations.*

(a) *Time.* (b) *Place.* (c) *In exclamation.*

For the genitive absolute, see 970 ff; for the infinitive with τοῦ expressing purpose, see 960.

### *Genitive with Substantives.*

728. One substantive may have another depending on it in the genitive: ὀφθαλμὸς βασιλέως *the king's eye*.

a. This is the *Attributive Genitive*: cf. 600.

729. This genitive may be of several kinds; as:

a. *Genitive of Possession or Belonging*: οἰκίᾳ πατρός *a father's house*, κύματα τῆς θαλάσσης *waves of the sea*, ὥρᾳ ἡρίστου *breakfast-time*.

REMARK.—It may express merely origin or connection: Ὀμήρου Ἰλιάς *Homer's Iliad*, γραφὴ κλοπῆς *an indictment for theft*.

b. *Genitive Subjective*, showing the subject of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἡ ἐφοδος τοῦ στρατεύματος *the approach of the army* (XA.2.2<sup>18</sup>).

c. *Genitive Objective*, showing the object of an action: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which is felt toward them), ὁ δόλεστος τῶν συστρατιωτῶν *the destruction of their fellow-soldiers* (XA.1.2<sup>19</sup>).

REMARK.—Other prepositions are often to be used in translating this genitive: θεῶν εὐχαί *prayers to the gods* (PPhaedr.244<sup>a</sup>), ἡ τῶν κρείσσονων δουλεία *servitude to the stronger* (T.1.8), ὁ θεῶν πόλεμος *the war with the gods* (XA.2.5<sup>1</sup>), Ἀθηναίων εὐνοία *affection for the Athenians* (T.7.57), ἐγκράτεια ἡδονῆς *moderation in pleasure* (I.1<sup>21</sup>), ἀπαλλαγὴ τοῦ βίου *departure from life* (XC.5.1<sup>12</sup>), κρᾶτος τῆς θαλάσσης *power over the sea* (T.8.76), μεγάλων ἀδικημάτων ὀργή *anger at great wrongs* (Lys.12<sup>20</sup>), ἀπόβασις τῆς γῆς *a descent upon the land* (T.1.108), βιά τῶν πολιτῶν *(with violence toward) in spite of the citizens* (XH.3.1<sup>21</sup>).

d. *Genitive of Measure* (extent, duration, value): ποταμὸς εὔρος πλέθρου *a river of one plethrum in breadth* (XA.1.4<sup>1</sup>), μισθὸς τεττάρων μηνῶν *four months' pay* (XA.1.2<sup>12</sup>), χιλίων δραχμῶν δίκη *a suit for a thousand drachmae* (D.55<sup>28</sup>).

e. *Genitive Partitive*, denoting the whole, of which the other substantive is a part: πολλοὶ τῶν Ἀθηναίων *many of the Athenians*, ἀνὴρ τοῦ δήμου *a man of the people* (XC.2.2<sup>22</sup>), μέσον ἡμέρας *the middle of the day* (XA.1.8<sup>3</sup>).

f. *Genitive of Material*: τάλαντον χρυσοῦ *a talent of gold*, ἀμαξαί σίτου *wagons (wagon loads) of corn* (XC.2.4<sup>18</sup>).

g. *Genitive of Designation*, taking the place of an appositive: ὡς χρῆμα μέγα *a (great affair) monster of a wild boar* (Hd.1.36). This construction is chiefly poetic: Τροίης πολίεθρον *city of Troy* (a 2), θανάτῳ τέλος *end of (life, i. e.) death* (Γ 309).

REM.—In a—d the things denoted by the two words are distinct; in e—g they are more or less the same. The above classes by no means represent all possible relations of the genitive; many of these are hard to classify.

730. The following are peculiarities of the attributive genitive:

a. With the genitive, *νίος son* and *οἶκος house* are often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the son of Philip*, εἰς Πλάτωνος *to Plato's (house)*, ἐν Ἅιδου *in the abode of Hades*, ἐν Διονύσου *in the temple of Dionysus*, εἰς τίνος διδασκάλου; *to what teacher's (school)?*

b. Especially frequent is the genitive after the *neuter article*: τὰ τῆς πόλεως *the affairs of the city, state-affairs*, τὰ τῶν Συρακοσίων *the resources of the Syracusans*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the ordering of the gods* (EPhoen.382), τὸ τῆς τέχνης περαινοῖτο ἂν καὶ διὰ σιγῆς *the function of the art can be performed even in silence* (PGo.450<sup>c</sup>). Often this is merely a vaguer expression for the thing itself: τὰ τῆς ψυχῆς *the soul* (with all that belongs to it) nearly the same as ἡ ψυχὴ, τὸ τῆς τύχης *luck*, τὸ τῆς ὀλιγαρχίας *the oligarchy*. So τὸ τοῦδε, meaning nearly *he*, and even τὰμὲν I.

c. The genitive partitive with *neuter pronouns* and *adjectives* often denotes degree: εἰς τοσοῦτον ἀολίας ἐλθεῖν *to come to this extent of folly* (PGo.514<sup>a</sup>), ἐπὶ μέγα δυνάμει εὐχάρησαν *they advanced to a great degree of power* (T.1.118), ἐν παντὶ κακοῦ *in extremity of evil* (PRp.579<sup>b</sup>).

d. The partitive genitive does not take the *attributive position* (666 a): thus Ἀθηναίων ὁ δῆμος *the lower class of the Athenians* (but ὁ Ἀθηναίων δῆμος *the Athenian people, the whole mass*).

e. *Adjectives* which have a partitive genitive, usually conform to it in gender, so as often to appear in the masc. or fem., where we might expect the *neuter*: ὁ ἡμίς (ὁ λοιπός, ὁ πλείστος) τοῦ χρόνου *the half (rest, most part) of the time*, πολλὴ τῆς χώρας (also πολλὴ τῆς χώρας) *much of the country*.

731. TWO GENITIVES WITH ONE SUBSTANTIVE.—The same substantive may have two genitives depending on it, usually in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου *men's fear of death*, διὰ τὴν τοῦ ἀέμου ἔπωσιν τῶν ναυαγίων *because of the wind's driving the wrecks out to sea* (T.7.84), ἵππου δρόμος ἡμέρας *a day's run for a horse* (D.19<sup>373</sup>), Διονύσου πρεσβυτῶν χορός *a Dionysiac chorus of old men* (PLg.665<sup>b</sup>).

732. PREDICATE-GENITIVE.—The genitive may take the place of a predicate-noun: ὁ νόμος οὗτος Δράκοντός ἐστι *this law is Draco's*.

a. The predicate-genitive usually refers to the subject of the sentence, and its different uses correspond in general with those of the attributive genitive (729). Thus:

*Genitive of Possession, Belonging, Origin*: Βοιωτῶν ἡ πόλις ἐστὶ *the city will belong to the Boeotians* (Lys.12<sup>58</sup>), οἰκίας μεγάλης ἦν *he was of an influential house* (PMen.94<sup>d</sup>), τοιοῦτων ἐστὲ προγόνων *from such ancestors are ye* (XA.3.21<sup>a</sup>).

*Objective*: οὐ τῶν κακοῦργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for the evil-doers, but for justice* (EFrag.272).

*Of Measure*: ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* (XA.2.6<sup>30</sup>), τὸ τίμημά ἐστι τὸ τῆς χώρας ἑξακισχιλίων ταλάντων *the rateable property of the country is (of) six thousand talents* (D.14<sup>19</sup>).

*Partitive*: Σόλων τῶν ἐπὶ σοφιστῶν ἐκλήθη Solon was called one of the seven wise men (I.15<sup>235</sup>), τῶν λαμβανόντων εἰςιν οἱ μανθάνοντες learners are among the receivers (PEuthyd.277°).

*Of Material*: οἱ στέφανοι ῥόδων ἦσαν the wreaths were of roses (D.227°).

b. It may, however, refer to the object of a sentence: ἐμὲ θὲς τῶν πεπεισμένων κοινὴ me one of the believers (PRp.424°).

c. A predicate-genitive is often connected with an *infinitive*, and denotes one whose *nature, habit, or duty*, is to do something: δις ἐξαμαρτεῖν ταῦτον οὐκ ἀνδρὸς σοφοῦ 'tis not the nature of a wise man twice to err in the same thing (MMon.121), οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον 'tis the business of a good husbandman to manage his estate well (XO.1<sup>3</sup>).

d. The genitive of *characteristic* so frequent in Latin (*vir summae prudentiae*) is used in Greek only as a predicate-genitive: ἔγωγε τούτου τοῦ τρόπου πῶς εἰμὶ ἅε I am always of about this character (ArPlut.246), τῆς αὐτῆς γνώμης ἦσαν they were of the same opinion (T.1.113).

### Genitive with Verbs.

733. The genitive sometimes seems to be connected with a verb, when it really belongs to a neuter pronoun or a dependent clause:

ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ τούτο I admired this especially in him, literally I admired most this of him (PPhaed.89<sup>a</sup>), & διώκει τοῦ ψηφίσματος ταῦτ' ἐστὶ the points which he impeaches in the decree, are these, literally which points of the decree (D.18<sup>56</sup>), ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν we misunderstand each other's language (PGo.517°).

a. By an extension of this usage, the genitive sometimes means simply *about, concerning*: τί δὲ ἵππων οἰεῖ; but of horses, what think you? (PRp.459<sup>b</sup>), τοῦ οἴκαδε πλοῦ διεσκόπουν ὅπῃ κομισθῆσονται touching their homeward voyage, they were considering by what course they should return (T.1.52).

734. GENITIVE AS SUBJECT.—The genitive (used partitively) sometimes does duty as the subject of an intransitive verb:

ἐμοὶ οὐδαμῶθεν προσήκει τοῦ πράγματος I have no part whatever in the matter, literally to me belongs in no way of the matter (Andoc.4<sup>34</sup>), πολέμου καὶ μάχης οὐ μετὴν αὐτῇ of war and fighting she had no share (XC.7.2<sup>38</sup>), ἐπιμνησθῆναι ἔφασαν σφῶν πρὸς ἐκείνους they said that some of their number had intercourse with them (XA.3.5<sup>16</sup>).—In these cases the genitive may be regarded as depending on an omitted form of *tis* some one.

### GENITIVE AS OBJECT.

735. NOTE.—Many verbs, which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as *belonging* to the object, rather than as falling directly upon it. In some of these constructions (as in that of 736) the genitive appears to depend on an omitted accusative of *tis* some. In others, it may be understood as depending on the idea of a noun implied in the verb: thus κρατεῖν (κράτος) τῆς θαλάσσης (see 741) to exercise control over the sea.

736. The genitive is used with verbs whose action affects the object only *in part* (compare genitive partitive, 729 e; also 734). Almost any transitive verb may be occasionally so used:

τῶν ὑμετέρων ἐμοὶ δίδδουσι to give me some of your property (Lys.21<sup>15</sup>), λαβόντες τοῦ βαρβαρικοῦ στρατοῦ having taken part of the barbarian army (XA.1.5<sup>7</sup>), ἀφίετς τῶν αἰχμαλώτων releasing some of the prisoners (XA.7.4<sup>5</sup>), τῆς γῆς ἔτεμον they ravaged part of the land (T.1.30). So πίνειν οἶνον to drink wine, but πίνειν οἶνου to drink some wine.

a. But this principle applies especially to verbs of *sharing* (having, etc., part of something), *touching* (the surface of something), *aiming* (seeking to touch), *enjoying* (more or less of something). Hence the following rules (737-740).

737. Verbs of *sharing* take the genitive: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει man's soul has part in the divine.

Such are μεταλαμβάνω receive part, μεταδίδωμι give part, κοινωνέω participate, etc. λαγχάνειν τινός means to get by lot a share in something, λαγχάνειν τι to get (the whole of) something by lot.

738. Verbs of *touching, taking hold of, beginning*, take the genitive: λαβέσθαι τῆς χειρός to take hold of the hand.

Such are ἀπτομαι, ψάω, θιγγάνω touch, ἔχομαι hold on to, ἀντέχομαι, ἐπιλαμβάνομαι take hold of, ἀρχομαι begin, πειράομαι make trial of.

πυρὸς ἐστὶ θιγόντα μὴ εὐθὺς κᾶσθαι it is possible that one touching fire should not be burned immediately (XC.5.1<sup>16</sup>), τοῦ λόγου δὲ ἤρχετο ὦδε and he began his speech thus (XA.3.2<sup>7</sup>), πειρώμενοι ταύτης τῆς τάξεως trying this order of march (XA.3.2<sup>38</sup>).

a. The same verb may have an accusative of the person, and a genitive of the part, touched: ἔλαβον τῆς ζώνης τὸν Ὀρόντην they took hold of Orontes by the girdle (XA.1.6<sup>10</sup>).

b. So, too, verbs in which touching is only implied: ἄγειν τῆς ἡνίλας τὸν ἵππον to lead the horse by the bridle (XEq.6<sup>9</sup>), Ἡμ. ἐμὲ λισσέσκετο γούνων she besought me clasping my knees (I 451). So even κατεᾶγναι or συντριβῆναι τῆς κεφαλῆς to have one's head broken or bruised (ArAch.1180, Pax 71).

739. Verbs of *aiming, reaching, and attaining*, take the genitive: ἀνθρώπων στοχάζεσθαι to aim at men, συγγνώμης τυγχάνειν to obtain pardon.

Such are στοχάζομαι aim at, ὀρέγομαι reach after, ἐφίεμαι long, strive for, ἐξικνέομαι, ἐφικνέομαι arrive at, attain, τυγχάνω hit upon, obtain, in poetry κυρέω light upon, and others. (For verbs of missing, see 748.)

ἥκιστα τῶν ἄλλοτρίων ὀρέγονται they are furthest from reaching for other men's goods (XSym.4<sup>42</sup>), ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς longing for the control of Greece (T.1.128).

a. Here belong verbs of *claiming and disputing*, which take the object of the dispute in the genitive: οὐκ ἀντιποιοῦμεθα βασιλεῖ τῆς ἀρχῆς we do not pretend to the sovereignty against the king (XA.2.3<sup>23</sup>), ἡμιφισβήτησεν Ἐρεχθεὶ τῆς πόλεως he disputed with Erechtheus the possession of the city (I.12<sup>192</sup>).

740. Verbs of *enjoying* take the genitive: ἀπολαύειν τῶν ἀγαθῶν *to enjoy the good things*.

Such are ἀπολαύω, ὀνίναμαι, εὐχέομαι, τέρπεσθαι.

εὐχοῦ τοῦ λόγου *feast on the discourse* (PRp.352<sup>b</sup>), ἐνὸς ἀνδρὸς εὖ φρονή-  
σατος ἅπαντες ἂν ἀπολαύσειαν *from one man who has thought well, all may*  
*receive profit* (I.4<sup>9</sup>).

741. The genitive is used with verbs of *ruling* and *leading*:  
as ἄρχειν τῶν νήσων *to rule the islands*.

Ἔρως τῶν θεῶν βασιλεύει *Love is king of the gods* (PSym.195<sup>c</sup>), Πολυκράτης  
Σάμου ἐτυράννει *Polycrates was tyrant of Samos* (T.1.13), ἱππέων Λάχης ἐστρα-  
τήγει *Laches was general of cavalry* (T.5.61), Μίνως τῆς θαλάσσης ἐκράτησε  
*Minos became master of the sea* (T.1.4), Χειρίσσοφος ἡγήετο τοῦ στρατεύματος  
*Chirisophus led the army* (XA.4.1<sup>6</sup>).

742. The genitive is used with many verbs which signify  
an action of the *senses* or the *mind*; particularly those mean-  
ing *to hear, taste, smell, to remember and forget, to care for*  
*and neglect, to spare and desire*: φωνῆς ἀκούω *I hear a voice*,  
τῶν φίλων μέμνησο *remember your friends*.

Such verbs are ἀκούω, ἀκροάομαι *hear*, γεύομαι *taste* (also γένω *cause*  
*to taste*), ὀσφραίνομαι *smell*, αἰσθάνομαι *perceive*, μνησκόμαι *remember*  
(also μμνήσκω *remind*), ἐπιλανθάνομαι *forget*, μέλει μοι *I am concerned*,  
μεταμέλει μοι *I repent*, ἐπιμέλομαι *take care of*, ἐντρέπομαι *regard*, ἀμελέω  
*neglect*, διγυαρεύω *think little of*, φείδομαι *spare*, ἀφειδέω *am wasteful*,  
ἐράω *love*, ἐπιθυμέω *desire*, πεινάω *hunger*, διψάω *thirst*.—πυνθάνομαι  
*am informed of* more commonly takes the accusative.

τῆς κραυγῆς ᾗσθοντο *they perceived the shouting* (XH.4.4<sup>4</sup>), δέδοικα μὴ ἐπιλα-  
θώμεθα τῆς οἰκαδὲ ὁδοῦ *I am afraid we may forget the way home* (XA.3.2<sup>25</sup>),  
τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν *earnest men cannot neglect virtue*  
(I.1<sup>48</sup>), οὔτε τοῦ σώματος οὔτε τῶν ὀντων ἐφείσαμην *I spared neither my person*  
*nor my property* (Andoc.2<sup>11</sup>), τούτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long*  
*desired this learning* (XM.2.6<sup>30</sup>), πεινώσι τοῦ ἐπαίνου ἔνια τῶν φύσεων *some*  
*natures hunger for praise* (XO.13<sup>2</sup>).

a. With μέλειν and μεταμέλειν the object of the feeling is sometimes  
(rarely in prose) nominative instead of genitive: τοῦτό μοι μέλει, instead of  
τούτου μοι μέλει).

b. Verbs of remembering and forgetting may take the accusative  
instead of the genitive: τοὺς ἀδικούντας μεμνήσθαι *to remember those*  
*who harm you* (D.6<sup>30</sup>); and always do when the object is a neuter  
pronoun. So verbs of reminding may take two accusatives, instead  
of accusative and genitive.

c. ἀκούω and ἀκροάομαι usually have the *thing* heard in the accusative, the  
person heard in the genitive: ἀκοῦειν τὸν λόγον *to hear the discourse*, but  
ἀκοῦειν τοῦ διδασκάλου *to hear the teacher*. This is always the case when both  
are expressed: ἡδομαι ἀκούων σου φρονίμους λόγους *I am glad to hear from you*  
*sensible words* (XA.2.5<sup>16</sup>).

743. The genitive is used with verbs of *plenty* and *want*: γέμειν τούτων τῶν λόγων *to be full of such talk*.

Thus πίμπλημι, πληρώω *fill*, πλήθω, γέμω *am full*, δέομαι *want*, etc.

τὰ ὅτα μου ἐνέπλησε δαιμονίας σοφίας *he filled my ears with divine wisdom* (PCrat.396<sup>a</sup>), χρημάτων εὐπείρε *he had abundance of treasure* (D.18<sup>285</sup>), οὐ χρυσίου πλουτεῖν, ἀλλὰ ζωῆς ἀγαθῆς *to be rich, not in gold, but in a good life* (PRp.521<sup>a</sup>), σεσαγμένος πλοῦτον τὴν ψυχὴν *having his soul glutted with wealth* (XSym.4<sup>94</sup>), ὁ μὴδὲν ἀδικῶν οὐδένας δεῖται νόμου *who does no wrong needs no law* (Antiph.iii.148), ἐπαύουν οὐποτε σπανίζετε *you never lack praise* (XHier.1<sup>14</sup>).

Here belong expressions such as μεθύσθεις τοῦ νέκταρος *intoxicated with the nectar* (PSym.203<sup>b</sup>), ἡ πηγὴ βεῖ μάλα ψυχροῦ ὕδατος *the spring runs with very cold water* (PPhaedr.230<sup>b</sup>).

a. When δέομαι means *request*, it may take a genitive of the *person*, and a (cognate) accusative of the *thing* asked for: τοῦτο ἐμῶν δέομαι *I ask this of you* (PAP.17<sup>c</sup>).

b. The active δέω, as a personal verb, is found only with genitives of quantity, πολλοῦ *much*, ὀλίγου, μικροῦ, *little*, τοσοῦτου (also τοσοῦτο) *so much*: τοσοῦτου δέω καταφρονεῖν *I am so far from despising* (I.12<sup>26</sup>); also impersonally, πολλοῦ δεῖ οὕτως ἔχειν *it wants much of being so* (PAP.35<sup>d</sup>). With omitted δεῖ, ὀλίγου and μικροῦ have the force of adverbs, meaning *almost*: ὀλίγου πάντες *nearly all* (PRp.552<sup>d</sup>). The phrases οὐδ' ὀλίγου δεῖ (nor does it want little) and οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather everything) both mean *far from it* (D.19<sup>184</sup>, 54<sup>40</sup>). For δέων with numbers, see 292.

#### GENITIVE OF CAUSE, CRIME, VALUE.

744. Many verbs of *emotion* take a genitive of the *cause*: τούτου μὲν οὐ θαυμάζω *I am not surprised at this*.

Such verbs are θαυμάζω, *ἀγαμαι wonder, admire*, ζηλώω, φθονέω *envy*, οἰκτῶ *pity*, εὐδαιμονίζω *think happy*, etc.

συγχαίρω τῶν γεγενημένων *I share the joy for what has occurred* (D.15<sup>15</sup>), τούτους οἰκτῶ τῆς ἡγᾶν χαλεπῆς νόσου *I pity these for their very severe disease* (XSym.4<sup>37</sup>), ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (SEL.1027), χωόμενος γυναικὸς *angry because of a woman* (A.429).—Here belong also ξένον δίκαιον αἰνέσαι *προθύμιās 'tis right to praise the stranger for his zeal* (EIIa.1371), οὐποτ' ἀνδρὶ τῷδε κηρύκευμάτων μέμψαι *never wilt thou blame me for my tidings* (ASept.651), συγγινώσκω αὐτοῖς χρὴ τῆς ἐπιθυμίας *it is right to forgive them for the desire* (PEuthyd.306<sup>c</sup>).

745. Verbs of *judicial action* take a genitive of the *crime*: φόνου διώκειν *to prosecute for murder*.

So the legal phrases γράφομαι *indict*, διώκω *prosecute*, φεύγω *am prosecuted*, ἀποφεύγω *am acquitted*, αἰρέω *convict*, ἀλίσκομαι *am convicted*, ὀφλίσκων *lose a suit*, etc.

διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I am prosecuting for slander, and at the same trial am on my defence for murder* (Lys.11<sup>11</sup>), ψευδομαρτυριῶν ἀλώσσεσθαι προσδοκῶν *expecting to be convicted of false testimony* (D.39<sup>18</sup>).

a. The genitive with these verbs depends on an omitted cognate-accusative, δίκην, γράφην or the like; this may be expressed, as Aesch. Ag. 584.

b. *Θανάτου*, with such verbs, is a genitive of value (cf. 746 b): τὸν Σφωδρίαν *ἐπιγῶν θανάτου* they impeached Sphodrias on a capital charge (XH.5.4<sup>24</sup>).

746. The genitive of *value* is used with verbs of *buying*, *selling*, *valuing*, and sometimes with other verbs:

δραχμῆς πρίασθαι to buy for a drachme (PAp.26<sup>a</sup>), οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας I would not have sold my hopes for a great price (PPhaed.98<sup>b</sup>), μὴ τιμήσῃ πλείονος let him not set a greater price on it (PLg.917<sup>c</sup>).

πόσου διδάσκει; πέντε μῶν for how much does he teach? for five minae (PAp.20<sup>b</sup>), οἱ τύραννοι μισθοῦ φύλακας ἔχουσι the tyrants keep guards for pay (XHier.6<sup>10</sup>), προπέσεται τῆς παρανίκᾳ χάριτος τὰ τῆς πόλεως πρᾶγματα the interests of the city have been sacrificed for immediate popularity (D.3<sup>22</sup>), τὴν παρανίκᾳ ἐλπίδα οὐδενὸς ἂν ἠλλάξαντο they would not have exchanged the hope of the moment for anything (T.8.82).

a. With verbs of valuing, *περὶ πολλοῦ* (803, 1 b) is usually said instead of *πολλοῦ*; and so *περὶ πλείονος*, *ἐλάττωνος*, etc., unless an exact price is meant.

b. Note the phrase *τιμᾶν τινὶ τινας* to fix one's penalty at something, said of the judge, *τιμᾶσθαι τινὶ τινας* to propose something as a penalty for some one, said of the contending parties: *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου* the man proposes death as my penalty (PAp.36<sup>b</sup>).

c. The thing bargained for is rarely put in the genitive (of cause): *οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει* (724) for your society you demand money of no one (XM.1.6<sup>11</sup>), *τοῦ δώδεκα μνᾶς Πάσιᾳ* (sc. *δφελῶ*); for what do I owe twelve minae to Pasiās? (ArNub.22).

#### GENITIVE OF SEPARATION, DISTINCTION, SOURCE.

747. As an *ablative* case, the genitive denotes that *from* which anything is separated, is distinguished, or proceeds. Accordingly:

748. The genitive is used with verbs of *separation*; that is, those which imply *removing*, *restraining*, *releasing*, *ceasing*, *failing*, *differing*, *yielding* (receding from), and many others:

ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου the island is not far distant from the mainland (T.3.51), εἰ θαλάττης εἰργαῖντο if they should be excluded from the sea (XH.7.1<sup>8</sup>), *χρεῶν ἠλευθέρωσε* he freed (men) from debt (PRp.566<sup>a</sup>), *εἰ καταλθεῖν πειράσσεσθε τοῦτον τῆς ἀρχῆς* if ye shall try to put this man out of his command (XC.8.5<sup>24</sup>), *λαφρὰ τῆς ὀδύνης καὶ γέγηθε* it rests from its pain and rejoices (PPhaedr.251<sup>d</sup>), *οὐδεὶς ἡμάρτανεν ἀνδρός* no one missed his man (XA.3.4<sup>15</sup>), *οὐκ ἐψεύσθη τῆς ἐλπίδος* he was not disappointed of his expectation (XH.7.5<sup>24</sup>), *οὐδὲν διαφέρει Χαίρεφώντος τὴν φύσιν* you will not differ at all from Chacrephon in nature (ArNub.503), *τῆς τῶν Ἑλλήνων ἐλευθερίᾳ παραχωρήσας Φιλίππῳ* to surrender the freedom of the Greeks to Philip (D.18<sup>68</sup>).

a. Verbs of *depriving* sometimes take a genitive (instead of the accusative, 724): *τῶν ἄλλων ἀφαιρούμενοι χρήματα* taking away property from the rest (XM.1.5<sup>3</sup>), *πόσων ἀπεστέρησθε*; of how much have you been bereft? (D.8<sup>63</sup>).

b. In poetry this genitive is used with verbs of simple motion, where in prose a preposition would be required: *βᾶδρων ἴστασθε* rise from the steps (Sot.142), *Πυθῶνος ἔβας* from Pytho art thou come (Sot.152).

749. Verbs of *superiority* and *inferiority* take the genitive, because of the *comparative* idea which they contain: περιγενέσθαι τῶν ἐχθρῶν *to get the better of one's enemies*.

So περιγίγνομαι *overcome*, λείπομαι *am inferior*, and especially verbs derived from *comparative* adjectives, as ἡττάομαι *am worsted*: ἀνὴρ ξύνεστιν οὐδενὸς λειπόμενος *a man (left away from) second to no one in understanding* (T.6.72), εἰ τις ἐτέρου προφέρει ἐπιστήμῃ *if one is more advanced than another in knowledge* (T.7.64), τούτου οὐκ ἡττησόμεθα ἐδ ποιοῦντες *we shall not be outdone by him in kind offices* (XA.2.3<sup>23</sup>), τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage over these men* (XA.3.1<sup>87</sup>), ὕστερί(ζουσι τῶν πρᾶγματῶν) *they are too late for the crisis* (I.3<sup>19</sup>).—νικᾶσθαι *to be vanquished* has the same constructions as ἡττάσθαι.

750. Many verbs take a genitive of the *source*:

ταῦτά σου τυχόντες *obtaining this of you* (XA.6.6<sup>24</sup>), μάθε δέ μου καὶ τὰδε *but learn of me this also* (XC.1.6<sup>44</sup>), ἐπυθάνοντο οἱ Ἀρκάδες τῶν ἀμφὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν *the Arcadians sought to learn from Xenophon's party, why they extinguished the fires* (XA.6.3<sup>25</sup>).

So verbs meaning *to be born*: Δάρελου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* (XA.1.1<sup>1</sup>).

a. In poetry, the genitive of the source is sometimes used with passive participles and verbals, to denote the *agent*: σᾶς ἀλόχου σφαγείς *slain by thine own spouse* (EEL.123), φωτὸς ἡπατημένη *deceived by a husband* (SAj.807), κείνης διδασκὰ *taught by her* (SEL.343).

## GENITIVE WITH COMPOUND VERBS.

751. Many verbs compounded with a preposition take the genitive when the preposition, used by itself in the same sense, would have that case:

πρόκειται τῆς χώρας ὅρη μεγάλα *in front of the country lie great mountains* (XM.3.5<sup>25</sup>), ἐπιβάς τοῦ τείχους *having mounted the wall* (T.4.116), ὑπερεφάνησαν τοῦ λόφου *they appeared over the ridge* (T.4.93). So verbs derived from compounds: ὑπερδικεῖν τοῦ λόγου *to plead for the principle* (PPhaed.86°).

752. Especially many compounds of κατά, which have the sense of feeling or acting *against*, take the genitive of the person: καταγελάσαι ἐμῶν *to laugh at you*.

χρὴ μὴ καταφρονεῖν τοῦ πλῆθους *we should not condemn the multitude* (I.5<sup>19</sup>), δι' ἐχθρῶν καταψέδονται μου *through enmity they attack me with falsehood* (D.21<sup>186</sup>).

a. Some take, beside, an accusative of the thing: thus of the crime, ἀντιβολῶ μὴ καταγγῶναι δωροδοκίαν ἐμοῦ *I beg you not to pronounce me guilty of bribery* (Lys.21<sup>21</sup>), τὰ τῶν τριάκοντα ἀμαρτήματα ἐμοῦ καταγγέρουσι *they charged on me the offences of the thirty* (Lys.25°); or of the punishment, ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι *they persuaded you to pass sentence of death on some without trial* (Lys.25<sup>29</sup>).

So with an additional genitive of the crime, πολλῶν οἱ πατέρες μηδισμού θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favoring the Persians* (I.4<sup>157</sup>).



*Genitive with Adjectives and Adverbs.*

753. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive. Thus it is used with adjectives

a. OF SHARING: μέτοχος σοφίας *partaking in wisdom* (PLg.689<sup>d</sup>), ισόμοιρος τῶν πατρῶν *having an equal part of the patrimony* (Isae.6<sup>25</sup>).

b. OF POWER: κύριος πάντων *master of everything* (Ae.2<sup>181</sup>), ἥδονῶν ἐγκρατής *able to control indulgences* (XM.1.2<sup>14</sup>).

c. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils* (MMon.334), πλούσιος φρονήσεως *rich in good sense* (PPol.261<sup>a</sup>), χρημάτων πένης *poor in treasure* (EEl.37), ἐπιστήμης κενός *void of knowledge* (PRp.486<sup>c</sup>). So the adverb ἄλις *enough*.

Many compounds of alpha privative take a genitive of the thing wanted: ἄπαις ἀφρένων παῖδων *childless as to male children* (XC.4.6<sup>2</sup>), ἄδαρος χρημάτων *taking no bribes of money* (T.2.65).

d. OF SENSATION OR MENTAL ACTION.—Thus compounds in -ήκοος from ἀκούω: λόγων καλῶν ἐπήκοος *listening to excellent discourses* (PRp.499<sup>a</sup>), ἀπήκοος τῶν γονέων *obedient to one's parents* (PRp.463<sup>d</sup>). So τυφλὸς τοῦ μέλλοντος *blind to the future* (Plut.Sol.12), ἀμνημῶν τῶν κινδύνων *unmindful of the dangers* (Ant.2a<sup>1</sup>), ἐπιμελὴς σμικρῶν *attentive to little things* (PLg.900<sup>c</sup>).

e. OF ACCOUNTABILITY: αἴτιος τοῦτων *accountable for this* (PGo.447<sup>b</sup>), ἐνοχος δειλίας *liable to a charge of cowardice* (Lys.14<sup>5</sup>), φόνον ὑπόδικος *subject to a trial for murder* (D.54<sup>25</sup>), τῆς ἀρχῆς υπεύθυνος *bound to give account of his office* (D.18<sup>117</sup>), ὑποτελὴς φόρου *subject to payment of tribute* (T.1.19).

f. OF VALUE: ἄξιος ἐπαίνου *worthy of praise* (PLg.762<sup>a</sup>), ἀνάξιος τῆς πόλεως *unworthy of the city* (Lys.20<sup>36</sup>), ἀνητὸς χρημάτων *purchaseable for money* (L.2<sup>33</sup>).

g. OF SEPARATION AND DISTINCTION: ὀρφανός ἀνδρῶν *bereft of men* (Lys.2<sup>80</sup>), ἐλεύθερος αἰδοῦς *free from shame* (PLg.699<sup>c</sup>), καθαρὸς πάντων τῶν κακῶν *clear from all things evil* (PCrat.403<sup>a</sup>), γυμνὸς τοῦ σώματος *stripped of the body* (PCrat.403<sup>b</sup>), διάφορος τῶν ἄλλων *distinct from the rest* (PFarm.160<sup>d</sup>), ἄλλα τῶν δικαίων *things other than the just* (XM.4.4<sup>25</sup>), ἕτερον τὸ ἥδὲ τοῦ ἀγαθοῦ *the pleasant is different from the good* (PGo.500<sup>d</sup>).

754. The genitive is also used with other adjectives:

a. With adjectives of transitive action, where the corresponding verbs would have the accusative: ὀψιμαθὴς τῆς ἀδικίας *late in learning injustice* (PRp.409<sup>b</sup>), κακούργος τῶν ἄλλων *doing evil to the others* (XM.1.6<sup>3</sup>), ἐπιστήμων τῆς τέχνης *skilled in the art* (PGo.448<sup>b</sup>); especially

b. With adjectives of capacity in -ικός: παρασκευαστικός τῶν εἰς τὸν πόλεμον *qualified to provide the requisites for the war* (XM.3.1<sup>6</sup>), διδασκαλικὸς τῆς αὐτοῦ σοφίας *fitted to teach his own science* (PEuthyph.3<sup>a</sup>).

c. With adjectives of possession, to denote the possessor: κοινὸς πάντων ἀνθρώπων *common to all men* (PSym.205<sup>a</sup>), ἴδιος αὐτῶν *belonging to themselves alone* (Ae.3<sup>2</sup>), ἐκάστου οἰκεῖος *peculiar to each* (PGo.506<sup>a</sup>), ἱερὸς τῆς Ἀρτέμιδος *sacred to Artemis* (XA.5.3<sup>13</sup>). These, however, sometimes take the dative.

d. With some adjectives of connection: συγγενὴς αὐτοῦ *akin to him* (XC.4.1<sup>22</sup>), ἀκόλουθα ἀλλήλων *consistent with one another* (XO.11<sup>12</sup>), ὁμόνυμος Σακράδ.

τους a namesake of Socrates (PSoph.218<sup>b</sup>). But these oftener take the dative (772 b).

e. With some adjectives derived from substantives, where the genitive may be regarded as depending on the included substantive: *ἄρα γάμου age for marriage* (XC.4.6<sup>9</sup>), like *ἄρα γάμου age for marriage*, τέλειος τῆς ἀρετῆς perfect in virtue (PLg.643<sup>4</sup>), like τέλος ἀρετῆς perfection of virtue.

f. With some adjectives of place (cf. 757), but seldom in Attic prose: Hm. ἐναντίοι ἔσταν Ἀχαιῶν they stood opposite to the Greeks (P 343), Hd. ἐπικράσιαι τοῦ Πόντου at right angles to the Pontus (Hd.7.36).

755. Adjectives of the comparative degree take the genitive (see 643): *μειζων τοῦ ἀδελφοῦ taller than his brother*.

ὅσπερ ἀπικόμενοι τῆς συμβολῆς coming (later than) too late for the engagement (Hd.6.120), similarly τῇ ὀστεραῖ τῆς μάχης on the day after the battle (PMenex.240<sup>c</sup>), οὐδενὸς δεύτερος second to no one (Hd.1.23), λευκοτέρᾳ τοῦ ὄντος, ὁρθοτέρᾳ τῆς φύσεως fairer than (reality) her real complexion, straighter than (nature) her real figure (XM.2.1<sup>32</sup>), καταδεεστέραν τὴν δόξαν τῆς ἐλπίδος ἐλαβε the reputation he obtained came short of his expectation (I.2<sup>1</sup>), δόξα κρείττων τῶν φθονούντων a reputation (greater than the envious) superior to envy (D.3<sup>24</sup>).

a. Multiplicatives in -πλάσιος and -πλοῦς have the same construction: ἄλλοις πολλαπλασίοις ὁμῶν ἐπολεμήσαμεν we engaged in war with others many times more numerous than you (XA.5.5<sup>22</sup>).

b. The superlative often takes a partitive genitive (see 650). Inexact expressions like κάλλιστος τῶν ἄλλων (B 673), for καλλίων τῶν ἄλλων or κάλλιστος πάντων, are frequent. Similarly μόνος τῶν ἄλλων = μόνος πάντων alone of all (Lycurg.<sup>102</sup>).

## GENITIVE WITH ADVERBS.

756. Adverbs derived from the foregoing adjectives, may have the genitive: *ἀναξίως αὐτῶν in a manner unworthy of themselves*, *διαφερόντως τῶν ἄλλων ἀνθρώπων differently from the rest of men*.

757. The genitive is also used with other adverbs, especially those of place: *ἀσ πού γῆς; where on earth?*

So οἱ προελθὺς ἀσελγέας ἄνθρωπος to what a pitch of profligacy the man has come (D.4<sup>9</sup>), μέχρι δεῦρο τοῦ λόγου to this point of the discussion (PSym. 217<sup>a</sup>), πόρῳ σοφίας ἔκει he is far advanced in wisdom (PEuthyd.294<sup>a</sup>), ἐκτὸς ὁρων outside of the boundaries (T.2.12), so ἐντὸς inside, ἐχώρου ἔξω τοῦ τείχους they came without the wall (T.3.22), so εἰσω within, μεταξύ τοῦ ποταμοῦ καὶ τῆς ταφροῦ between the river and the ditch (XA.1.7<sup>16</sup>), πλησίον τοῦ δεσμωντηρίου near the prison (PPhaed.59<sup>4</sup>), πρόσθεν, ἔμπροσθεν τοῦ στρατοπέδου in front of the camp (XH.4.1<sup>32</sup>, XC.3.3<sup>25</sup>), so ὀπίσθεν behind, ἀμφοτέρωθεν τῆς ὁδοῦ on both sides of the way (XH.5.2<sup>8</sup>), so ἐκατέρωθεν on each side, ἐνθεν καὶ ἐνθεν on this side and that, πέραν τοῦ ποταμοῦ across the river (T.6.101), εὐθὺς τῆς Φασελίδος straight towards Phaselis (T.8.88).

a. So of time: *πῶς τῆς ἡμέρας at what time of the day?* (ArAn.1498), *ὀψὲ τῆς ὥρας late in the day* (D.21<sup>84</sup>).

Of condition or degree: πῶς ἔχεις δόξης; in what state of mind are you? (PRp.456\*), ἀκολασίαν φευκτέον ὡς ἔχει ποδῶν ἕκαστος ἡμῶν we must flee from license, as fast as we can, each one of us, *liter.* according to that condition of feet in which each one is (PGo.507\*), ἱκανῶς ἐπιστήμης ἔξει he will be well enough off for knowledge (PPhil.62\*).

Of separation: χωρὶς τοῦ σώματος apart from the body (PPhaed.66\*), κρύφα τῶν Ἀθηναίων (in concealment from) without knowledge of the Athenians (T.1.101).

758. The adverbs ἄνευ *without*, πλὴν *except*, ἄχρι, μέχρι *until*, ἐνεκα *for the sake of*, as regards, often called improper prepositions (784 a), take the genitive:

ἄνευ πλοίων *without boats* (XA.2.2\*), ἐλευθερίᾳς ἐνεκα *for the sake of freedom* (D.18<sup>100</sup>), μέχρι τῆς μάχης *as far as the place of battle* (XA.2.2\*).

a. Ἐνεκα has also the forms ἐνεκεν and poet. ἐνεκα. πλὴν is often used without a genitive, as a conjunction: οὐκ ἄρ' Ἀχαιοὶς ἄνδρες εἰσι πλὴν ὅδε (with the same meaning as πλὴν τοῦδε) *have the Achaeans no men save this?* (SAj.1238).

### Genitive in Looser Relations.

759. GENITIVE OF TIME.—The genitive is used to denote the time to which an action belongs: ἡμέρᾳς *by day*, νυκτός *by night*.

The action is regarded, not as covering the whole extent of time, but as occupying more or less of it: τοῦ αὐτοῦ χειμῶνος (at some time in) the same winter (T.8.30), δέκα ἐτῶν οὐχ ἤξουσιν they will not come (any time in) for ten years (PLg.642\*), οὐτε τις ξένος ἀφίκεται χρόνου συχνοῦ nor has any stranger come within a long time (PPhaed.57\*), τρία ἡμιδᾶρεκά τοῦ μηνός three half-darics each month (XA.1.3<sup>31</sup>), τοῦ λοιποῦ (at any time) in the future, but τὸ λοιπόν *for the future* (for all future time).

760. GENITIVE OF PLACE.—The genitive is used in poetry to denote the place to which, or within which, an action belongs:

νέφος δ' οὐ φαίνεται πάσης γαίης but no cloud appeared over (any part of) the whole land (P 372), ἵξεν τοῖχου τοῦ ἐτέρου he was sitting by the other wall (I 218), ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιῶν; was he not (any where) in Achaean Argos? (γ 251), θέειν πεδίοιο to run on the plain (Z 507), λουέσθαι ποταμοῖο to bathe in the river (Z 508). Still more singularly πρῆσαι πυρός to burn with (within) fire (B 415).

a. In prose, this construction appears only in a few phrases: ἐπερδύχον τῆς ὁδοῦ they hurried them on the way (T.4.47), λέναι τοῦ πρόσω to go forward (XA.1.3'). But compare the adverbs of place which end in -ου: ποῦ *where*, etc. (283), αὐτοῦ *there*, ὁμοῦ (in the same place) *together*.

761. The genitive is used in exclamations, with or without interjections, to show the cause of the feeling:

φεῦ τοῦ ἀνδρός alas for the man! (XC.3.1<sup>39</sup>), ὦ Πόσειδον, δεινῶν λόγων O Poseidon, what fearful words! (PEuthyd.808\*), τῆς τύχης my ill luck! (XC.2.2\*). It is often joined to an adjective: ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας O unhappy me, for my self-will! (EMed.1027).

## DATIVE.

762. The dative is commonly connected with verbs and adjectives. It denotes properly the relations expressed in English by *to* and *for*; but besides this, it has the uses of an instrumental and a locative case, which in Latin belong mostly to the ablative.

We distinguish:

1. *Dative of the Indirect Object* (that *to* which).
2. *Dative of Interest* (that *for* which).
3. *Dative of Association and Likeness* (that *with* which).
4. *Dative of Instrument, Means, Cause, Manner* (that *by* which).
5. *Dative of Time and Place* (that *at* or *in* which).

*Dative of the Indirect Object.*

763. The indirect object of an action is put in the dative: ἔδωκε Κύρῳ χρήματα *he gave money to Cyrus*, δοκεῖ μοι *it seems to me*.

764. The indirect object is generally indicated in English by *to*. It is used:

1. With many *transitive* verbs, along with the direct object in the accusative; especially those meaning to *give, send, entrust, promise, say, advise* and the like:

τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν *Cyrus paid the army four months' wages* (XA.1.2<sup>12</sup>), ὀφείλειν θεῷ θυσιάς *to owe sacrifices to a god* (PRp. 331<sup>b</sup>), λέγειν ταῦτα τοῖς στρατιώταις *to tell this to the soldiers* (XA.1.4<sup>11</sup>).

a. With the passive, the direct object of the action becomes the subject of the verb, while the dative remains unchanged: ἐκέλευε αὐτῇ ἡ χερά ἐδόθη *to him this country had been given* (XH.3.1<sup>6</sup>).

2. With many *intransitive* verbs, as those of *seeming, belonging, yielding*, etc. Here belong verbs signifying to *please, profit, trust, aid, obey, serve, befit*, and their contraries; also verbs denoting *disposition* toward any one, as *anger, envy, favor, threats*; although the corresponding English verbs are for the most part *transitive* (712 a).

ἐυφοραῖς ἥσσον ἑτέρων εἰκομεν *we yield to misfortunes less than others* (T.1.84), χαριζόμενος τῇ ἐπιθυμίᾳ *gratifying his desire* (PRp.561<sup>10</sup>), ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* (XA.1.9<sup>8</sup>), ἔδοκει αὐτοῖς θύοι καὶ κατασκευάζειν τοῖς Συρακούσοις *it seemed to them best to aid the Syracusans* (T.6.88), τῷ νόμῳ τῷ θυμῷ *I will obey your law* (XA.7.3<sup>29</sup>), τὸ μηδὲν ἄδικεῖν πᾶσιν ἀνθρώποις *to do no wrong becometh all men* (M.iv.293), οἱ δὲ στρατιῶται ἐχάλεπανον τοῖς στρατηγοῖς *but the soldiers were enraged at the generals* (XA.1.4<sup>12</sup>), φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις *they envy each other rather than the rest of mankind* (XM.3.5<sup>16</sup>).

b. Note the following constructions: *δνειδίζειν τινί* (or *τινὰ*) *reproach some one*, often *δνειδίζειν τί τινι* *cast something in one's teeth*; so *ἐπιτιμᾶν* (*ἐγκαλεῖν*)

τί τινι. λοιδορεῖν τινά and λοιδορεῖσθαι τινι both mean *revile some one*; τιμωρεῖν (rarely τιμωρεῖσθαι) τινι means *avenge some one*, τιμωρεῖσθαι (rarely τιμωρεῖν) τινι take vengeance on, punish some one. Cf. also 712 b.

765. The dative is used with adjectives kindred in meaning to verbs which take the dative of the indirect object:

ἵπποχος τοῖς θεοῖς *subject to the gods* (XA.2.5<sup>7</sup>), ἀπρεπής φύλαξιν *unbecoming to guardians* (PRp.398<sup>a</sup>), νόμοις ἐναντίος *in opposition to the laws* (D.6<sup>35</sup>), φίλος βασιλεῖ *friendly to the king* (XA.2.1<sup>20</sup>), δυσμενής ὑμῖν *hostile to you* (XH.2.3<sup>39</sup>).

a. Even some substantives expressing action may take this dative: δῶρα τοῖς θεοῖς *gifts to the gods* (PEuthyph.15<sup>a</sup>), ἡ ἐμὴ τῷ θεῷ ἀπρεστιά *my service to the divinity* (PAP.30<sup>a</sup>). The same substantive may have also a genitive: καταδουλώσεις τῶν Ἑλλήνων *Athenalosis subjugation of the Greeks to the Athenians* (T.3.10).

### *Dative of Interest.*

766. The dative denotes, in general, that *for* which something is, or is done. Of this dative there are several kinds, as follows:

767. DATIVE OF ADVANTAGE OR DISADVANTAGE.—The person or thing to whose *advantage* or *disadvantage* anything tends is put in the dative: γεγενῆσθαι τῇ πατρίδι *to be born for one's country*.

So with verbs and adjectives: αἱ βάλλωνι τῶν φοινίκων τοῖς οἰκέταις ἀπέκειντο *the dates were laid aside for the slaves* (XA.2.3<sup>15</sup>), στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* (XH.4.3<sup>21</sup>), μεγάλων πρᾶγμάτων καιροὶ προσίτται *opportunities for great deeds have been thrown away for (to the detriment of) the city* (D.19<sup>8</sup>), ἐσπνίζον τροφῆς τοῖς πολλοῖς *they lacked provisions for the most* (T.4.6), αὐτῷ σοφός *wise for himself* (MMon.332), χρήσιμος ἀνθρώποις *useful for men* (PRp.389<sup>b</sup>).

a. Such a dative is sometimes used where in English *from* would be said. Thus in poetry with δέχομαι: δέξατό οἱ σκήπτρον *he took from him the staff* (B 186). And regularly with ἀμύνω *ward off*; which is even used with dative alone, as ἀμύνειν τῇ πόλει *to defend the city*.

768. DATIVE OF THE POSSESSOR.—With εἶμί, γίγνομαι, and similar verbs, the possessor is expressed by the dative:

ἄλλοις χρήματά ἐστι *others have treasure* (T.1.86), προγόνων μυριάδες ἐκαστῷ γεγόνάσι *every man has had myriads of ancestors* (PTheat.175<sup>a</sup>). The verb may be omitted: τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστὶ, the father has Pyrilampes as his name) *the father's name is Pyrilampes* (PPar.126<sup>b</sup>).

a. The possessor is more properly expressed by the *genitive* (732 a): the dative denotes rather one who has something for his use and service.

b. The dative, in this use, is sometimes found in connection with *substantives*: οἱ σφεῖ βόες *their cattle* (Hd.1.31), οἱ ἄνθρωποι ἐν τῶν κτημάτων τοῖς θεοῖς εἰσι *men are one of the possessions belonging to the gods* (PPhaed.62<sup>b</sup>).

769. DATIVE OF THE AGENT.—With the perfect and pluperfect passive, the agent is sometimes expressed by the dative (instead of *ὑπό* with the genitive); the dative implies that the person *has the thing done*, as for himself:

τὰ τοῦτω πεπράγμενα *the things done by him* (D.29<sup>1</sup>), ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations had been made* (T.1.46).

a. With other passive tenses this dative is much less frequent: τὰληθὲς ἀνθρώποις οὐχ εἰρίσκεται *the truth is not found by men* (MMon.511).

b. With verbals in *-τέος*, the agent is regularly expressed by the dative, see 991.

770. ETHICAL DATIVE.—The personal pronouns, implying a remote interest, are used in colloquial language to impart a lively and familiar tone to the sentence:

τοῦτω πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully (for me) I pray you* (D.18<sup>178</sup>), τί σοι μαθήσομαι; (what shall I learn for you) *what would you have me learn?* (ArNub.111), ἀμουςότεροι γερήσονται ὑμῖν οἱ νέοι *your young men will become ruder, i. e., you will find them becoming so* (PRp.546°).

771. DATIVE OF INTEREST IN LOOSER RELATIONS.—The dative may denote one in whose *view*, or in *relation* to whom, something is true:

ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμὸς γ' ἀνὴρ *the honest man is noble in my view*, (Efrag.345), ὀκλαμβάνειν δὲ τῷ τοιοῦτῳ ὅτι εὐθὺς ἐστὶ *in the case of such a man, one must suppose that he is simple* (PRp.598<sup>d</sup>), τέθηγ' ὅμιν πάλα *I am long since dead to you* (SPhil.1030), Σωκράτης ἐδόκει τίμης ἄξιος εἶναι τῇ πόλει *Socrates seemed to be worthy of honor (in relation to) from the city* (XM.1.2<sup>63</sup>).

a. In these constructions a *participle* in the dative is frequently used: ἐπεὶ ἦν ἡμέρᾳ πέμπτῃ ἐπιπλέονσι τοῖς Ἀθηναίοις *when (it was the fifth day for the Athenians sailing out) the Athenians sailed out for battle for the fifth day* (XH.2.1<sup>21</sup>). A *feeling* is often so expressed: εἰ ἐκείνῳ βουλομένῳ ταῦτ' ἐστὶν *if that is according to his wish* (XH.4.1<sup>11</sup>), ἐπανέλθωμεν, εἰ σοι ἡδομένῳ ἐστὶ *let us go back, if it is your pleasure to do so* (PPhaed.78<sup>b</sup>).

b. Such a *participle* may be used without a substantive; thus in expressions of place: Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον *Epidamnus is a city on the right (to one sailing) as you sail into the Ionian gulf* (T.1.24). So the phrase *συνελόντι* (or *ὡς συνελόντι*) εἰπεῖν *to say it briefly* (lit. for one to say it, having brought the matter to a point).

### *Dative of Association and Likeness.*

772. The dative is used with words of *association* or *opposition* to denote that *with* which something is, or is done: thus ὁμιλεῖν τοῖς κακοῖς *to associate with the bad*, μάχεσθαι τύχῃ *to fight with fortune*.

Here are included verbs of *approaching*, *meeting*, *accompanying*, *following*, *communicating*, *mixing*, *reconciling*; *warring*, *quarrelling*, and like ideas:

οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ *it was impossible even to get near the entrance* (XA.4.2<sup>b</sup>), ἀπαυτᾷ τῷ Ξενοφῶντι Εὐκλείδης *Euclides meets Xenophon* (XA.7.8<sup>1</sup>), ἔπεσθαι ὁμῶν βούλομαι *I am willing to follow you* (XA.3.1<sup>3b</sup>), κοινωνεῖν ἀλλήλοις πόνων *to participate with one another in toils* (PLg.686<sup>a</sup>), ὁμολογεῖν ἀλλήλοις *to agree with one another* (PCrat.436<sup>d</sup>), διελεγέσθην ἀλλήλους *they were talking with each other* (PEuthyd.273<sup>b</sup>), κερᾶσαι τὴν κρήνην οἶνον *to mingle the spring with wine* (XA.1.2<sup>13</sup>), χρῆ καταλλαγήναι πόλιν πόλει *city must be reconciled with city* (T.4.61), πολεμεῖν Τισσαφέρνηι *to be at war with Tissaphernes* (XA.1.1<sup>8</sup>), ἀμφισβητοῦσι μὲν δι' ἐθνοῖν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις *friends dispute goodnaturedly with friends, but enemies quarrel with one another* (PProt.337<sup>b</sup>), τοῖς πονηροῖς διαφέρεισθαι *to be at variance with the bad* (XM.2.9<sup>8</sup>).

a. So with phrases: βουλευόμεθα αὐτοῖς διὰ φιλίας λέγειν *we intend to be on friendly terms with them* (XA.3.2<sup>8</sup>), εἰς λόγους (χείρας) ἔρχεσθαι τινι *to come to words (blows) with any one* (T.8.48 ; 7.44).

b. Also with adjectives of like meaning, and even substantives: ἀκόλουθος θεῷ *conformable to God* (PLg.716<sup>c</sup>), κοινωνία τοῖς ἀνδράσι *participation with men* (PRp.466<sup>c</sup>). διάφορος with dative means *at variance*, with genitive *different*.

c. Here belong the adverbs ἅμα *at the same time*, ὁμοῦ *together*, ἐφεξῆς *next in order*: ἅμα τῇ ἡμέρᾳ *at day-break* (XA.2.1<sup>2</sup>), τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ *the water was drunk along with the mud* (T.7.84), τὰ τοῦτοις ἐφεξῆς ἡμῖν λεκτέον *we must say what comes next to this* (PTim.30<sup>c</sup>).

773. Words of *likeness* or *unlikeness* take the dative: ὁμοῖος τῷ ἀδελφῷ *like his brother*.

Except *εἶκα* *am like*, these are chiefly adjectives, or words derived from adjectives: ἀλλὰ φιλοσόφῳ *εἶκας*, ὃ νεάνισκε *why, you seem like a philosopher, young man* (XA.2.1<sup>13</sup>), οὐ δεῖ ἴσον ἔχειν τοὺς κακοὺς τοῖς ἀγαθοῖς *the bad must not have equality with the good* (XC.2.3<sup>8</sup>), δοκεῖ τοῦτο παραπλήσιόν τι εἶναι τῷ Ἀστυνάκτι *this name seems to be similar to Astyanax* (PCrat.393<sup>a</sup>), ὁ πάππος τε καὶ ὁμώνυμος ἐμοὶ *my grandfather, and of the same name with me* (PRp.330<sup>b</sup>), τὸ ὁμοιοῦν ἐαυτὸν ἄλλῳ μιμεῖσθαι *ἔστι* *to make one's self like to another is to imitate* (PRp.393<sup>c</sup>), ἀλλήλοις ἀνομοίως *in a way unlike each other* (PTim.36<sup>d</sup>).

a. On this principle ὁ αὐτός *the same* takes the dative: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as foolishness* (XA.2.6<sup>32</sup>), ὥπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις *they were armed with the same weapons as Cyrus* (XC.7.1<sup>2</sup>).

b. The comparison is often abridged (cf. 643 c): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *(for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) she had her dress like (the dress of) the slave-girls* (XC.5.1<sup>4</sup>). Cf. the second example in a.

774. With other words a dative of *accompaniment* is used, chiefly in statements of military forces: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα *let us go with horses the most powerful and with men* (XC.5.3<sup>28</sup>).

a. Like this is the use of the dative with αὐτοῖς: τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι *they took four ships, crews and all*, literally, with the crews themselves (XH.1.2<sup>13</sup>), πολλοὺς ἔλεγον αὐτοῖς τοῖς ἵπποις κατακρημνισθήναι *they said that many had been thrown over precipices, horses and all* (XC.1.4<sup>1</sup>).

*Dative with Compound Verbs.*

775. Many verbs compounded with *ἐν*, *σύν*, *ἐπί*, and some compounded with *πρός*, *παρά*, *περί*, *ὑπό*, take a dative depending on the preposition :

*ἐπιστήμην ἐμποιῖν τῇ ψυχῇ* to produce knowledge in the soul (XM.2.1<sup>20</sup>), *συνεπολέμει Κύρῳ πρὸς αὐτόν* he joined Cyprus in the war against him (XA.1.4<sup>2</sup>), *ἐπικεῖσθαι τοῖς διαβαίνουσι* to press hard upon them while crossing (XA.4.3<sup>7</sup>), *προσελθεῖν τῷ δήμῳ* to come before the people (D.18<sup>13</sup>), *παρίστασθαι ἀλλήλοις* to stand by one another (XH.6.5<sup>28</sup>), *πάρεσμέν σοι* we are with you (XA.6.4<sup>20</sup>), *περιπίπτειν ξυμφοραῖς* to (fall about) be involved in misfortunes (PLg.877<sup>c</sup>), *ὑποκείσθαι τῷ ἄρχοντι* to be subject to the ruler (PGO.510<sup>c</sup>).

a. Sometimes the same preposition is repeated before the object: *πάρεστί παρ' ἡμῶν* (SPhil.1056).

b. Distinct from these are the compounds which take the dative on account of their *general meaning*, according to the foregoing rules.

*Dative of Instrument, Means, Cause, Manner.*

776. The dative is used to denote the *means* or *instrument*, the *cause*, and the *manner*: as *ὄραν τοῖς ὀφθαλμοῖς* to see with the eyes, *ρίγχει ἀπολέσθαι* to perish by cold, *χωρεῖν δρόμῳ* to advance at a run.

Further examples :

MEANS OR INSTRUMENT: *οὐδεὶς ἔπαινον ἥδοναῖς ἐκτήσατο* no one gets praise by pleasures (Carc.fr.7), *χρὴ περὶ τῶν μελλόντων τεκμαίρεσθαι τοῖς ἤδη γεγενημένοις* we must judge of the future by what has already happened (I.6<sup>59</sup>), *γνωσθέντες τῇ σκευῇ τῶν ὅπλων* recognized by the fashion of their arms (T.1.8), *θανάτῳ ζημιούν* to punish by death (XC.6.3<sup>21</sup>), *λίθοις ἔβαλλον* they pelted them with stones (XA.5.4<sup>23</sup>).

CAUSE: *ἀγνοίᾳ ἑξαμαρτάνουσι* they err by reason of ignorance (XC.3.1<sup>88</sup>), *ἡγοῦνται ἡμᾶς φόβῳ οὐκ ἐπιέναι* they think we do not attack them through fear (T.5.9<sup>7</sup>), *οὐδεὶς οὐδὲν πενιᾷ δράσει* none will do aught because of want (ArEccl.605).

MANNER: *τούτῳ τῷ τρόπῳ ἐπορεύθησαν* in this way they proceeded (XA.3.4<sup>22</sup>), *κραυγῇ πολλῇ ἐπιάσι* they advance with loud outcry (XA.1.7<sup>4</sup>), *ἀτελεῖ τῇ νίκῃ ἀνέστρασαν* they retired with their victory incomplete (T.8.2<sup>7</sup>), *τύχῃ ἀγαθῇ καταρχέτω* let him begin (with good luck) and may fortune favor it (PSym.177<sup>c</sup>). So *βίᾳ* by force, forcibly, *σιγῇ* silently, *σπουδῇ* hastily, earnestly.

The following are special uses of this dative :

777. The verb *χράσθαι* use (properly *serve myself*) takes the dative (of means), as in Latin *utor* takes the ablative: *λόγῳ χρῶνται* they use reason (XM.3.3<sup>11</sup>).

a. A predicate-noun is often added in the same case: *τούτοις χρῶνται δορυφόροις* these they use as body-guards (XHier.5<sup>4</sup>). The accusative of a neuter pronoun specifies the use made of an object (cf. 716 b): *τί βούλεται ἡμῖν χρῆσθαι*; for what does he want to use us? (XA.1.3<sup>15</sup>).



778. The dative of cause is used with many verbs of *feeling*; thus ἡδομαι, χαίρω *am pleased*, ἄχθομαι *am vexed*, ἀνανακτέω *am indignant*, χαλεπαίνω *am angry*, αἰσχύνομαι *am ashamed*:

οὐδὲν οὕτω χαίρεις ὥς φίλοις ἀγαθοῖς γοῦ delight in nothing so much as in good friends (XM.2.6<sup>85</sup>), ἀχθεσθῆς τῇ ἀναβολῇ vexed at the delay (XH.1.6<sup>1</sup>), τῷ Ἑκατονύμῳ χαλεπαίνοντες τοῖς εἰρημένοις angry with Hecatonymus for what he had said (XA.5.5<sup>24</sup>), αἰσχύνομαι τοι ταῖς πρότερον ἁμαρτίαις I am ashamed of my former errors (ArEq.1355), ἀγαπῶντες τῇ σωτηρίᾳ being content with their safety (Lys.2<sup>44</sup>), χαλεπῶς φέρω τοῖς παρούσι πράγμασι I am distressed at the present occurrences (XA.1.3<sup>3</sup>).

a. But all these verbs take also ἐπὶ with the dative (799, 2 d). For the genitive with some similar verbs, see 744.

779. a. As dative of manner are used several feminine forms with omitted substantive (cf. 622 and 283): ταύτῃ (ἐκείνῃ, ἥ, πῇ) in this (that, which, what) way or manner, ἰδίᾳ (δημοσίᾳ, κοινῇ) by individual (public, common) action or expense.

b. This dative often means according to: τούτῳ τῷ λόγῳ according to this statement, τῇ ἐμῇ γνώμῃ in my judgment, τῇ ἀληθείᾳ in truth, τῷ ὄντι in reality, ἐργῳ in act, in fact, λόγῳ in word, in profession, προφάσει in pretence.

c. Note the peculiar dative with δέχομαι: τῶν πόλεων οὐ δεχομένων αὐτοῦς ἀγορᾷ οὐδὲ ὥστει, ὅσῃ δὲ καὶ ὅρῳ as the cities did not admit them to market nor town, but (only) to water and anchorage (T.6.44).

780. DATIVE OF RESPECT.—The dative of manner is used to show in what particular point or respect something is true: διαφέρειν ἀρετῇ to be distinguished in virtue (PCharm.157<sup>a</sup>), ἰσχυεῖν τοῖς σώμασι to be strong in their bodies (XM.2.7<sup>1</sup>), ταῖς ψυχαῖς ἔρρωμενέστεροι firmer in their spirit (XA.3.1<sup>48</sup>), τὸ πρόττειν τοῦ λέγειν ὅστερον ἐν τῇ τάξει πρότερον τῇ δυνάμει ἐστὶ action, though after speech in order, is before it in power (D.3<sup>15</sup>). This use of the dative is very like the accusative of specification (718).

a. So even with predicate or appositive substantives: πόλις Θάψακος ὀνόματι a city Thapsacus by name (XA.1.4<sup>11</sup>).

781. DATIVE OF DEGREE OF DIFFERENCE.—The dative of manner is used, especially with the comparative, to show the degree by which one thing differs from another:

τῇ κεφαλῇ μείζων (taller by the head) a head taller (PPhaed.101<sup>a</sup>), πολλαῖς γενεαῖς ὅστερα τῶν Τρωϊκῶν many generations later than the Trojan war (T.1.14), δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας ten years before the sea-fight at Salamis (Plg.698<sup>o</sup>).

a. So, very often, the dative of neuter adjectives: πολλῷ by much, μακρῷ by far, ὀλίγῳ by little, etc., πολλῷ χείρων much worse, τῷ παντὶ κρείττων (better by all odds) infinitely better, πόσῳ μᾶλλον ἂν μισοῖσθε; how much more would you be hated? (D.19<sup>238</sup>), ποσούτῳ ἥδιον ᾧ ὅσῳ πλεονέκτημαι I live more pleasantly (by that degree, by which) the more I possess (XC.8.3<sup>40</sup>).—But the accusatives τί, οὐδέν, μηδέν are always used instead of their datives; and sometimes πολὺ, ὀλίγον.

b. The dative occurs also with the superlative, μακρῷ ἀριστος best by far.

*Dative of Time and Place.*

**782. DATIVE OF TIME.**—The dative is used to denote the time at which something is, or is done: τῇ ὑστεραίᾳ *on the following day*.

This applies to statements of the particular *day, night, month, year*; an attributive, therefore, must always be used with the substantive: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτὶ *to-night*, τῷ ἐπὶόντι μηνὶ *in the coming month* (PLG.767°), τετάρτῳ ἔτει *in the fourth year* (T.1.103);—also to ὥρᾳ: χειμῶνος ὥρᾳ *in time of winter* (Andoc.1<sup>71</sup>);—further to *festal times*: Θεσμοφορίοις *at the Thesmophoria* (ArAv.1519).

a. To other words, ἐν is added: ἐν τούτῳ τῷ χρόνῳ *at this time*, ἐν τῷ παρόντι *at the present time*. This is rarely omitted: τῇ προτέρᾳ ἐκκλησίᾳ *at the time of the former assembly* (T.1.44), χειμερίῳ νότῳ *at the time of the wintry south wind* (Sant.335).

**783. DATIVE OF PLACE.**—In poetry, the dative is often used without a preposition, to denote the place *in* which something is, or is done:

Ἑλλάδι οἴκια ναίων *in Hellas inhabiting dwellings* (Π 595), τήν τ' οὐρεσὶ τέκτονες ἄνδρες ἐξέταμον *which on the mountains builders felled* (N 390), εἶδε μύχῳ κλισίῃς *he slumbered in the corner of the tent* (I 663), τόξ' ὤμοισιν ἔχων *bearing the bow on his shoulders* (A 45).

a. Here belongs the poetical dative with verbs of *ruling*: Ἡμ. Ταφίοισι φιληρέτμοισιν ἀνέσσω *among the oar-loving Taphians I reign* (a 181).

b. In prose, the names of Attic demes, and very rarely those of other places, are thus used in the dative: Μελίτῃ *at Melite* (Isae.11<sup>42</sup>), τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς *the trophies at Marathon, Salamis, and Plataea* (PMenex.245°).

c. The dative in this use has the office of the old *locative* case. For the surviving forms of the locative itself, see 220.

## PREPOSITIONS WITH THEIR CASES.

**784.** The prepositions have a twofold use:

1. In *composition* with verbs, they define the action of the verb.
2. As *separate* words, connected with particular cases, they show the relations of words in a sentence, more distinctly than the cases alone could do it.

a. The name *preposition* (πρόθεσις) is derived from the former use. Such words, therefore, as ἀνευ *without*, πλὴν *except*, etc., which are not compounded with verbs, are not really prepositions at all. They are sometimes called *improper* prepositions. They all take the genitive (758), except ὥς, which takes the accusative (722 a).

**785.** All the prepositions were originally *adverbs*. Many of them are still used as such in poetry, especially in Ἡμ.: περὶ *round about, exceedingly* (in

the sense exceedingly some write *πρίν*; *ὅν δέ* and *therewith*. Hd. has *ἐνὶ δέ* and *thereupon*, *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*; also *πρὸς δέ*, *καὶ πρὸς* and *besides*, which occur even in Attic prose.

a. The preposition may belong to *ἐστὶ* or *εἰσὶ* (rarely *εἰμὶ*) understood, and may thus stand for a compound verb: so, even in Attic prose, *ἐνι* for *ἐνεσσι* is possible; in Attic poetry, *πὰρ* for *πάρεσσι* is *at hand*, *πάρεμ* *I am here*. Hm. has also *ἐνι*, *μέτ*, for *ἐπεσσι*, *μέτεσσι*, etc. For retraction of the accent (*anastrophe*) in this case, see 109 b.

786. On account of this origin, the prepositions in Hm. are very free as regards their position, being often separated from the verbs (*tnesis*, 580 a) or substantives to which they belong: *ἐν δ' αὐτὸς ἐδύσετο νόρσπα χαλκὸν* and *he himself put on the shining brass* (B 578), *ἀμφὶ δὲ χαῖτα ὤμοις ἀττόσσονται* and *round their shoulders wave the manes* (Z 509).

a. In Attic prose, the preposition is separated from its substantive only by words that qualify the substantive: but particles such as *μέν*, *δέ*, *γάρ*, *τέ*, *οὐν*, may be interposed after the preposition; other words very rarely: *παρὰ γὰρ οἶμαι τοὺς νόμους* for *contrary*, *I suppose, to the laws* (PPol.300<sup>b</sup>).

b. The regular order of words *τὸν μὲν ἄνδρα* (666 c) generally changes with a preposition to *πρὸς μὲν τὸν ἄνδρα* or *πρὸς τὸν ἄνδρα μὲν*.

#### *Use of different cases with the prepositions.*

787. In general, the dative is used with prepositions, to express *being in* a particular situation; the accusative, for *coming to it*; the genitive, for *passing from it*: *μένει παρὰ τῷ βασιλεῖ* *he remains* (by the side of) *in the presence of the king*, *ἦκει παρ' αὐτὸν* *he is come to his presence*, *οἴχεται παρ' αὐτοῦ* *he is gone from his presence*.

a. But there are exceptions to this: thus the accusative sometimes expresses *extension over* an object: *κατὰ Θετταλῶν* *throughout Thessaly*; and the genitive sometimes mere *belonging to* or *connection with* an object: *πρὸ τῶν πυλῶν* *before the gates*.

788. Verbs of motion sometimes have a preposition with the dative, to denote a state of rest following the action of the verb: *ἐν τῷ ποταμῷ ἔπεσον* *they fell (into, and were) in the river* (XAg.1<sup>23</sup>). So too, with verbs of rest, we sometimes have a preposition with the accusative or genitive, because of an implied idea of motion: *στάς εἰς μέσον* (lit. *standing into the midst*) *coming into the midst and standing there* (Hd.3.62), *καθήμεθ' ἄκρων ἐκ πάγων* *we sat (and looked down) from the top of a hill* (SAnt.411). This is called *constructio praegnans*.

a. Similarly *ὁ ἐκ* is often said for *ὁ ἐν* when the verb of the sentence implies removal: *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* *the market-people (those in the market) left their goods and fled* (XA.1.2<sup>18</sup>).

b. These principles apply to *adverbs*: *ἔποι καθέσταμεν* *whither* (arrived) *we stand* (SOc.23), *ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα* (for *τὸν ἐκεῖ πόλεμον*) *he knows not that the war in that region will come hither* (D.1<sup>14</sup>).

c. Phrases meaning *from* are used (as in Latin) to denote *position* with respect to the observer: *ἐκ δεξιᾶς* (*a dextra*) *on the right*, *ἐκατέρωθεν* *on either hand*, *ἐνθεν καὶ ἐνθεν* *on this side and on that*.

### General View of the Prepositions.

789. In Attic prose the prepositions are used as follows :

With the Accusative only : ἀνά, εἰς.

With the Genitive only : ἀντί, ἀπό, ἐξ, πρό.

With the Dative only : ἐν and σύν.

With the Accusative and Genitive : ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive and Dative : ἐπί, παρά, περί, πρós, ὑπό.

a. In poetry, ἀνά, ἀμφί and μετά are also used with the dative; and ἀμφί is so used by Herodotus.

790. The meaning of the prepositions with the different cases is explained in sections 791–808. The beginner, however, should note especially the following

#### COMMONEST DISTINCTIONS OF MEANING.

ἀμφί and περί : with genitive *concerning* ; with accus. *around, about*.

διά : with genitive *through* ; with accus. *on account of*.

κατά : with genitive *against* ; with accus. *along, over, according to*.

μετά : with genitive *with* ; with accus. *after*.

ὑπέρ : with genitive *above, in behalf of* ; with accus. *over, beyond*.

ἐπί : with genitive and dative *on* ; with accus. *to, toward, for*.

παρά : with genitive *from* ; with dative *with, near* ; with accus. *to, contrary to*.

πρós : with gen. *on the side of* ; with dat. *at, besides* ; with acc. *to, toward*.

ὑπό : with genitive *by, under* ; with dative and accus. *under*.

### Use of the Prepositions.

#### ἀμφί.

791. ἀμφί (Lat. *amb-*) properly *on both sides of* (cf. ἀμφω *both*), hence *about* (cf. περί, 803).

1. WITH GENITIVE, *about, concerning*, rare in prose : ἀμφί ὧν εἶχον διαφερόμενοι *quarrelling about what they had* (XA.4.5<sup>17</sup>).

Very rarely of place : ἀμφί ταύτης τῆς πόλιος (*about*) *in the neighborhood of this city* (Hd.8.104).

2. WITH DATIVE, only Ionic and poetic, *about*, and hence *concerning, on account of* : ἰδρώσει τελαμῶν ἀμφί στήθεσσι *the shield-strap will sweat about his breast* (B 388), ἀμφί ἀπόδω τῇ ἐμῇ πελοσμαι τοι *concerning my departure, I will obey you* (Hd.5.19), ἀμφί φόβῳ *by reason of fear* (EOr.825).

3. WITH ACCUSATIVE, *about*, of place, time, etc. : ἀμφί τὰ θρία (*about*) *close to the boundaries* (XC.2.4<sup>16</sup>), ἀμφί μέσον ἡμέρας *about midday* (XA.4.4<sup>1</sup>), ἀμφί τὰ πενήκοντα *about fifty* (XA.2.6<sup>15</sup>), ἀμφί δείπνον εἶχεν *he was busy about dinner* (XC.5.5<sup>44</sup>).

Phrases: *οἱ ἀμφὶ τινα* a person with those about him, his friends, followers, soldiers, etc.

IN COMPOSITION: *about, on both sides.*

ἀνά.

792. ἀνά originally *up* (opposed to κατά).

1. WITH DATIVE, only in Epic and lyric poetry, *upon*: ἀνὰ Γαργάρον ἔκρη on the summit of Gargarus (O 152), χρυσέην ἀνὰ σκήπτρῳ upon a golden staff (A 15).

2. WITH ACCUSATIVE, *up along*; passing over, through (cf. κατά with acc., 800, 2):

a. Of place: ἀνὰ πᾶσαν τὴν γῆν over the whole land (XAg.9<sup>7</sup>), ἀνὰ στρατόν through the camp (A 10), ἀνὰ τὸν ποταμόν up the river (Hd.2.96).

b. Of time: ἀνὰ πᾶσαν ἡμέραν every day (XC.1.2<sup>8</sup>), Ἡμ. ἀνὰ νύκτα through the night (E 80).

c. In distributive expressions: ἀνὰ ἑκατόν by hundreds (XA.5.4<sup>19</sup>).

Phrases: ἀνὰ κράτος (up to his power) with all his might (XA.1.10<sup>15</sup>), ἀνὰ λόγον according to proportion (PPhaed.110<sup>d</sup>), ἀνὰ στόμα εἶχειν to have in one's mouth, to talk about (B 250).

IN COMPOSITION: *up, back, again.*

ἀντί.

793. ἀντί instead of, for.

WITH GENITIVE only: ἀντὶ τῆς ἀρχῆς δουλειᾶν ἀλλάσασθαι in exchange for empire, to get slavery (Andoc.2<sup>27</sup>).

a. The original meaning, *facing, opposite to*, was lost, except in composition.

IN COMPOSITION: *against, in opposition to, in return.*

ἀπό.

794. ἀπό (Lat. *ab*) from, off, away from (properly from a position on something).

WITH GENITIVE only:

a. Of place: Ἡμ. ἀφ' ἵππων ἄλτο χαμαῖς from the (horses) car he sprang to the ground (II 733), ἀφ' ἵππου θηρεύειν to hunt (from a horse) on horseback (XA.1.2<sup>1</sup>).

b. Of time: ἀπὸ τούτου τοῦ χρόνου (from) since that time (XA.7.5<sup>6</sup>).

c. Of cause: ἀπὸ συμμαχίας αὐτόνομοι independent from the terms of an alliance (T.7.5<sup>7</sup>), ἀπὸ συνθήματος ἦκει he is come by agreement (T.6.61).

Phrases: ἀπὸ σκοποῦ away from the mark, amiss (PTheat.179<sup>c</sup>), ἀπὸ ταῦτο-μάτου (from self-moved action) without occasion, of itself (Ae.1<sup>17</sup>), ἀπὸ στόματος εἰπεῖν to repeat by heart, lit., from mouth (XSym.3<sup>6</sup>).

IN COMPOSITION: *from, away.*

διά.

795. διά (Lat. *di-, dis-*) through (originally between, asunder).

1. WITH GENITIVE:

a. Of place: Ἡμ. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὀβριμον ἔγχος through the shining shield passed the stout spear (H 251).

- b. Of time: διὰ νυκτός *through the night* (XA.4.6<sup>22</sup>).  
 c. Of means: δι' ἐρμηνείας λέγειν *to speak by an interpreter* (XA.2.3<sup>17</sup>).  
 d. Of a state of action or feeling: αὐτοῖς διὰ πολέμου ἵναί *to proceed (in the way of war) in a hostile manner toward them* (XA.3.2<sup>8</sup>), διὰ φόβου γίγνεσθαι *to come to be in a state of alarm* (PLg.791<sup>b</sup>).  
 e. διὰ with the genitive often denotes an *interval* of space or time: διὰ μακροῦ *after a long interval* (T.6.15), διὰ τετρακοσίων ἐτῶν *after (an interval of) 400 years* (I.6<sup>21</sup>), διὰ δέκα ἐπαλλξεων πύργοι ἦσαν *at intervals of ten battlements, there were towers* (T.3.21).

Phrases: διὰ στόματος ἔχειν *to have in one's mouth*, i. e., passing through the mouth (XC.1.4<sup>25</sup>), διὰ χειρὸς ἔχειν *to have in hand* (T.2.13), διὰ ταχέων (by quick ways) *quickly* (XA.1.5<sup>9</sup>), διὰ τέλους *completely* (SAj.685).

## 2. WITH ACCUSATIVE:

- a. Regularly, on account of: διὰ νόσον τοῦ ἱατροῦ φίλος *on account of sickness he is fond of the physician* (PLys.218<sup>a</sup>).  
 b. *Through, during*, mostly poetic: Hm. διὰ δώματα *through the halls* (A 600), διὰ νύκτα *during the night* (τ 66).

Phrases: αὐτὸς δι' ἑαυτὸν *by and for himself* (PRp.367<sup>d</sup>), διὰ τί; *why, wherefore?*

IN COMPOSITION: *through*, also *apart* (Lat. *di-, dis-*): διαφέρω = *différo*.

## eis.

796. *eis* (also *ēs*) *into, to* (properly *to a position in something, opposed to ἐξ out of*) = Lat. *in* with accusative.

### WITH ACCUSATIVE only:

- a. Of place: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Siculi passed over from Italy into Sicily* (T.6.2), *eis* ἄνδρας ἐγγράφειν *to enrol among men*, i. e., write into the list of men (D.19<sup>230</sup>).

- b. Of time: ἐς ἥω *till dawn* (λ 375), ἐς ἐμέ *to my time* (Hd.1.92), *eis* ἐνιαυτὸν (to the end of a year) *for a whole year* (κ 467). An action may be thought of as taking place when a certain time is *come to*; hence *eis* is also used for the time *when*, especially a fixed or expected time: ἐδόκει γὰρ *eis* τὴν ἐπιούσαν ἑω ἥξειν βασιλεῖα *for it was thought that on the next morning the king would arrive* (XA.1.7<sup>1</sup>).

- c. Of other relations: *eis* τετρακοσίων *to the number of 400, about 400* (XA.3.3<sup>6</sup>), *eis* ὅκτα *to the depth of eight men, eight deep* (XA.7.1<sup>22</sup>), *eis* δύναμιν *to the extent of one's power* (XA.2.3<sup>23</sup>), παιδεύειν ἀνθρώπους *eis* ἀρετὴν *to train men with a view to virtue* (PGo.519<sup>a</sup>), ἐς τέλος *finally* (Elon 1261).

IN COMPOSITION: *into, in, to*.

NOTE.—In Attic prose, *eis* is the common form: only Thucydides (like Hd.) has *ēs*. The poets use either form at pleasure.

## ēn.

797. *ēn* (Hm. *ēn*) *in*, = Lat. *in* with the ablative.

### WITH DATIVE only:

- a. Of place: ἐν Σπάρτῃ *in Sparta* (T.1.128):—with a word implying number, it has the sense of *among*: ἐν τοῖς φίλοις *among their friends* (XA.5.4<sup>29</sup>).

- b. Of time: ἐν τῷ χειμῶνι *in the winter* (XOec.17<sup>8</sup>).

- c. Of other relations: ἐν τῷ θεῷ τὸ τέλος ἦν (in the power of) *with God was the issue* (D.18<sup>192</sup>), ἐν παρασκευῇ εἶναι *to be in preparation* (T.2.80).

*Phrases:* ἐν ὅπλοις εἶναι *to be under arms* (XA.5.9<sup>11</sup>), ἐν αἰτίᾳ ἔχειν τινα *to hold one (in blame) responsible* (T.1.35), περὶσσομαι ἐν καιρῷ σοι εἶναι *I will try to be (in good time) useful to you* (XH.3.4<sup>9</sup>).

IN COMPOSITION: *in, on.*

NOTE.—Rare poetic forms are εἰν, εἰνί.

### ἐξ.

798. ἐξ (before consonants ἐκ: Lat. *ex, e*) *out of, from* (properly *from a position in something*).

WITH GENITIVE only:

a. Of place: ἐκ Σπάρτης φεύγει *he is banished from Sparta*.

b. Of time: ἐκ παιδός (from a child) *since childhood* (XC.5.1<sup>2</sup>). Hence of immediate succession: λόγον ἐκ λόγου λέγειν *to make one speech after another* (D.18<sup>312</sup>).

c. Of origin: ἐκ τῶν θεῶν γενόμεντες *born of the gods* (I.12<sup>81</sup>). Hence with passive verbs (instead of ὑπό with the gen.): τιμᾶσθαι ἐκ τινος *to be honored by some one*: the agent is then viewed as the source of the action; this construction is rare in Attic, but frequent in other dialects.

d. Of inference: ἐκ τῶν παρόντων (judging from) *according to the present circumstances* (T.4.17).

*Phrases:* ἐκ δεξιᾶς *on the right hand* (788 c), ἐκ πολλοῦ *at a great distance, ever since a remote time*, ἐξ ἴσου *on an equality*, δῆσαι (κρεμάσαι) τι ἐκ τινος *to bind (hang) one thing on another*.

IN COMPOSITION: *out of, from, away.*

### ἐπὶ.

799. ἐπὶ *on, upon.*

1. WITH GENITIVE:

a. Of the place where: προῦφαλνέτο ὁ Κύρος ἐφ' ἄρματος *Cyrus appeared upon a chariot* (XC.8.3<sup>12</sup>), ἐπὶ τοῦ εὐανθύμου (sc. κέρως) *on the left wing* (XA.1.8<sup>9</sup>).

b. Of the place whither: ἐπὶ Σάμου πλεῖν *to sail toward Samos* (T.1.116).

c. Of time: ἐπὶ τῶν προγόνων *in our forefathers' time* (Ae.3<sup>178</sup>).

d. In other relations: λέγειν ἐπὶ τινος *to speak with reference to some one* (PCharm.155<sup>d</sup>), ἐφ' ἑαυτοῦ οἰκεῖν *to live by himself* (T.2.68), ἐπ' ὀλίγων τεταγμένοι *drawn up few men deep* (XA.4.8<sup>11</sup>), ἐπὶ γνώμης γενέσθαι *to take a resolution* (D.4<sup>9</sup>), ἐπὶ τινος κεκληθῆναι *to be named after some one* (Hd.4.45).

2. WITH DATIVE:

a. Of place: Ἡμ. ἐπὶ χθονὶ σῖτον ἔδοντες *eating bread upon the earth* (θ 222), ἐπὶ τῇ θαλάσῃ οἰκείσθαι *to be situated (close upon) by the sea* (XA.1.4<sup>1</sup>).

b. Of time: ἐπὶ τούτοις *after this, thereupon* (XC.5.5<sup>31</sup>).

c. Of aim or condition: ἐπὶ παιδείᾳ τοῦτο ἔμαθες *in order to an education hast thou learned this* (PProt.312<sup>b</sup>), ἐπὶ τόκῳ δανείζειν *to lend on interest* (PLG.742<sup>c</sup>), ἐπὶ τοῖσδε *on these conditions* (T.3.114).

d. In other relations: ἐπὶ τοῖς πράγμασι *to be at the head of affairs* (D.9<sup>3</sup>), ἐπὶ τοῖς πολεμίοις εἶναι *to be in the power of the enemy* (XA.5.8<sup>11</sup>), ἐπὶ τινι χαίρειν *to rejoice (on the ground of) at something* (XM.2.6<sup>25</sup>).

3. WITH ACCUSATIVE:

a. Of place: *to, upon, against:* ἀναβαλεῖν ἐφ' ἵππον *to mount on horseback* (XA.1.8<sup>3</sup>), ἐπὶ δεξιᾷ *toward the right* (XA.6.4<sup>1</sup>), ἐπὶ βασιλεῖ *to march against the king* (XA.1.8<sup>1</sup>).

b. Of *extension over place or time*: ἐπὶ πᾶσαν Εὐρώπην *throughout all Europe* (PCriti.112\*), ἐπὶ τρεῖς ἡμέρας *for (during) three days* (XA.6.6<sup>26</sup>).

c. Of an object sought: τρέχω πρὶ τοῦ ῥήνου *I run to fetch a ladle* (AΓAv.79).

Phrases: ἐπὶ πολὺ *to a great extent* (T.1.6), ὥς ἐπὶ τὸ πολὺ *for the most part* (T.2.18), τὸ ἐπ' ἐμέ *so far as I am concerned* (EOr.1345).

IN COMPOSITION: upon, over, after, toward, unto. Often it cannot well be translated.

#### κατά.

800. κατά (cf. adv. κάτω *below*) originally *down* (opposed to ἀνά).

##### 1. WITH GENITIVE:

a. *Down from*: Hm. βῆ δὲ κατ' Οὐλύμποιο καρήνων *he went down from the heights of Olympus* (A.44).

b. *Underneath*: κατὰ γῆς *underground* (PPhaedr.249\*).

c. *Down upon*: μύρον κατὰ τῆς κεφαλῆς καταχέαι *to pour ointment over the head* (PRp.398\*).

d. *Against a person* (of speaking, etc.): ψεύδεσθαι κατὰ τινος *to speak falsely against one* (PEuthyd.284\*). Rarely in a good sense: *concerning, respecting*.

Phrases: πόλιν κατ' ἅκρας ἐλεῖν *to take a city completely*, i. e., from its highest point down (T.4.112), κατὰ νότον *in the rear of an army* (T.4.33).

2. WITH ACCUSATIVE, *down along*; *passing over, through*; *pertaining to, according to, opposite*:

a. Of place: κατὰ ῥέον *down stream* (Hd.2.96), κατὰ Θερραλίαν *throughout Thessaly* (PCr.45\*), κατὰ γῆν καὶ κατὰ θάλατταν *(over) by land and by sea* (XA.3.2<sup>13</sup>), τὸ καθ' αὐτοὺς *the part opposite them* (XA.1.8<sup>21</sup>).

b. Of time: κατ' ἐκείνον τὸν χρόνον *at that time* (T.1.139), οἱ καθ' ἡμᾶς *our contemporaries* (D.20<sup>15</sup>).

c. Of other relations: κατὰ τὸν αὐτὸν τρόπον *(according to) in the same manner* (XC.8.2<sup>5</sup>), κατὰ πάντα *in all respects* (D.24<sup>108</sup>), κατὰ δύναμιν *according to ability* (Hd.3.142), κατὰ τοὺς νόμους *according to the laws* (D.8<sup>2</sup>), τὸ κατ' ἐμέ *as regards me* (D.16<sup>347</sup>).

d. In distributive expressions: Hm. κατὰ φύλα *by clans, each clan by itself* (B 362), κατὰ δύο *by twos, two by two* (D.20<sup>71</sup>), καθ' ἡμέραν *day by day* (T.1.2).

IN COMPOSITION: *down, against*. Often it serves only to strengthen the meaning of the simple verb, and in many such cases it cannot be translated.

#### μετά.

801. μετά *amid, among*.

1. WITH GENITIVE, *with*, implying participation (cf. σύν, 806): μετὰ συμμάχων *κινδυνεύειν to meet the dangers of battle in common with allies* (T.8.24), μετὰ πολλῶν δακρύων *with (amid) many tears* (PAr.34\*).

2. WITH DATIVE, poetic, chiefly Epic: Hm. Ἑκτορα δὲ θεὸς ἔσκε μετ' ἀνδράσι *Hector who was a god among men* (Ω 258).

##### 3. WITH ACCUSATIVE:

a. Usually *after*, in time or order: μετὰ τούτων τὸν χρόνον *after this time* (PRp.537<sup>b</sup>), μετὰ θεοῦς ψυχῇ θεϊστάτων *next to the gods, the soul is most divine* (PLg.726\*).

b. To (a position) *among or along with*, poetic: Hm. ἰὼν μετὰ ἔθνος ἑταίρων *going among the multitude of his friends* (H 115).



c. *After* (in quest of), poetic: Hm. βῆναι μετὰ πατρὸς ἀκονήν *to go in quest of tidings of a father* (β 308).

*Phrases*: μετὰ χεῖρας ἔχειν *to have in hand*, properly, to take between the hands and hold there (Ae.1<sup>71</sup>), μεθ' ἡμέρων *by day* (Ant.5<sup>44</sup>).

*IN COMPOSITION*: *with* (of sharing), among, between, after, from one place to another (μετατιθέναι *to put in a new place*).

### παρά.

802. παρά (Hm. also πάρ, παρὰ) *alongside of, by, near*.

1. *WITH GENITIVE*, *from beside, from*: Hm. παρὰ νῶν ἀψ ἀπονοστήσειν *to return from the ships* (M 115), λαμβάνειν παρὰ πολεμίων *to take from the enemy* (XHier.1<sup>84</sup>). Very rarely, and only in poetry, simply *alongside of*: ναυετῶν παρ' Ἰσμηνοῦ βελτρῶν *dwelling by the currents of Ismenius* (SAnt.1123).

2. *WITH DATIVE*: *with, beside*: παρὰ τῷ διδασκάλῳ σιτεῖσθαι *to dine with the teacher* (XC.1.2<sup>8</sup>), Hm. μυμνάζειν παρὰ νηυσὶ κορωνίσσι *to remain by the curved ships* (B 392). Figuratively: παρ' ἐμοὶ *in my opinion* (Hd.1.32).

3. *WITH ACCUSATIVE*, *to (a position) beside, unto*: also *along by*:

a. *Of place*: Hm. τῷ δ' αὖτις ἴτην παρὰ νῆας *but they two went again to the ships* (A 347), βῆ δ' ἀχέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης *he went sorrowing along the shore of the roaring sea* (A 34).

b. *Of time*: παρ' ὅλον τὸν βίον *(along by) during his whole life* (MMon.131).

c. *Of comparison*: παρὰ τοὺς ἄλλους εὐτακτῶν *obedient in comparison with the others* (XM.4.4<sup>1</sup>).

d. *Of cause*: παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος ἐπηύξηται *through our neglect Philip is becoming great* (D.4<sup>11</sup>), properly, by it, in connection with it.

e. *Of exception or opposition*: ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *beside this I have another thing to say* (PPhaed.107<sup>a</sup>), παρὰ τοὺς νόμους *contrary to the laws* (XM.4.4<sup>2</sup>), properly, passing by or beyond them, trans-gressing them, the opposite of κατὰ with acc. (800, 2 c).

*Phrases*: παρὰ μικρὸν *by little, within a little*, παρὰ μικρὸν ἦλθον ἀποθανεῖν *I came near dying* (I.19<sup>32</sup>), παρὰ πολὺ νικᾶν *to be (victorious by much) completely victorious* (T.1.29), παρ' ὀλίγον ποιεῖσθαι *to esteem lightly* (XA.6.6<sup>11</sup>).

*IN COMPOSITION*: *beside, along by or past, aside, amiss*.

### περί.

803. περί *around* (on all sides, cf. ἀμφί 791).

1. *WITH GENITIVE*:

a. Chiefly in derived sense, *about, concerning* (Lat. *de*): τίνα γνώμην ἔχεις περὶ τῆς πορείας; *what opinion have you about the march?* (XA.2.2<sup>10</sup>).

b. In Hm. *surpassing, more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* (A 287). Hence, in prose, such phrases as περὶ πολλοῦ ποιεῖσθαι *to consider as (more than much) very important* (PAr.46<sup>a</sup>), περὶ οὐδενὸς ἡγεῖσθαι *to esteem (just above nothing) very low, think little of* (Lys.31<sup>21</sup>). Cf. 746 a.

2. *With DATIVE*, not frequent in Attic prose:

a. *Of place*: θώρακα ἔχει περὶ τοῖς στέροισι *he wears a cuirass round his breast* (XC.1.2<sup>18</sup>).

b. *Of cause*: δεδιότες περὶ τῷ χωρίῳ *being alarmed for the place* (T.1.60).

3. WITH ACCUSATIVE, nearly the same as ἀμφί: *περὶ Ἑλλάσποντον* about the Hellespont, in the region of the Hellespont (D.8<sup>3</sup>); and in derived sense, *σπουδάζειν περὶ τὴν πολιτείαν* to be busily engaged about the government (I.8<sup>1</sup>), *τὰ περὶ τὴν γεωργίαν* what pertains to husbandry (XO.20<sup>1</sup>).

IN COMPOSITION: *around (remaining) over, surpassing* (with adjectives = Lat. *per-* in *permagis*).

For Hm. *περὶ* as adverb *exceedingly*, see 785.

#### πρό.

804. *πρό* (Lat. *pro*) *before*.

WITH GENITIVE only:

a. Of place: *πρό τῶν πυλῶν* before the gates (XH.2.4<sup>24</sup>).

b. Of time: *πρό τῆς μάχης* before the battle (XA.1.7<sup>13</sup>).

c. Of preference: *πρό τούτου τεθνάναι* *ἐλοιτο* before this he would rather choose death (PSym.179<sup>a</sup>).

d. Of protection or care: *μάχεσθαι πρό παιδῶν* to fight for one's children, properly, in front of them (Θ 57), *πρό ὑμῶν ἀγρυπνεῖν* to watch in your behalf (XA.7.6<sup>36</sup>).

Phrases: *πρό πολλοῦ ποιεῖσθαι* (to esteem in preference to much) to consider as valuable, important (I.5<sup>14</sup>), Hm. *πρό ὁδοῦ* further on the way (Δ 382).

IN COMPOSITION: *before, forward, forth*.

#### πρός.

805. *πρός* (Hm. also *πρὸς*, *πρὶ*) *at or by* (properly *confronting*).

1. WITH GENITIVE:

a. *In front of, looking towards, on the side of*: *πρὸς Θράκης* *κεῖσθαι* to be situated over against Thrace (D.23<sup>183</sup>), *τὸ πρὸς ἐσπέρας* *τείχος* the westward wall (XH.4.4<sup>18</sup>).

Similarly in *swearing*: *πρὸς θεῶν* before the gods, by the gods (XA.5.7<sup>5</sup>). So *πρὸς πατρός* on the father's side, *πρὸς μητρός* on the mother's side (D.21<sup>144</sup>).

b. To express what is natural or appropriate on the part of some one: *πρὸς γυναῖκος ἦν* it was the way of a woman (A.Ag.1636), *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* it was not according to the character of Cyrus (XA.1.2<sup>11</sup>).

c. *From*: *ἔταιρον ἔχων πρὸς ὑμῶν* having praise from you (XA.7.6<sup>33</sup>). Sometimes used with passive verbs (instead of *ὑπὸ*, 808, 1 b): *πρὸς θεῶν δρώμενος* seen by the gods (AEum.411): cf. *ἐκ*, 798 c.

2. WITH DATIVE:

a. *At*: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι* Cyrus was at Babylon (XC.7.5<sup>1</sup>). Also in derived sense, *engaged in*: *πρὸς ἔργῳ εἶναι* to be busied with a work (XH.4.8<sup>23</sup>).

b. *In addition to*: *πρὸς τούτοις* besides this, furthermore (XC.1.2<sup>8</sup>).

3. WITH ACCUSATIVE:

a. *To*: *ἔρχονται πρὸς ἡμᾶς* they come to us (XA.5.7<sup>20</sup>), *λέγετε πρὸς με* speak to me (XA.3.3<sup>3</sup>). Also *against*: *ἰέναι πρὸς τοὺς πολεμίους* to march against the enemy (XA.2.6<sup>10</sup>).

b. *Towards*: *πρὸς Βορρᾶν* towards the north (T.6.2). Especially of disposition or relation toward some one: *οἰκείως διακείσθαι πρὸς τινα* to be confidentially disposed towards one (XA.7.5<sup>15</sup>), *σπονδὰς ποιήσασθαι πρὸς τινα* to make a truce with one (T.4.15).

c. In reference to, with a view to: πρὸς ταῦτα in view of this, therefore (APr.915), διαφέρειν πρὸς ἀρετὴν to have the advantage in respect to virtue (PAP.35<sup>b</sup>), πρὸς τί με ταῦτ' ἐρωτᾷς; to what end do you ask me this? (XM.3.7<sup>2</sup>), πρὸς τὸ ἀργύριον τὴν εὐδαιμονίαν κρίνειν to judge of happiness (by reference to) according to money (I.4<sup>16</sup>).

Phrases: πρὸς ἡδονήν, χάριν with a view to please, gratify (APr.494, SPhil. 1155), πρὸς βίᾳν by force, forcibly (APr.208), πρὸς ὀργὴν in anger, angrily (SEL.369), οὐδὲν πρὸς ἐμέ it is nothing to me (D.18<sup>31</sup>).

IN COMPOSITION: to, towards, in addition.

### σύν.

806. σύν (also ξύν) with, i. e. in company with, in connection with = Lat. *cum* (cf. μετά with the gen., 801, 1):

WITH DATIVE only:

ἐπαυθεύετο σύν τῷ ἀδελφῷ he was educated with his brother (XA.1.9<sup>3</sup>), σὺν θεοῖς with the help of the gods (XC.6.4<sup>19</sup>), σὺν τῷ νόμῳ in conformity with the law (XC.1.3<sup>17</sup>).

IN COMPOSITION: with, together.

### ὑπέρ.

807. ὑπέρ (Hm. also ὑπείρ) over = Lat. *super*.

1. WITH GENITIVE:

- a. Of place: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται the sun journeys above us (XM.3.8<sup>9</sup>).
- b. In derived sense, for, in behalf of: μάχεσθαι ὑπὲρ τινος to fight for one, orig. over him, standing over to defend (PLG.642<sup>2</sup>), πολεῖν ὑπὲρ σοῦ to labor in your behalf (XA.7.3<sup>31</sup>). Also on account of: ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω I congratulate you on account of your freedom (XA.1.7<sup>3</sup>).
- c. Concerning (= περὶ), rarely found before Demosthenes: τὴν ὑπὲρ τοῦ πολέμου γνώμην τοιαύτην ἔχειν to have such an opinion concerning the war (D.2<sup>1</sup>).

2. WITH ACCUSATIVE, over, beyond, of place and measure: Hm. ὑπὲρ οὐδὲν ἐβήσετο he passed over the threshold (ν 63), οἱ ὑπὲρ Ἑλλησποντον οἰκοῦντες those who dwell beyond the Hellespont (XA.1.1<sup>9</sup>), ὑπὲρ δύναμιν beyond one's ability (D.21<sup>69</sup>).

IN COMPOSITION: over, beyond, exceedingly, in behalf of.

### ὑπό.

808. ὑπό (Hm. also ὑπαί) under = Lat. *sub*.

1. WITH GENITIVE:

- a. Less often under, of place: ὑπὸ γῆς under the earth (PAP.18<sup>b</sup>). Hence in some expressions of dependence: ὑπ' αὐληγῶν χωρεῖν to march under the lead of flute-players (T.5.70).
- b. Much more frequently, by, of agency, with passive verbs: ἐτίματο ὑπὸ τοῦ δήμου he was honored by the people (XH.2.3<sup>15</sup>), ὑπὸ τῶν δούλων ἀπέθανον they were slain by the slaves (XHier.10<sup>4</sup>). Cf. 820.
- c. Of cause: ὑπὸ ἀπολίας ἐνδιέτριψεν through bad weather he delayed (T.2.85).

2. WITH DATIVE, under: ὑπὸ τῷ οὐρανῷ under the heavens (PPhaed.110<sup>b</sup>), ὑπὸ τῇ ἀκροπόλει at the foot of the acropolis (XA.1.2<sup>9</sup>), ὑπὸ βασιλεῖ εἶναι to be under (the power of) the king (XC.8.1<sup>6</sup>).

## 3. WITH ACCUSATIVE:

a. Of place, properly to (a position) *under*: Hm. ὑπὸ πόντον ἐδόσσετο κύματα *he dived under the surging sea* (λ 253). Hence, in derived sense, of subjection: πόλεις τε καὶ ἔθνη ὑπ' ἑαυτοὺς ποιεῖσθαι *to bring cities and nations under their power* (PRp.348<sup>d</sup>).

b. Of time (either impending or in progress): ὑπὸ νύκτα *just before night* (T.1.116), cf. Lat. *sub noctem*; ὑπὸ τὴν νύκτα *during the night* (Hd.9.58).

IN COMPOSITION: *under, secretly, slightly, gradually*. It is sometimes used where the idea *under* is foreign to our conceptions, and in many such cases can hardly be translated.

## THE VOICES.

## ACTIVE.

809. The active voice represents the subject as acting: thus τύπτω *I strike*.

810. The active voice of some verbs has both a transitive (593 a) and an intransitive meaning:

ελαύνειν tr. *to drive*, intr. *to ride, march*; πράττειν tr. *to do*, intr. εὖ (κακῶς) πράττειν *to do or fare well (ill)*; ἔχειν tr. *to have, hold*, intr. καλῶς ἔχει Lat. *bene se habet, it is well*, ἔχε δὴ *stop now*, ἔχ' ἡρέμα *keep still*.—In English, this is still more common, as in the verbs *move, turn, break, melt, increase*, etc.

In some verbs, the two meanings belong to different tenses, see 500, 501.

a. Some transitive verbs become intransitive in compounds: βάλλειν *to throw*, εἰσβάλλειν and ἐμβάλλειν *to make an invasion*, also (of rivers) *to empty*; δίδουσι *to give*, ἐνδιδόναι *to give in, surrender*, ἐπιδιδόναι *to advance, improve*; κόπτειν *to cut*, προκόπτειν *to make progress*.

For intransitive verbs which become transitive in composition, see 712 c.

## MIDDLE.

811. The middle voice represents the subject as acting on himself, or more exactly, as affected by his own action.

The subject may be variously affected by the action. Hence we distinguish the following three uses of the middle.

812. The DIRECT MIDDLE represents the subject as acting directly on himself: λούεσθαι *to wash one's self, bathe*.

So τρέπεσθαι *to turn one's self*, ἐπιδεικνύσθαι *to show one's self*, ἱστάσθαι *to set one's self*, καλύπτεσθαι *to cover one's self*. The subject is also the *direct* object of the action.

a. In English, instead of the reflexive pronoun, an intransitive verb is often to be used: *παύειν* to stop, *παύεσθαι* (to stop one's self) to cease; *φαίνειν* to show, *φαίνεσθαι* (to show one's self) to appear; *πείθειν* to persuade, *πείθεσθαι* (to persuade one's self) to trust, comply.

b. The direct middle is much less frequent than the indirect; instead of it, the active voice is generally used with a reflexive pronoun. Even with the middle voice a reflexive pronoun is sometimes used for the sake of clearness or emphasis: *ἡ κακῶσαι ἡμᾶς ἡ σφᾶς αὐτοὺς βεβαίωσασθαι* either to harm us or to secure themselves (T.1.83).

813. The INDIRECT MIDDLE represents the subject as acting for himself, or on something belonging to himself: *πορίζεσθαι χρήματα* to provide money for one's self, *σπάσασθαι τὸ ξίφος* to draw one's (own) sword.

So *ἄγεσθαι γυναῖκα* to take a wife (to one's own house), *ποιεῖσθαι τινα φίλον* to (make some one a friend) gain some one's friendship (for one's self), *μεταπέμπομαι τινα* I send for one (that he may come to me), *τίθεσθαι τὴν ψήφον* to deposit one's (own) vote. Sometimes the middle means to, rather than for, one's self: Hm. *ἐφέλκεται ἄνδρα σιδήρος* the iron draws the man to itself (π 294).

a. With 'ward off' etc. the middle is translated from (cf. 767 a): *ἀμύνεσθαι κινδύνον* to ward off danger (for, i. e.) from one's self, *τρέπεσθαι τοὺς πολέμους* to turn the enemy from ourselves, put them to flight.

814. The SUBJECTIVE MIDDLE represents the subject as acting with his own means and powers, and differs but slightly from the active:

*παρέχειν* to furnish in any way, *παρέχεσθαι* to afford from one's own property; *ποιεῖν πόλεμον* to make war simply, *ποιεῖσθαι πόλεμον* to make war with one's own resources; *λαμβάνειν τι* to take something, *λαμβάνεσθαι τι* to take hold of something with one's own hand; *σκοπεῖν* to view, *σκοπεῖσθαι* to take one's own view, consider in his mind.

a. Hence some intransitive verbs form a middle, which gives special prominence to the subject, as acting in his own sphere: *βουλεύειν* to take counsel, *βουλεύεσθαι* to take one's own counsel, form his own plan; *πολιτεύειν* to be a citizen, act as such, *πολιτεύεσθαι* to perform one's civic duties, to conduct public affairs; *πρεσβεύειν* to be an ambassador, negotiator, *πρεσβεύεσθαι* (used of the state) to conduct its negotiations, by sending ambassadors.

815. In some verbs, the indirect middle has a causative use:

*διδάσκειν τὸν υἱόν* I have my son taught (make others teach him for me), *παρὰ τῷ μεν δειπνόν* I have a meal served up to me (make others serve it for me). Cf. PMen.93<sup>d</sup>, T.1.130.

816. The following verbs should be especially noted, as showing important differences of meaning between active and middle:

1. *αἰεῖν* to take; *αἰεῖσθαι* to choose.

2. *ἀποδοῦναι* to give back; *ἀποδόσθαι* to sell (give it away for one's self, for value received).

3. ἄπτειν *to attach*; ἄπτεσθαι *τινος to touch something* (attach one's self to it).

4. ἄρχειν *to begin* (in advance of others, opposed to ὑστερεῖν *to be behind*); ἀρχεσθαι *to begin* (one's own work, without reference to others, opposed to παύεσθαι *to cease*).

5. γαμῖν *to marry* (of the man); γαμίσθαι *to marry* (of the woman).

6. γράφειν νόμον *to write or propose a law*; γράφεσθαι *τινα to bring suit against some one* (have him written down in the magistrate's book).

7. δανίζειν *to lend*; δανείζεσθαι *to borrow* (make another lend to one).

8. δικάζειν *to give judgment*; δικάζεσθαι *to maintain a suit at law* (make another give judgment for one).

9. ἔχειν *to hold*; ἔχεσθαι *τινος to hold on to*, hence *be close to something*.

10. μισθοῦν *to let for hire*; μισθοῦσθαι *to hire* (make another let to one).

11. τιθεῖναι νόμους *to make laws for others* (said of the lawgiver); τίθεσθαι νόμους *to make laws for itself* (said of the people).

12. τιμωρεῖν *τινι to avenge some one*; τιμωρεῖσθαι *τινα to avenge one's self on some one*.

13. φυλάττειν *τινά to watch (guard) some one*; φυλάττεσθαι *τινα to be on one's guard against some one* (watch him for one's interest).

a. The same verb may have different uses of the middle voice: thus διδάσκομαι indirect middle with causative meaning (815); but also as direct middle, *I teach myself, learn*.

817. DEPONENT VERBS show the same uses of the middle voice, and differ from the verbs already given only in having no active:

Thus direct middle, ἐπισχνεῖσθαι (to hold one's self under) *to undertake, promise*; indirect, δέχεσθαι *to receive* (to one's self), κτᾶσθαι *to acquire* (for one's self), ἀναβιώσασθαι causative, *to (make live again) re-animate*; subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἰεσθαι *to think* (in one's own mind).—For passive deponents, see 497.

For future middle used in passive sense, see 496.

## PASSIVE.

818. The passive voice represents the subject as acted on, or suffering an action: τύπτομαι *I am struck*.

a. Hence the object of the active verb becomes the subject of the passive. The subject of the active verb (the agent) is variously expressed with the passive: usually by ἐπὶ with the genitive (808, 1 b); rarely by other prepositions (798 c, 805, 1 c); sometimes by the dative (769).

819. The passive is used in Greek more freely than in Latin, especially in these particulars:

a. Many intransitive verbs form a passive voice, the *indirect* object (genitive or dative) of the active becoming the subject of the passive. Thus in particular *έρᾶν love*, *ἄρχειν rule*, *καταφρονεῖν despise* (which take the genitive); *πιστεύειν trust*, *ἀπιστεῖν distrust*, *φθονεῖν envy*, *ἐπιβουλεύειν plot against*, *πολεμεῖν war against* (which take the dative):

*μαυθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι they learn to govern and to be governed* (XA.1.9<sup>4</sup>), *ἔρα ἡμῖν βουλεύεσθαι μὴ καταφρονηθῶμεν 'tis time for us to beware lest we be despised* (XA.5.7<sup>13</sup>), *πιστεύεσθαι ὑπὸ τῆς πατρίδος to be trusted by one's country* (XSym.4<sup>29</sup>), *ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα we are plotted against by the Athenians* (T.1.82), *φθονθεὶς ὑπὸ τοῦ Ὀδυσσεύς envied by Odysseus* (XM.4.2<sup>33</sup>).

b. With verbs of *entrusting* and *enjoining*, the dative sometimes becomes thus the subject of the passive verb, while the accusative, which would properly become the subject, remains unchanged: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν* (for *ἐκεῖνοι* *οἱ ἐπιτέτραπται ἡ φυλακή*) *those entrusted with the guard* (T.1.126), *ἄλλο τι μείζον ἐπιταχθήσεσθε* (for *ἄλλο τι μείζον ἐπιταχθήσεται ὑμῖν*) *ye will have some other greater command imposed on you* (T.1.140).

c. Neuter passive participles, representing the *cognate accusative* of the active (716 b), are formed from intransitive verbs: *τὰ στρατηγούμενα the things done in commanding, strategic operations* (D.4<sup>47</sup>), *τὰ ἐμολιτευμένα my political course or conduct* (D.18<sup>49</sup>).

d. Deponent verbs (though properly middle, 817) are sometimes used with passive meaning: in this use, the aorist and future take the passive form: *βιάζεσθαι to do violence*, aor. *βιάσασθαι*; but also pass. *to suffer violence*, aor. *βιασθῆναι* (cf. 499). So too in other verbs, a passive meaning may arise from that of the middle: *αἰρεῖν to take*; middle *αἰρεῖσθαι*, aor. *ἐλέσθαι to choose*; passive *αἰρέσθαι*, aor. *αἰρεθῆναι to be taken*, also *to be chosen*.

REMARK.—On the other hand, the Latin impersonal passive from intransitive verbs (*curritur, ventum est*, etc.) is unknown to the Greek.

For the aorist passive with middle sense, see 498.

820. The active of one verb sometimes serves as the passive of another. Thus *ἀκούειν*, poet. *κλύειν*, (properly 'hear') in the sense of *to be called or to be well or ill spoken of* takes the place of the passive of *λέγειν*. So *εὖ πάσχειν* ('suffer well') means *to be treated well* as passive of *εὖ ποιεῖν*; *ἀποθνήσκειν* ('die') *to be killed* as passive of *ἀποκτείνειν*; *φεύγειν* ('flee') *to be banished or prosecuted* as passive of *διώκειν*; *ἐκπίπτειν* ('fall out') *to be cast out* as passive of *ἐκβάλλειν*; and often *κεῖσθαι* ('lie') *to be put* replaces the rare perfect passive of *τίθηναι*.

Thus *μέγα εὖ ἀκούειν ἐπὶ ἑξακισχίλων ἀνθρώπων 'tis a great thing to be well spoken of by six thousand men* (XA.7.7<sup>23</sup>), *νῦν κόλακες καὶ θεοὶς ἐχθροὶ ἀκούουσι now they are called fawners and god-hated* (D.18<sup>44</sup>), *ἐν Θράκῃ γὰρ ἀπέθανεν ὑπὸ Νικάνδρου for he was slain by Nicander in Thrace* (XA.5.1<sup>15</sup>), *οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους those who transgress the laws appointed by the gods* (XM.4.4<sup>21</sup>), *μὴ πως ἐγὼ ὑπὸ Μελέτῃ τοσαύτῃς δίκᾳ φύγοιμι may I never be prosecuted on such grave charges by Meletus* (PAp.19<sup>6</sup>).

## THE TENSES.

821. The tenses in Greek do not merely distinguish *time*, as in English. Besides doing this, they have another office; that of distinguishing the *action* in relation to its own progress, as *continued*, *completed*, or simply *brought to pass*.

This distinction of *action* pertains to all the modes, while the distinction of *time* is nearly confined to the indicative.

822. The present and imperfect represent the action as *continued*; the perfect, pluperfect, and future perfect as *completed*; the aorist and future as *indefinite*, that is, as simply *brought to pass*.

The difference will be best understood on comparing the meanings of the aorist, present, and perfect *infinitives* of several verbs:

Aorist.	Present.	Perfect.
ποιῆσαι to do.	ποιεῖν to be doing, be engaged in.	πεποιηκέναι to have done.
ἀποθανεῖν to die.	ἀποθνήσκειν to be dying.	τεθνηκέναι to be dead.
φυγεῖν to flee, run away, take flight, be banished.	φεύγειν to be fleeing, or in exile.	πεφυγέναι to have got safe off, be out of dan- ger.
φοβηθῆναι to take fright, be frightened.	φοβεῖσθαι to fear, be afraid.	πεφοβῆσθαι to be terror- stricken.
ἀνθῆσαι to blossom forth, burst into flower.	ἀνθεῖν to bloom, be blooming.	ἡνθηκέναι to be in flower.
πιστεῦσαι to put one's trust.	πιστεύειν to trust.	πεπιστευκέναι to have a settled confidence.

a. It is often hard to express these distinctions in English, and recourse must be had, sometimes to the 'progressive forms' of the tenses, sometimes to other phrases, as shown above. Observe that the simple English verb is not always the same in this respect: thus *to sleep* expresses continued action, *to take*, action brought to pass.

b. The name of the aorist tense (*ἀόριστος indefinite*) has reference to this characteristic of its meaning.

c. It is often said that the aorist expresses *momentary* action, and this is usually true. Nevertheless a prolonged action, when conceived as a single fact, may be expressed by the aorist. See 841 b.

823. The tenses of the *indicative* also express *time*. The present and perfect express *present* time; the imperfect, aorist, and pluperfect express *past* time; the future and future perfect express *future* time. This may be shown as follows:



	ACTION BROUGHT TO PASS.	ACTION CONTINUED.	ACTION COMPLETED.
PRESENT TIME.		Pres. γράφω <i>am writing.</i>	Perf. γέγραφα <i>have written.</i>
PAST TIME.	Aor. ἔγραψα <i>wrote.</i>	Impf. ἔγραφον <i>was writing.</i>	Plupf. ἐγγράφη <i>had written.</i>
FUTURE TIME.	Fut. γράψω <i>shall write.</i>		Fut. Perf. γεγρά- φεται <i>it will have been written.</i>

a. It will be observed that there is no tense for action brought to pass at the present time, or action continued at a future time. But the former is seldom or never needed, and for the latter the future may be used: γράψω *shall be writing.*

## I. TENSES OF THE INDICATIVE.

### *Present.*

824. The present represents an action as *going on* at the present time: γράφω *I write* or *am writing.*

a. Customary actions and general truths are also expressed by the present: οἶνος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω *he drinks water, but I wine* (D.19<sup>a</sup>), τίττει κόρος ὕβρι *satiety begets insolence* (Solon 8).

b. But a general truth is sometimes expressed by the *perfect* or the *future*, as that which has been or will be true: πολλοὶ διὰ δόξαν μεγάλα κακὰ πεπόν-  
θασιν *many on account of glory have suffered great evils* (X.M.4.2<sup>35</sup>), ἀνὴρ ἐπιεικὴς ἀπολέσας τι βᾶστα οἶσει *a reasonable man, when he has lost anything, will bear it very easily* (PRp.603<sup>a</sup>).—For a similar use of the aorist, see 838.

825. PRESENT OF ATTEMPTED ACTION.—The present may represent an action as attempted merely, not accomplished: thus δίδωμι may mean *I offer*, πείθω *I try to persuade.*

ἐξελαίνετε ἡμᾶς ἐκ τῆς χώρας *you are trying to drive us out of the country* (XA.7.7<sup>1</sup>). The same use is found in the other modes: Ἦν. τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ τέρπετο *seeking to cheer him in his grievous sorrow; but not at all in spirit was he cheered* (T 812).

826. With παλαι and other expressions of past time, the present is used, where in English the perfect would be required: παλαι ζητοῦμεν *we have long been seeking* (S.Ot.1112). The imperfect is in like manner used for the English pluperfect.

827. The present of some verbs may be used nearly in the sense of the perfect, to express the continued result of a completed action. Thus *ἀκούω* (*I hear*) may mean *I* (have heard) *am informed*; *νικάω* (*I conquer*) may mean *I* (have conquered) *am victorious*; *φεύγω* (*I flee*) may mean *I* (have fled) *am in exile*; *ἀδικέω* (*I do wrong*) may mean *I* (have done wrong) *am a wrong-doer*. The presents *ἤκω* *I am come*, *οἶχομαι* *I am gone*, are always used in this way.

a. The imperfect of these verbs has a corresponding use: *ἐνίκων* *I was victorious*, etc.

828. HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present:

*Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο* of Darius and Parysatis are born two sons (XA.1.1<sup>1</sup>). The present in this use is freely interchanged with the past tenses: *ἐπεὶ ἤγειτο Ἀρχιδάμος ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὐκ ἐδέξαντο, ἀλλ' ἐγκλίνουσι* when Archidamus led against the enemy, they did not abide the attack, but turn to flee (XH.7.5<sup>12</sup>).

a. Even a future event, when thought of as immediate or certain, may be expressed by the present: *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία* if this city shall be taken, the whole of Sicily is (i. e., will be) in their hands (T.6.91). This is the general use of *εἶμι* *I (am going, i. e.) am about to go* (477 a).

### *Imperfect.*

829. The imperfect represents an action as *going on* at a past time: *ἔγραφον* *I was writing*.

a. The imperfect is especially common where different past actions are represented as going on at the same time:

*Ἦν. ὄφρα μὲν ἤως ἦν καὶ ἀέζετο ἱερὸν ἡμῶν, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαὸς* while it was morning and the sacred day was waxing, so long the weapons of both hosts did clash, and people fell (Θ 66).

830. The imperfect is regularly used to denote a customary or frequently repeated past action:

*Σωκράτης ὅσπερ ἐγγίνωσκεν οὕτως ἔλεγε* as Socrates thought, so he (always) spoke (XM.1.1<sup>4</sup>), *ἐλέγετο* it was (repeatedly) said, the talk was (XA.1.2<sup>13</sup>).

831. In narration the imperfect is sometimes employed where the aorist would seem to us more natural; this is especially frequent with verbs implying speech (saying, commanding, asking, etc.): *ἔλεγε τοῖς προέδροις ὅτι ἐσβολὴ ἔσται* he told the magistrates that there would be an attack (T.3.25).

832. IMPERFECT OF ATTEMPTED ACTION.—The imperfect, like the present (825), often denotes an attempted action:

*Κλέαρχος τοὺς στρατιωτὰς ἐβιάζετο ἵέναι· οἱ δ' αὐτὸν ἐβαλλον, ἐπεὶ ἤρξατο προΐέναι* Clearchus (was forcing) tried to force his soldiers to march; but they kept throwing stones at him, when he began to go forward (XA.1.8<sup>1</sup>).

833. The imperfect is often used, instead of the present, to denote a present fact or truth which has been *just recognized*, although true before: οὐ τοῦτ' ἦν εὐδαιμονία, κακοῦ ἀπαλλαγὴ *this—deliverance from evil—is not happiness*, as we before supposed it to be (PGo.478<sup>c</sup>), οὐ σὺ μόνος ἔρ' ἦσθ' ἔποψ; *aren't you then the only ερως*, as I supposed? (ArAv.280).

834. Verbs of *obligation* are used in the imperfect, with reference to present time, to express that which *ought to be*, but is not: thus ἔδει σε τοῦτο ποιεῖν may mean *you ought to be doing this* (but are not).

ἔδει τοὺς λέγοντας μῆτε πρὸς ἐχθρῶν ποιεῖσθαι λόγον μηδὲνα μῆτε πρὸς χάρις *the speakers ought not to make any discourse with reference either to enmity or to favor*, implying that they do (D.8<sup>1</sup>). Thus also χρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

a. This must not be confounded with the normal use of the imperfect to express *past obligation*: thus ἔδει σε τοῦτο ποιεῖν may also mean *you were under obligation to do this*, without any implication of non-fulfillment.

835. The imperfect is sometimes used with ἄν, to express a *customary* past action; that is, an action which took place, if occasion served, at various past times:

ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἂν τί λέγοιεν *taking up their poems, I would (often) ask what they meant* (PAr.22<sup>b</sup>).

a. The aorist indicative with ἄν has a similar use: δραχμαὶς ἂν ἦτησ' εἰκοσιν εἰς ἱμάτιον *I would (= used to) ask for twenty drachmae for a cloak* (ArPlut.982).

b. This use must be carefully distinguished from the *hypothetical indicative* with ἄν; see 895.

### Aorist.

836. The aorist indicative represents an action simply as *brought to pass* or *done* at a past time: ἔγραψα *I wrote*.

a. The action is thought of merely as an *event* or *single fact*, without regard to the time it occupied. In this its ordinary use, the aorist may be called the *factitive aorist*:

τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνῆρε *Apollo invented archery and medicine and divination* (PSym.197<sup>a</sup>), Hm. τὴν δὲ πολλὸν πρῶτος ἶδε Τηλέμαχος θεοειδῆς, βῆ δ' ἵδους προθύροιο *her much the first godlike Telemachus espied, and went straight toward the door-way* (α 113).

837. The aorist indicative is often used where the perfect or pluperfect might be looked for:

τῶν οἰκετῶν οὐδέναν κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he (left) has left no one, but has sold them all* (Ae.1<sup>99</sup>), Κύρον μεταπέμπεται (828) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *he sends for Cyrus from the government of which he (made) had made him satrap* (XA.1.1<sup>2</sup>).

838. EPISTOLARY AORIST.—In letters a writer sometimes puts himself in the position of the reader, and views the moment of writing as a past time: μετ' Ἀртаβάζου, ὃν σοι ἔπεμψα, πῶσσε *negotiate with Artabazus, whom I (sent) send to thee* (T.1.129). The perfect may also be so used.

839. In questions with *τί οὐ*, containing a proposal, the aorist is often used, instead of the present: *τί οὐ σὺ μοι ἐγένου συνθηπᾶτης*; *why (didn't you) don't you become my fellow-hunter?* (XM.3.11<sup>15</sup>).

840. GNOMIC AORIST.—General truths are often expressed by the aorist indicative, as having proved true in past instances. Such aorists are naturally translated by the English present:

*τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε* *the associations of the bad a little time dissolves* (I.1<sup>1</sup>), *μὴ ἡμέρᾳ τὸν μὲν καθείλεν ὑψόθεν, τὸν δ' ἤρ' ἔνω* *a single day drags one man down from high estate, and lifts another up* (EFrag.424).

a. This is called *gnomic aorist*, as being especially frequent in proverbs or maxims (*γνώμαι*). By Hm. it is often used in *similes* or comparisons.

841. INCEPTIVE AORIST.—If the present of a verb denotes a *continued state*, the aorist commonly expresses the beginning of that state: thus *ἐνόησε* *he fell ill* (pres. *νοσῶ* *am ill*).

So *ἔχω* *have*, *ἔσχον* *got, got possession of*; *ἄρχω* *rule*, *ἤρξα* *attained dominion*; *βασιλεύω* *am king*, *ἐβασίλευσα* *became king*; *κοιμῶμαι* *sleep*, *ἐκοιμήθην* *went to sleep*; *ἰσχύω* *am strong*, *ἔσχυσά* *grew strong*; *σιγῶ* *am silent*, *ἔσιγησα* *became silent*; *δακρύω* *weep*, *ἐδάκρυσά* *burst into tears*; *ἐρῶ* *love*, *ἠράσθην* *fell in love*; *κινδυνεύω* *am in danger*, *ἐκινδύνευσά* *incurred risk*. So *ἔστην* *took my stand* (perf. *ἔστηκα* *am standing*).

a. This use is found in all the modes of the aorist: *νοσήσαι* *to fall ill*, etc.

b. The inceptive meaning is not inseparable from these aorists: they are sometimes used in the ordinary *factive* sense (836 a): *ἐβασίλευσε δέκα ἔτη* *he reigned ten years*, the whole reign being conceived as one act.

842. The aorist is sometimes used, in the first person singular, to denote a feeling, or an act expressive of it, which began to be, *just before* the moment of speaking. In English the present is used: *ἐγέλασα* *I can't help laughing*, *liter., I laughed* (ArEq.696), *ἐπῆρεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου* *I praise the deed, and forethought which you exercised* (SAj.536).

For the aorist indicative with *ἄν*, expressing occasional action, see 835 a.

### Future.

843. The future denotes an action that will take place at a future time: *γράψω* *I shall write*.

a. The future action may be understood either as *brought to pass* or as *continued* (cf. 823 a): thus *ἔρξω* may denote either *I shall attain to rule* (cf. aor. *ἤρξα*, 841) or *I shall rule* (be ruler): *πράγματερονταί ὅπως ἔρξουσιν* *they take measures to attain to power* (XRI.14<sup>5</sup>), *διαπερτεόν ὅτινες ἔρξουσιν τε καὶ ἔρπονται* *we must distinguish who are to rule and who to be ruled* (PRp.412<sup>b</sup>).

844. The second person of the future is used as a softened form of command: *πάντως δὲ τοῦτο δράσεις* *but this you shall do by all means* (ArNub.1352).

With negatives, it expresses prohibition: οὐ τοῦτο λογιέσθε *you will not* (are not to) *consider this* (Lycurg.<sup>67</sup>).

a. But in negative questions, it forms a lively expression for urgent demand: οὐ περιμενεῖς; *will thou not wait?* (PSym.172<sup>a</sup>). For οὐ μή with the future, see 1032 a.

845. With the future indicative Homer sometimes joins *κέ* or *ἄν*, without materially modifying the meaning: καὶ *κέ* τις ὧδ' ἐρέει *and thus some one will say* (Δ 176). In Attic writers this construction is very rare, and even doubtful.

846. PERIPHRASTIC FUTURE.—To represent a future action as immediately expected or intended, the verb μέλλω *am about* is used with the infinitive of the future or present, or (more rarely) the aorist:

μέλλω ἡμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονε *I am about to teach you whence this calumny has arisen against me* (PAp.21<sup>b</sup>), ἐγὼ ἡμᾶς μέλλω ἔγειν εἰς Φάσιν *I am going to lead you to Phasis* (ΣΑ.5.7<sup>b</sup>), μέλλοντος λαβεῖν αὐτοῦ *when he is on the point of seizing it* (ArAch.1159).

a. Other tenses of μέλλω are used in a similar way: πλησίον ἦδη ἦν ὁ σταθμός, ἔθθα ἔμελλε καταλῦσειν *the station was now near, where he was about to stop for the night* (ΣΑ.1.8<sup>b</sup>). Cf. Lat. *ducturus sum, eram, ero*, etc.

b. The phrase πῶς οὐ μέλλω or τί οὐ μέλλω has a peculiar meaning, *how (why) should I not—? πῶς οὐ μέλλει τὸ σοφώτερον καλλίον φαίνεσθαι; why should not that which is wiser appear nobler?* (PProt.309<sup>c</sup>).

### *Perfect and Pluperfect.*

847. The perfect represents an action as completed at the present time; the pluperfect, as completed at a past time: γέγραφα *I have written*, ἔγεγράφη *I had written*.

848. A future action is sometimes vividly expressed by the perfect: ὄλωας, εἰ σε ταῦτ' ἐρήσομαι πάλιν *thou art a dead man, if I ask thee this again* (Sot.1166). Cf. 828 a. Even the aorist can be thus used: see Eur. Alc. 386.

849. PERFECT WITH PRESENT MEANING.—Several perfects express a continued state, the result of a completed action, and thus have a present meaning:

μνησθῆναι (from μνησκόω), properly, have recalled to mind, and so remember, Lat. *memini*.

κέκλημαι (καλέω) have received a name, *am called*.

κέκτημαι (κτάομαι) have acquired, *possess*.

ἡμφίεσμαι (ἁμφιέννυμι) have dressed myself in, *have on*.

πέποιθα (πείθω) have put confidence, *have confidence in*.

πέφυκα (φύω) have been produced, *am by nature*.

ἔστηκα (ἵστημι) have set myself, *stand*.

βέβηκα (βαίνω) have stepped, *stand*, also *am gone*.

ἐγνώκα (γινώσκω) have recognized, *know*.

a. When the present of a verb denotes a state or condition, the perfect denotes merely a more *settled* condition: see the last three examples in 822.

b. Here belong also several perfects which have no presents: as *οἶδα* *know*, *οἶκα* *am like*, *εἶωθα* *am accustomed*, *δέδοικα* *am afraid*, and others; furthermore the perfects of several verbs signifying to make a noise: *κέκράγα* (*κράζω*) *bawl*, *κέκρίγα* (*κρίζω*) *shriek*, *κέκλαγγα* (*κλάζω*) *bay*; also *κέχρημαι* (*χρήζω*) *need* and others. In these the perfect seems never to have expressed completed action.

c. In all these verbs, the *pluperfect* has the meaning of an *imperfect*: *ἔκεκτήμην* *was in possession of*, *ἑστήκει* *was standing*;—and the *future perfect* has the meaning of a simple *future*: *ἑστήξω* *shall stand*, *μυμήσομαι* *shall remember*, *κεκράξομαι* *shall bawl*.

### *Future Perfect.*

850. The future perfect denotes an action which will be completed at a future time: *γεγράφεται* *it will have been written*.

For the forms (chiefly passive) of this tense see 466, 467. For the periphrastic future perfect with *ἔσομαι* see 467 a.

a. But often the future perfect differs very little from the ordinary future in meaning. In some verbs, it regularly takes the place of the future passive: thus *πεπραδσομαι* *shall be sold*, *κεκόψομαι* *shall be cut* are the regular Attic forms, instead of *πράθσομαι*, *κοπήσομαι*; and *δεδήσομαι* *shall be bound*, *πεπαύσομαι* *shall be quiet* are oftener said than *δεθήσομαι*, *παυθήσομαι*. Cf. also 849 c.

## II. TENSES IN OTHER MODES.

### GENERAL RULE.

851. In the subjunctive, optative, imperative, and infinitive, the tenses do not of themselves designate time.

The present in these modes denotes an action simply as *continued*: thus *ποιεῖν* *to be doing* (at any time).

The aorist denotes an action simply as *brought to pass*: *ποιῆσαι* *to do* (at any time).

The perfect denotes an action simply as *completed*: *πεποιη-κέναι* *to have done* (at any time).

a. The time of the action, when time is thought of at all, is *implied* in the connection, not *expressed* by the form of the verb. Thus:

PRESENT TIME: *οὐ βουλευέσθαι δρᾶ, ἀλλὰ βεβουλευῆσθαι* *it is time, not to be planning, but to have a plan formed* (PCr.46\*), *μαίνόμεθα πάντες ὅπταν ὀργιζόμεθα* *we all are mad whenever we are angered* (Philem.iv.54). Here *βουλευέσθαι*, *βεβουλευῆσθαι*, *ὀργιζόμεθα* are understood, from the connection merely, to refer to present time.

FUTURE TIME: τίς ἐθελήσει κηρυξί λέναι; *who will be willing to go as herald?* (XA.5.7<sup>30</sup>), ὅπταν ἀπίωμεν, ἔψονται *whenever we go away, they will follow* (XA.8.5<sup>15</sup>). Here the connection shows that λέναι, ἀπίωμεν refer to the future.

PAST TIME: ἐβούλετο τῷ παῖδι ἀμφοτέρω παρεῖναι *he wanted both his sons to be with him* (XA.1.1<sup>1</sup>), Κύρος ἔπεμπε βίκους οἴνου ὅποτε πᾶν ἤδιν λάβοι *Cyrus sent jars of wine whenever he got any very good* (XA.1.9<sup>25</sup>). Here παρεῖναι, λάβοι are seen from the context to refer to the past.

b. The imperative, though expressing no time, necessarily implies the future. So even the perfect imperative; this expresses permanence or finality: τετάχθω *let him* (have been placed) *have his station* (PRp.562\*).

### OPTATIVE AND INFINITIVE IN INDIRECT DISCOURSE.

852. The optative and infinitive, when they stand in *indirect discourse* representing an indicative of the direct discourse, do denote time, relatively to that of the leading verb.

853. The present and perfect optative and infinitive in these circumstances (852) represent respectively the present and perfect indicative, and so denote time relatively *present*: that is, the same time as the leading verb: γράφειν φησί *he says that he is writing* (now); ἔφη γράφειν or ἔλεγεν ὅτι γράφοι *he said that he was writing* (then).

So γεγραφέναι φησί τὴν ἐπιστολὴν *he says that he has the letter written* (now), ἦκαρον προσηλακέναι *they guessed that he had ridden ahead*, i. e., that the action was then already completed (XA.1.10<sup>16</sup>), ἦκεν ἑγγελλος λέγων ὅτι Σύννεσις Λελοιπὸς ἦν τὰ ἔκρη *there came a messenger saying that Synnesis had left the heights*, i. e., was then gone from them (XA.2.1<sup>21</sup>).

a. But sometimes they represent the imperfect and pluperfect indicative, and so denote time relatively *past*:

πέπεισμαι ἔκ τῆς Σκύλλης διὰ τοῦτο φεῦγειν τοὺς ἀνθρώπους *I am persuaded that men used to run away from Scylla for this reason* (XM.2.6<sup>31</sup>). Here φεῦγειν represents ἔφευγον. The aorist φυγεῖν would mean that they ran away on some one occasion. With the perfect infin., λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *'tis said that a certain man had been fascinated* (XC.1.4<sup>27</sup>); here ἐκπεπλήχθαι represents ἐξεπέπληκτο.—The optative in this construction is much less frequent than the infinitive: for an example, see 935 b.

854. The aorist optative and infinitive in the same circumstances (852) represent the aorist indicative, and so denote time relatively *past*: γράψαι φησί *he says that he wrote*, ἔφη γράψαι or ἔλεγεν ὅτι γράψαι *he said that he had written*.

οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς (indic. ἔπεμψε) *the Indians said that the king of the Indians had sent them* (XC.2.4<sup>1</sup>), λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκῆσαι *the Cyclopes are said to have lived in a part of the country* (T.6.2).

a. Observe that γράψαι, aorist infinitive, when in indirect discourse means *to have written*, but when not in indirect discourse it means *to write*.

855. The future optative and infinitive represent the future indicative, and so denote time relatively *future*: γράψειν φησι *he says that he will write*, ἔφη γράψειν or ἔλεγεν ὅτι γράψει *he said that he would write*.

ὁ τι δὲ ποιήσει, οὐ διεσέμνηε *but what he would do, he did not indicate* (XA.2.1<sup>23</sup>), ταῦτα διασχεῖτο ποιήσειν *he promised that he would do this* (I.5<sup>65</sup>).

a. The future optative is never used otherwise than in indirect discourse; nor is the future infinitive, except in the construction with μέλλω (846), and with τὸ (959): τὸ ἐκφοβήσειν *the expectation of frightening* (T.4.12<sup>6</sup>).

b. The future perfect optative and infinitive differ from the future only in expressing *completed* action. See Xen. Anab. 1. 5. 16.

### PARTICIPLES.

856. The participles denote time relatively to that of the verb on which they depend. The present and perfect participles denote time relatively *present*, the aorist participle time relatively *past*, the future participle time relatively *future*. Thus:

Present participle: οἱ γράφοντες *those who write* (now), οἱ δειλοὶ κύνας τοὺς μὲν παριόντας δάκνουσι, τοὺς δὲ διάκοντας φεύγουσιν *cowardly dogs bite the passers-by, but run from those who pursue them* (XA.3.2<sup>35</sup>), ἔτυχον ἐν τῇ ἀγορᾷ καθεύδοντες *they happened to be sleeping in the market-place* (T.4.113).

Perfect participle: οἱ γεγραπότες *those who have written* (have the writing now done), ἀλγεῖς οἱ τοῖς συμβεβηκόσιν, Αἰσχίνη *you are vexed at what has resulted, Aeschines* (D.18<sup>41</sup>), ἔλεγον πάντα τὰ γεγενημένα *they told all that had happened*, i. e., was at that time completed (XA.6.3<sup>11</sup>).

Aorist participle: οἱ γράψαντες *those who wrote*, ταῦτα ποιήσας διέβαινε *having done this he went across* (XA.1.4<sup>17</sup>), Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει *Croesus, the Halys crossed, a mighty empire will destroy* (Oracle, Arist. Rhet.3.5).

Future participle: οἱ γράψοντες *those who will write*, οὐ συνήλθομεν ὥς βασιλεῖ πολεμήσοντας *we did not come together to make war* (as about to make war) on the king (XA.2.3<sup>21</sup>).

a. The present participle may, however, like the present infinitive (853 a), stand for an imperfect indicative, and so denote time relatively *past*: Ἀθηναῖοι οἱ πρότερον πορβοῦντες τὴν Βοιωτίαν *the Athenians who formerly used to ravage Boeotia* (XM.3.5<sup>4</sup>). Here πορβοῦντες = οἱ ἐπόρθουν. In like manner the perfect participle may represent a pluperfect: see Soph. Phil. 778 (κεκτημένῳ).

b. The aorist participle, when joined to a principal verb in the aorist, is sometimes used without the idea of past time, to denote an action coinciding in time with the other: εἰ γε ἐποίησας ἀναμνήσας με *thou didst well in reminding me* (PPhaed.60<sup>6</sup>). So especially the *supplementary* aorist participle with the aorists of φθάνω, τυγχάνω, λαθάνω (984): as ἔτυχεν ἐλθὼν *he chanced to come* (T.7.2), βουλοίμην ἂν λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* (XA.1.3<sup>17</sup>); rarely with other tenses of the same verbs: λήσομεν ἐπιπεσόντες *we shall fall on them unawares* (XA.7.3<sup>43</sup>).



## THE MODES.

*The Adverb *án*.*

The uses of *án* (Homeric *κέ*) are so important for the syntax of the modes that the following summary is in place here.

857. The adverb *án* has two distinct uses :

1. In independent clauses,
  - (a) with the *indicative* (past tenses),
  - (b) with the *optative*.
2. In dependent clauses, with the *subjunctive*.

a. There is no adequate translation for *án*, taken by itself. In its use with the indicative and optative, its effect is given in English by the words 'would,' 'should,' or 'may.' With the subjunctive it is untranslatable.

*\*ÁN* IN INDEPENDENT CLAUSES.

858. With the past tenses of the indicative, *án* marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact (*hypothetical indicative*, 895): *ἔδωκεν án, εἰ τι εἶχεν* *he would have given, if he had had anything*.

a. *\*ÁN* is never used with the principal tenses of the indicative, except in the Homeric use with the future indicative (845).

859. With the optative, *án* forms an expression of *possibility* (*potential optative*, 872): *τοῦτο γένοιτο án* *this may (might, would) happen*.

a. In Hm. *án* may be joined to the subjunctive in the sense of the future indicative (868).

*\*ÁN* IN DEPENDENT CLAUSES.

860. All relative and conditional clauses which have the subjunctive, must also have *án*; but this *án* is attached to the introductory word of the clause, and belongs less closely with the verb: *ὅ τι án βούληται* *whatever he may choose*, *ὅπου án ᾗ* *wherever he be*.

With *εἰ, ὅτε, ὅποτε, ἐπεὶ* and *ἐπειδὴ*, *án* unites to form *ἐάν* (*ᾗν, ᾗν*) *ὅταν, ὅπότεν, ἐπὴν* or *ἐπὶάν* (Hd. *ἐπείαν*), *ἐπειδάν*.

a. For the omission of *án* in such sentences, see 894 b, 898 b, 914 a and b, 921 a. For the rare *κέ* with optative in dependent clauses, see 900 b.

861. *ἄν* is used with the infinitive and participle, when either stands in the place of an indicative or optative which would take *ἄν*; see 964 and 987.

862. POSITION OF *ἄν*.—In clauses with the indicative and optative (858, 859) *ἄν* is not always placed next the verb to which it belongs. It often attaches itself to negatives (*οὐκ ἄν*), or interrogatives (*πῶς ἄν*), or emphatic words (*μάλιστα ἄν*), or to the principal verb instead of a subordinate one (*οὐκ οἶδ' ἄν εἰ πείσασμαι* for *οὐκ οἶδα εἰ πείσασμαι ἄν*, EMed.941).

863. *ἄν* sometimes stands alone, its verb being understood: *οἱ δ' οἰκέται βέγγουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ* (sc. *ἐργεσκον*) *the slaves are snoring; well, they wouldn't have done so before* (ArNub.5). So *πῶς γὰρ ἄν* (sc. *εἴη*); *how can it be?* For *ἄσπερ ἄν εἰ*, see 905.

864. *ἄν* REPEATED.—This may occur when the sentence is very long, or when it contains more than one prominent word to which *ἄν* might naturally attach itself (862): *πῶς ἄν οὖν οὐκ ἄν δεινὰ πάσχοιμεν;* *how then should we not be outrageously treated?* (Lys.20<sup>15</sup>).

## A. FINITE MODES IN SIMPLE SENTENCES.

### *Indicative.*

865. The *indicative* expresses that which *is*, *was*, or *will be*. It is used when the *reality* of the action is affirmed, denied, or questioned: 'he went; he did not stay; will he return?'

For the indicative in conditional sentences (with or without *ἄν*), see 893, 895; in expressions of wishing, see 871. For the indicative (imperfect or aorist) with *ἄν* to denote customary action, see 835 and a.

### *Subjunctive.*

866. The subjunctive has three common uses in simple sentences:

1. The first person is used to express a *request* or *proposal* (hortative subjunctive): *ἵπμεν* *let us go*, *φέρε δῆ, πειπαῖθω* *come now, let me try*.

a. So negatively with *μή*: *μή μανώμεθα* *let us not be mad* (XA.7.1<sup>29</sup>).

2. The second and third persons are used with *μή* in *prohibitions*: *μή ποιήσῃς ταῦτα* *do not do this*. This use is confined to the *aorist*: see 874.

3. The first person is used in questions as to what may be done with *propriety* or *advantage* (subjunctive of deliberation): τί φῶ; *what shall I say?*

The meaning is not 'what am I going to say' as a future fact, but 'what had I best say.' Σο δέξασθε συμποτήν, ἢ ἀπίωμεν; *will you receive a fellow-reveller, or shall we go away?* (PSym.212<sup>a</sup>). Only the question τί ῥάθω; *what will become of me?* is an exception; the subjunctive here being equivalent to the future indicative; cf. 868.

b. Often βούλει *do you wish* is prefixed to this subjunctive; the two questions, though closely connected, being independent of each other: βούλει σοι εἶπω; *do you wish me to tell you?* (PGo.521<sup>d</sup>), properly, 'do you wish—shall I tell you?' as two separate questions.

c. Questions of this sort are sometimes asked in the *third* person with τίς, instead of the first person: ποῖ τις οὖν φύγῃ; *whither can one flee?* (SAj.463).

867. The subjunctive is also used with μή, in expressions of *anxiety* or *apprehension*: μή ἄγροικότερον ᾤ τοῦ ἀληθὲς εἰπεῖν *I am afraid it may be too rude to say what is true* (PGo.462<sup>a</sup>). In strictness, the sentence here expresses something desired: 'may it not be too rude.' If the object of apprehension is negative, μή οὐ is used: Hm. μή νύ τοι οὐ χραίσμη σκηπτρὸν καὶ στέμμα θεοῖο *(there is danger) indeed that the staff and wreath of the god may not avail thee* (A 28), μή οὐ θεμίων ᾤ *I fear it is not right* (PPhaed.67<sup>b</sup>).

868. In Hm., the subjunctive is sometimes used to denote *future* events, nearly like the future indicative: οὐ γὰρ πῶ τοιοῦς ἴδω ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see* (A 262). To the subjunctive in this use, ἄν or κέ is sometimes added: οὐκ ἄν τοι χραίσμη κίθαρις *nought will the lyre avail thee* (Γ 54). Cf. 845.

### Optative.

869. The optative has two uses in simple sentences; one without ἄν, in wishes; and one with ἄν, in assertions and questions.

870. OPTATIVE OF WISHING.—The optative is used without ἄν, to express a wish that something may happen: ἀπόλοιτο *may he perish*.

So τούτους οἱ θεοὶ ἀποτίσαντο *may the gods requite them* (XA.3.2<sup>a</sup>), ὃ παῖ, γένοιο πατρός εὐτυχέστερος *mayst thou, my son, be happier than thy sire* (SAj.550), μή μοι γένοιθ' ἃ βούλομαι, ἀλλ' ἃ συμφέροι *may not what I would fain, but what is best, be mine* (MMon.366). From this use comes the name *optative*.

a. This optative may be introduced by the particles of wishing, εἴθε or εἰ γάρ: thus εἴθε σὺ φίλος ἦμῖν γένοιο *O that thou wouldst be our friend* (XH.4.1<sup>st</sup>). The sentence is then strictly a condition with omitted conclusion, as in English 'O if this would happen.'

b. In poetry, simple εἰ occurs; for instance Eur. Hec. 836. Hm. sometimes has εἴθε and αἰ γάρ.

c. Wishes are also introduced by ὥς: Hm. ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο *would that discord from among both gods and men might perish* (Σ 107).

d. A wish expressed by the optative refers to the *future*. Very rarely, however, an aorist optative is used of the future realization of a past event: *ὃ γὰρ ἐλατάτο μώνυχας ἵππους* *O that they may (prove to) have driven off the hoofed steeds* (K 536).

e. Another form of wishing is *πῶς ἂν* with the optative, strictly a question. This occurs chiefly in dramatic poetry: *πῶς ἂν ὀλομᾶν;* (how can I perish?) *would that I might die* (EMed.97).

871. UNATTAINABLE WISH.—A wish past realization, that is, inconsistent with a known reality, refers either to the present or the past. It is expressed, like a condition contrary to fact (895), by a *past tense of the indicative* with *εἶθε* or *εἰ γάρ*. The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*:

*εἰ γὰρ τοσαύτην δύναμιν εἶχον* *O that I had so much power*, implying, 'I have not' (EAlc.1072), *εἶθε σοι τότε συνεγενόμην* *O that I had been with thee then*, implying, 'but I was not' (XM.1.2<sup>46</sup>).

a. Such wishes are expressed also by *ὄφελον* (*ought*) with the present or aorist infinitive: *ὄφελε μὲν Κύρος ζῆν* *would that Cyrus were alive*, *liter.*, 'Cyrus ought to be alive' (XA.2.1<sup>4</sup>).

The particles of wishing may be prefixed: *εἴθ' ὄφελον*, *εἰ γὰρ ὄφελον*. The negative is *μή*, not *οὐ* as might be supposed: *μήποτε ὄφελον λιπεῖν* *would that I had never left* (SPhil.969).

872. POTENTIAL OPTATIVE.—The optative is used with *ἂν* as a less positive expression for the future (or present) indicative, and is translated with *may*, *might*, *would*, etc.: *τοῦτο γένοιτ' ἂν* *this may (or might) happen*.

*πολλὰς ἂν εὖροις μηχανὰς* *many devices thou mayst find* (EAnd.85), *οὐκ ἂν ἀρνηθεῖν* *I would not (= will not) deny it* (D.21<sup>191</sup>), *ἔνθα πολλὰν σωφροσύνην καταμύθοι τις ἂν* *where one may notice many an instance of self-control* (XA.1.9<sup>8</sup>), *ἡδέως ἂν ἐρομην* *I (would gladly ask) should like to ask* (D.18<sup>84</sup>).

a. The potential optative is frequently used in the conclusion of a conditional sentence (900); and even where no condition is expressed, as in the above cases, one may usually be supplied in thought. Thus 'this might take place' (if circumstances should favor), 'you would find' (should you search).

b. Properly the potential optative refers to the *future*. When it seems to refer to the present, it denotes in strictness the future realization of a present fact: *ποῦ δὴτ' ἂν εἰεν οἱ ξένοι;* *where, pray, may the strangers be?* i. e., where would they be found if sought (SEL.1450), *ἔρᾳ ἂν εἴη λέγειν* *it (would be, will be) probably is time to say* (XM.3.5<sup>7</sup>).

c. Very rarely it is used, in like manner, of a past event: *εἴησαν δ' ἂν οὗτοι Κρήτες* *these were probably Cretans*, i. e., would prove on examination to have been so (Hd.1.2).

d. The potential optative may be used for the *imperative*, expressing a command as a permission: *λέγουσ' ἂν ὥς τάχιστα* *speak at once*, *liter.*, 'you may speak' (ASep.261).

e. In poetry, the potential optative is used without *ἄν*, though very seldom: οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νέμμαι· ἢ σοὶ *there's none to whom a higher rank I would award than thee* (ΔPr.291).

f. The future optative is never used with *ἄν*. See 855 a.

### Imperative.

873. The imperative represents the action as *commanded*: λέγε *speak*, πάταξον μὲν, ἀκουσον δέ *strike, but listen*.

For the tenses of the imperative, see 851 and b. For the infinitive instead of an imperative, see 957.

874. Prohibitions, that is, negative commands, are expressed by *μή* with the *present imperative* or the *aorist subjunctive*: μή λέγε τοῦτο or μή λέξης τοῦτο *do not say this*.

a. The present imperative is used if continuance is thought of, otherwise the aorist subjunctive. For instance, the present is used in telling any one not to go on with what he is doing: thus *μή χαλέπαινε do not persist in your present anger* (T 133), but *μή χαλεπήτης do not take offence*; *μή βράδυνε μηδ' ἐπιμνήσθης ἔτι Τροίᾳς linger not (as you are now doing), nor mention Troy again* (SPhil.1400).

b. The aorist imperative is sometimes used with *μή* in the *third person*, but almost never in the second: ἀλλὰ γὰρ *μή θρήνόν τις τοῦτον τὸν λόγον νομισάτω but let no one regard this discourse as a lamentation* (XAges.10<sup>8</sup>). The present subjunctive is never used in prohibitions.

875. The imperative is idiomatically used in dramatic poetry after οἶσθ' ὃ and like questions, where we should expect δεῖ with the infinitive: οἶσθ' ὃ δράσον; *do you know what you are to do?* *liter.*, 'do—do you know what?' (ArAv.54). So οἶσθ' ὥς ποιήσον; (Sot.543).

## B. FINITE MODES IN COMPOUND SENTENCES.

876. SUBORDINATION.—A sentence may enter as a subordinate part into another sentence. The whole is then called a *compound sentence*: it consists of a *principal*, and a *dependent* or *subordinate*, sentence or clause.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἐνταῦθα εἴη (dependent clause) *but they answered that he was not there* (XA.4.5<sup>10</sup>); εἰ θεοὶ τι δρῶσιν αἰσχροῖν (dependent), οὐκ εἰσὶν θεοὶ (principal) *if gods do aught that's base, they are not gods* (EFrag.294).

a. CO-ORDINATION.—On the other hand, connected sentences are said to be co-ordinate, when they are mutually independent: κοινὴ ἡ τύχη, καὶ τὸ μέλλον ἀδράκων *fortune is fickle, and the future is unseen* (I.1<sup>29</sup>). Such sentences are not called compound. The co-ordination of sentences, as opposed to their subordination, is relatively more frequent in early Greek, especially in Homer.

877. A dependent clause may have another clause depending on it, to which it stands as principal.

Thus in the compound sentence *ἡρόμην Ἄφοβον εἰ τινας παρήσαν ὅτ' ἀπελάμβανε τὴν προῖκα* I asked *Aphobus* whether any persons had been present when he received the dowry (D.30<sup>80</sup>), *ὅτ' ἀπελάμβανε τὴν προῖκα* depends on *εἰ τινας παρήσαν*, and this again depends on *ἡρόμην Ἄφοβον*.

878. PROLEPSIS.—A substantive which properly belongs to the dependent clause, is often transferred (usually with change of case) to the principal clause. The object is to give it a more emphatic position. When the substantive is thus brought in before its proper place, the arrangement is called *prolepsis* (*προλήψις* anticipation).

Thus *ἐόρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς* (= *ἐόρα ὡς οἱ ἄνθρωποι εἶχον δεινῶς*) he saw that the men were in sad plight (XA.6.4<sup>82</sup>), *Ἡμ. Τυδείδην δ' οὐκ ἂν γνολὺς ποτέροισι μετεῖη* *Tydidēs thou wouldst not have known, in which of armies twain was he* (E 85), *καὶ τῶν βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν ἱκανοὶ εἴησαν* he took care also that the barbarians should be in condition to make war (XA.1.1<sup>85</sup>).

879. PROTASIS, APODOSIS.—A subordinate clause which has the special office of preparing the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*. All conditional clauses are *protases*, and so are many relative clauses: thus *ἐπεὶ ᾗσθετο διαβεβηκότας* (*protasis*), *ᾗσθη* (*apodosis*) when he saw that they had crossed, he was pleased (XA.1.4<sup>14</sup>).

The *protasis* naturally precedes the *apodosis*, though this order is occasionally reversed. On the other hand, other subordinate clauses ordinarily follow their principal clauses.

## I. MODES IN FINAL CLAUSES.

880. Final clauses are of three kinds: A. Clauses of pure purpose; B. Clauses with *ὅπως* after verbs of *effort*, etc.; C. Clauses with *μή* after verbs of *fearing*.

### A. PURE PURPOSE.

881. Clauses expressing purpose are introduced by *ἵνα*, *ὥς*, *ὅπως* (and *Ἡμ. ὅφρα*) that, in order that, and *μή*, *ἵνα μή*, *ὥς μή*, *ὅπως μή* that not; and take the subjunctive: *ἐρχομαι ἵνα ἴδω* I come to see.

But if the clause depends on a past tense, the optative *μαζ* be used instead of the subjunctive: *ἦλθον ἵνα ἴδοιμι* (or *ἴδω*) I came to see.

*κίνας τρέφεις ἵνα τοὺς λύκους ἀπερύκωσιν* you rear dogs, that they may keep off the wolves (XM.2.9<sup>8</sup>), *διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε* he intends to destroy the bridge, that you may not cross (XA.2.4<sup>17</sup>).

καθεῖλον τὰς τρήρεις, ὥς ἐν ταύταις σώζονται *they were launching the triremes, that in these they might save themselves* (XA.7.1<sup>19</sup>), ἔδοκει ἀπιέναι, μὴ ἐπιθέσις γένοιτο τοῖς καταλειμμένοις *it was thought best to return, lest an attack should be made on those who were left behind* (XA.4.4<sup>20</sup>).

a. The optative is used on the principle of *implied indirect discourse* (see 937). It is therefore permitted only, not required; the subjunctive after past tenses being freely used: τὰ πλοῖα Ἀβροκόμας κατέκαυσε, ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the vessels, that Cyrus (may not) might not cross* (XA.1.4<sup>18</sup>).

b. The optative may be used by attraction, when the clause depends on an optative: βασιλεὺς ἡμᾶς ἀπολέσαι περὶ πάντων ἂν ποιήσαιο, ἵνα καὶ τοῖς Ἕλλοις Ἑλλήσι φόβος εἴη *the king would like exceedingly to destroy us, that the other Greeks might be afraid* (XA.2.4<sup>21</sup>).—Very rarely the optative occurs after a principal tense of the indicative: *Iliad* A 844.

c. Ὅπως with the future indicative is rarely used in pure final clauses: τρέφονται ὅπως μαχοῦνται *they are kept that they may fight* (XC.2.1<sup>21</sup>).

882. With ὥς, ὅπως (and in Hm. ὅφρα), the particle ἂν (Hm. κέ) is sometimes used before the subjunctive. It adds nothing to the meaning: ὥς ἂν μάθης, ἀντάκουσον *hear me in turn, that you may learn* (XA.2.5<sup>19</sup>). Homer and Herodotus use this ἂν even before the optative.

883. In some elliptical expressions, the principal clause is omitted: ὥς δὲ συντέμω *but to be brief*, sc. I say only this (ETro.441); ἵν' ἐκ τούτων ἄρξωμαι *to begin with this* (D.21<sup>42</sup>).

884. UNATTAINABLE PURPOSE.—A purpose which could only be attained in an imagined case, contrary to reality, is expressed by a past tense of the indicative. Such a clause must depend on a conclusion contrary to fact (895), a wish past attainment (871), or some other expression implying non-reality:

εἰ γὰρ ὥφελον οἱοί τ' εἶναι τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τ' ἦσαν ἀδ καὶ ἀγαθὰ τὰ μέγιστα *I wish they were able to work the greatest mischief, that they might be able to work the greatest good*, implying 'but as it is, they cannot' (PCr.44<sup>4</sup>), ζῶντι εἴδει βοηθεῖν, ὅπως ὅτι δικαίωτατος ἂν ἔζη *they ought to have aided him while living, that he might have lived most justly* (PLG.959<sup>b</sup>).

## B. VERBS OF EFFORT.

885. After verbs which signify *attention, care, or effort*, the object of the endeavor is expressed by ὅπως or ὅπως μὴ with the future indicative: σκόπει ὅπως παρέσει *see to it that you are on hand*.

Such verbs are σκοπεῖν, ὁρᾶν, ἐπιμελεσθαι, εὐλαβεῖσθαι, πράσσειν, etc.

ὅπως καὶ θεοὶ ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει *it shall be my care that you too shall praise me* (XA.1.4<sup>19</sup>), φρόντιζε ὅπως μὴδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις *beware that you do nothing unworthy of that rank* (I.2<sup>27</sup>).

a. Even after a past tense, the future indicative usually remains: ἐπράσσον ὅπως τις βοήθεια ἤξει *they negotiated for the sending of succor* (T.3.4). Occa-

sionally it gives place to the future optative: *ἐπεμελεῖτο ὥπως μὴ ἡσίοιτο ποτε* *ἐσονται* *he took care that they never should be without food* (XC.8.1<sup>43</sup>).

b. The subjunctive or optative of the present or aorist (cf. 881) is sometimes used, instead of the future indicative: *ἐπράσσειν ὥπως πόλεμος γένηται* *he was striving that a war might be brought about* (T.1.57).

c. In Homer this is almost always the case; *ὥς* may also be used for *ὥπως*, and *κέ* may be added before the subjunctive: *φράσσειται ὥς κε νήται* *he will devise that he shall homeward come* (α 205), *περὰ ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι* *try to reach at last thy native land* (δ 545).

886. Before *ὥπως* with the future, in earnest commands and warnings, the principal verb is often omitted: *ὥπως ἀνὴρ ἔσει* (sc. *σκοπεῖ* *be sure to be a man* (ECycl.595), *ὥπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς* (sc. *φυλάττου* *take heed to*) *say nothing about the war* (D.19<sup>92</sup>).

### C. VERBS OF FEARING.

887. After verbs of *fearing* and kindred ideas, the object of the fear is expressed by *μή* *that*, *lest*, or *μή οὐ* *that not*, *lest not*, with the subjunctive: *φοβοῦμαι μὴ γένηται* *I fear that it may happen*.

After a past tense, the optative *may* be used (as in pure purpose, 881): *ἐφοβούμην μὴ γένοιτο* (or *γένηται*) *I feared that it might happen*.

*δέδοικα μὴ ἐπιλαθώμεθα τῆς οἰκαδὲ δδοῦ* *I am afraid we may forget the way home* (XA.3.2<sup>25</sup>), *δέδιμεν μὴ οὐ βέβαιοι ᾗτε* *we fear you may not be steadfast* (T.3.57), *ᾗν δὲ Φίλιππος ἐν φόβῳ μὴ ἐκφύγοι τὰ πράγματα* *Philip was in alarm lest his objects might escape him* (D.18<sup>32</sup>), *τοὺς συμμάχους ἐδέδισαν μὴ ἀποστῶσι* *they were afraid that their allies (may) might revolt* (T.5.14).

a. Rarely *ὥπως μὴ* is used for *μή*: *οὐ φοβεῖ ὥπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων*; *are you not afraid that you may be doing something impious?* (PEuthyph.4<sup>o</sup>). The future indicative may then be used: *δέδοιχ' ὥπως μὴ τεύξομαι* *I fear I shall find* (ArEq.112). The verb of fearing here takes the construction of 885.

b. Even *μή* alone rarely takes the future indicative: *φοβοῦμαι μὴ ἡδονὰς ἐρήσομεν ἐναντίας* *I fear that we shall find opposite pleasures* (PPhil.13<sup>a</sup>).

c. After such words as *δρᾶν* and *σκοπεῖν*, *μή* often introduces something suspected as probable, i. e. conjectured (rather than feared): *ἔθρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν* *take heed lest this may not be the real good* (PGo.495<sup>b</sup>).

888. When the fear relates to something past or present, the indicative is used after *μή* and *μή οὐ*:

*φοβοῦμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν* *we are afraid that we have failed of both* (T.3.53), *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* *I fear that all the goddesses said was true* (ε 300).

a. The subjunctive (aorist or present) in such cases is rare: *δεινῶς ἀθύμῳ μὴ βλέπων δὲ μάντις ᾗ* *sore am I troubled lest the prophet (prove to) be clear-sighted* (Sot.747); cf. the first example in 887 a. See Iliad A 555.



## II. MODES IN CONDITIONAL SENTENCES.

889. A conditional clause is one containing a *supposition*. It is introduced by a word meaning *if*: either  $\epsilon\iota$ , or  $\epsilon\acute{\iota}\alpha\nu$  (860) contracted  $\eta\nu$ ,  $\acute{\alpha}\nu$  (Homeric  $\epsilon\iota\ \kappa\epsilon$ ).

The conditional clause (*protasis, condition*) together with its principal clause (*apodosis, conclusion*) forms a *conditional sentence or period*.

890. Conditional sentences are either *particular* or *general*. In a particular conditional sentence, the supposition relates to a definite act or acts. In a general conditional sentence, it relates to *any one* of a series of acts; and this may be indicated by the use of 'if ever' in the condition and 'always' in the conclusion ('if ever' being nearly equivalent to 'when-ever').

Thus: *if he wishes (now) to go, he has leave*, is a particular conditional sentence; but *if he (ever) wishes to go, his master (always) gives him leave*, is a general conditional sentence.

Particular and general conditions are not distinguished in form, except in the first of the following four classes.

891. There are four classes of conditional sentences. Two are for present and past suppositions, and two for future suppositions.

The first class has three forms, one for particular conditions and two for general. Altogether, then, there are six forms, as shown in the following

## TABLE OF CONDITIONAL FORMS.

- I. *Simple present or past supposition*:
  - A. Particular:  $\epsilon\iota$  with pres. or past indic. . . indicative.
  - B. General: { 1.  $\epsilon\acute{\iota}\alpha\nu$  with subjunctive . . . . . pres. indicative.  
 2.  $\epsilon\iota$  with optative . . . . . imperf. indicative.
- II. *Present or past supposition, contrary to reality*:
 

$\epsilon\iota$  with past indicative . . . past indicative with  $\acute{\alpha}\nu$ .
- III. *Future supposition with more probability*:
 

$\epsilon\acute{\iota}\alpha\nu$  with subjunctive . . . future indicative, or imperative.
- IV. *Future supposition with less probability*:
 

$\epsilon\iota$  with optative . . . . . optative with  $\acute{\alpha}\nu$ .

*First Class.*

892. *Simple Present or Past Supposition.*—We have here two distinct cases, Particular Suppositions and General Suppositions.

893. A. PARTICULAR.—The condition assumes something, without implying any judgment as to its reality. We have then :

in the condition, *εἰ* with present or past indicative ;

in the conclusion, any tense of the indicative :

*εἰ τοῦτο ποιεῖς, ἐπαινῶ if you are doing this, I approve.*

*εἰ θεοὶ τι δρῶσιν αἰσχροῦν, οὐκ εἰσὶν θεοὶ if gods do aught that's base, they are not gods (Efr.294), εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδῆς if he was a god's son, he was not greedy of gain (PRp.408°), εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει if contrary to his oaths he broke the truce, he has his due (XA.2.5<sup>11</sup>), εἴπερ γὰρ Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι so sure as he is a son of Darius and Parysatis, I shall not win this prize without a struggle (XA.1.7°).*

a. Observe that condition and conclusion may be in different tenses ; and that the conclusion may refer to the future, and so have the future indicative. See the last two examples.

b. The imperative, or the optative of wishing, may also be used in the conclusion: *σοὶ εἰ πῇ ἄλλῃ δέδοκται, λέγε καὶ διδάσκει if you have come to a different view, speak and instruct me (PCr.49°).*

c. Rarely a future indicative, expressing *present intention*, is used in the condition: *ἀρε πλεκτηρον εἰ μαχεῖ (= εἰ μέλλεις μαχεῖσθαι) raise your spur if you are going to fight (ArAv.759).* This must not be mistaken for a future condition: cf. 899.

894. B. GENERAL.—The occasional reality of the condition is implied, and the conclusion states what happens (or happened) *if ever* the condition is (or was) fulfilled. There are here different forms for present and past time.

1. For present time :

in the condition, *ἐάν* with the subjunctive (any tense) ;

in the conclusion, the present indicative :

*ἐάν τοῦτο ποιήσῃ, ἐπαινῶ if he (ever) does this, I (always) approve.*

2. For past time :

in the condition, *εἰ* with the optative (pres., aor., or perf.) ;

in the conclusion, the imperfect indicative :

*εἰ τοῦτο ποιήσειε, ἐπῆνον if he (ever) did this, I (always) approved.*

ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θηήσκειν *if death draws near, no one desires to die* (EAlc.671), πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ *no one may find out all things, if one shun not the toil* (Philem.iv.13).

εἰ ποῦ ἐξελαῖνοι, ἐφ' ἵππου χρύσοχαλίνου περιῆγε τὸν Κύρον *as often as he rode out, he took Cyrus about on a horse with golden bridle* (XC.1.3<sup>8</sup>), εἰ τοῦ φίλων βλάψειεν οἰκετῶν δέμας, ἔκλαιεν ἡ δούσθηος εἰσορωμένη *if e'er she saw the form of one of her beloved slaves, she wept, unhappy lady, at beholding him* (STr.908). The future optative is never used: see 855 a.

a. As the conclusion of general suppositions implies habitual or repeated action, equivalent forms may be used. Thus for the present may be used the gnomic aorist (840); for the imperfect may occur the imperfect or aorist with ἄν (835): ἵππος εὐγενής, κἂν ᾗ γέρον, ἐν τοῖσι δεινοῖσι θυμὸν οὐκ ἀπώλεσεν *a steed of noble breed, though he be old, in danger loses not his mettle* (SEl.25), εἰ τις αὐτῷ δοκοίῃ βλάκευεν, ἐκλεγόμενος τὸν ἐπιτήθειον ἔπαισεν ἄν *if any one seemed to him to be lagging, he would single out the offender and strike him* (XA.2.3<sup>11</sup>). So even the simple aorist with 'often,' 'never,' etc.: see XA.1.9<sup>18</sup>.

b. Homer usually has εἰ alone, instead of ἐάν, in general suppositions. In the Attic poets this is very rare: ἀλλ' ἄνδρα, κεί τις ᾗ σοφός, τὸ μανθάνειν πολλὰ ἀσχρόν οὐδέν *but for a man, though he be wise, aye to be learning much is no disgrace* (SAnt.710).

c. Occasionally the indicative with εἰ is used in the condition, the particular form (893) being used in a general sense: εἰ τίς τι ἐτηρώτα, ἀπεκρίνοντο *if any one asked any thing, they answered* (T.7.10).

### Second Class.

895. *Present or Past Supposition contrary to reality.*—The supposition is understood to be past fulfilment, and contrary to fact. We have then:

in the condition, εἰ with a past tense of the indicative;

in the conclusion, a past tense of the indicative with ἄν.

The *imperfect*, *aorist*, or *pluperfect* is used, according as the contrary reality would be expressed by a *present*, an *aorist*, or a *perfect*. Accordingly the imperfect and pluperfect denote *present* time, and the aorist *past* time.

Thus εἰ τοῦτο ἐποίει, ἐπὶνουν ἄν *if he were doing this, I should approve* (but he is not doing it, and I do not approve), εἰ τοῦτο ἐποίησεν, ἐπὶνεσα ἄν *if he had done this, I should have approved* (but he did not do it and I did not approve).

εἰ ἐώραν ἀπορούντας ὑμᾶς, τοῦτ' ἂν ἐσκόπων *if I saw you in distress, I should be considering this* (XA.5.6<sup>30</sup>), οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not bidden him* (XA.6.6<sup>15</sup>), εἰ μὴ ὑμεῖς ἦλθετε, ἐπορεύμεθα ἄν πρὸς βασιλέα *if you had not come, we should be marching against the king* (XA.2.1<sup>4</sup>), εἰ ἐκεκτῆμην οὐσίαν, ἐπ' ἀσπράβης ἂν ὠχούμην *if I possessed a fortune, I should ride on a saddle* (Lys.24<sup>11</sup>), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὀβρικεῖ τοσούτων χρόνων *if your decrees were sufficient, Philip would not have insulted you so long*, implying 'but they are insufficient, and he has insulted you' (D.8<sup>14</sup>).

NOTE.—The indicative with *ἄν*, thus used in the conclusion, is called the *hypothetical indicative*.

a. The imperfect is sometimes used where the contrary reality would be expressed by an *imperfect*; it then refers to the *past*: οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχε *he would not have been master of any islands, if he had not been possessor of a naval force*, implying 'but he was possessor of a navy, and was master of islands' (T.1.9).

b. In the conclusion, the aorist sometimes refers to *present* time, being used of the inception or bringing to pass of the action (822): εἰ ἐγὼ σε ἐτύγχων ἀνερωτῶν, τί ἂν μοι ἀπεκρίνω; *if I happened to be asking you, what would you (proceed to) answer?* (PTheag.123<sup>b</sup>), but τί ἂν ἀπεκρίνω; *what would you be answering?*

896. In Homer the conclusion is sometimes expressed by the *optative* (instead of the past indicative) with *ἄν*; this makes no difference in meaning: καὶ νῦν κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺν νόησε Διὸς θυγάτηρ Ἀφροδίτη and *here Aeneas, lord of men, had perished quite, if Aphrodite, child of Zeus, had not observed him keenly* (E 311).

897. The particle *ἄν* is omitted, when the conclusion consists of an imperfect of *unfulfilled obligation* (834), as *ἔδει, χρῆν*, etc., with the infinitive; so that the contrary reality is the *non-fulfilment* of the obligation: εἰ σοφὸς ἦσθα, χρῆν σε τοῦτο ποιεῖν *if you were wise, you ought to do this* (but you do not do it). We might say that the real conclusion, καὶ ἐποίεις ἄν *and you would be doing it*, is omitted:

χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ' *thou oughtest, if thou wert not base, with my consent this wedlock to be forming* (EMed.586).

a. But *χρῆν ἄν, ἔδει ἄν* are used, when the contrary reality is the *non-existence* of the obligation: εἰ πλούσιος ἦσθα, χρῆν ἄν σε τοῦτο ποιεῖν *if you were rich, you would be under obligation to do this* (but now you are not under obligation to do it): εἰ ἦσαν πεπαιδευμένοι, ἔδει ἄν μαθόντα καὶ ἀσκήσαντα ἵεναι ὡς ἐπ' ἀθλητὰς *if they were trained, one would have to learn and practice, and meet them as one does athletes* (PALc.i.119<sup>b</sup>).

b. Some other imperfects, particularly *ἐβουλόμην, ἤσχυνόμην*, are occasionally used without *ἄν*: ἤσχυνόμην, εἰ ὑπὸ πολέμου γε ὄντος ἐξηπατήθην *I should be ashamed, if I had been deceived by one who was an enemy* (XA.7.6<sup>21</sup>).

### Third Class.

898. *Future Supposition with more probability*.—The supposition relates to the future, and some expectation that it may be realized is implied. We have then:

in the condition, *εἰάν* with the subjunctive (any tense);

in the conclusion, the future indicative, or the imperative:

εἰάν τοῦτο ποιήσης, ἐπαινέσομαι *if you do this, I shall approve*.

ἥν τις ἀντιστήται, πειρασόμεθα χειροῦσθαι *if any one resists, we shall try to subdue him* (XA.7.3<sup>11</sup>), ἥν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* (XA.3.4<sup>41</sup>), ἥν πόλεμον αἰρήσῃς, μήκετι

ἤκετε δεῦρο ἔνευ δ' πλῶν *if you choose war, do not come here again unarmed* (XC.3.2<sup>12</sup>).

a. Equivalent expressions may be used for the future indicative and the imperative in the conclusion. Thus the hortative and prohibitive subjunctive (866, 1 and 2). In Homer the subjunctive, with or without *ἄν* or *κῆ*, (868) is found: *εἰ δέ κε μὴ δῶσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι if he restore her not, then I myself will seize her* (A 324).

b. Poets, especially Homer, sometimes use simple *εἰ* for *ἐάν* or *εἰ κε* (cf. 894 b): *εἰ δ' αὖ τις βάλῃσι θεῶν ἐπὶ οἶνοπι πόντῳ, τλήσομαι ἐν στήθεσσιν but if some god shall wreck me on the wine-hued deep, I will endure in soul* (ε 221).

c. The aorist subjunctive in the condition is often nearly equivalent to the Latin *future perfect*: *νέος ἂν πονήσῃς, γῆρας ἔξεις εὐθαλές si juvenis laboraveris, senectutem habebis jucundam*, i. e., *if young you toil (shall have toiled), a thriving age you will enjoy* (MMon.388).

899. Very often, the condition is expressed by *εἰ* with the future indicative (instead of *ἐάν* with the subjunctive). This makes no essential difference in meaning:

*εἴ τι πέσονται Μῆδοι, ἐς Πέρσας τὸ δεῖνδν ἔξει if anything shall happen to the Medes, the danger will come to the Persians* (XC.2.1<sup>8</sup>), *εἰ τιμωρήσῃσι Πατρόκλῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενέις, αὐτὸς ἀποθανεῖ if you shall avenge the murder of Patroclus and slay Hector, you will yourself be slain* (PAp.28<sup>o</sup>).

#### Fourth Class.

900. *Future Supposition with less probability.*—The supposition relates to the future, but no expectation of its being realized is implied. We have then:

in the condition, *εἰ* with the optative (pres., aor., or perf.);

in the conclusion, the optative with *ἄν* (pres., aor., or perf.):

*εἰ τοῦτο ποιήσῃς, ἐπαινέσαιμι ἄν if you should do (or were to do) this, I should approve.*

*εἰ ἅπαντες μίμησάμεθα τὴν Λακεδαιμονίων πλεονεξίαν, εὐθὺς ἂν ἀπολοιμέθα if we should all imitate the rapacity of the Lacedaemonians, we should perish forthwith* (I.11<sup>20</sup>), *εἰ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μὴ, ἂρ' ἂν εὐδαιμονοί; if a man should possess wealth, but make no use of it, would he be happy?* (PEuthyd.280<sup>d</sup>). The future opt. is never used: see 855 a.

NOTE.—The optative with *ἄν* is the *Potential Optative*: see 872.

a. Quite distinct from this are cases in which the verb of the condition is itself a potential optative with *ἄν*, conclusion to another condition expressed or implied: *εἴπερ ἄλλῳ τῷ πειθόμενῳ ἄν, καὶ σοὶ πείθεμαι as surely as I would trust any one else (if he were to give me his word), I trust you* (PProt.329<sup>b</sup>).

b. Homer sometimes uses *εἰ κε* with the optative instead of simple *εἰ*: *εἰ χ' ὅμεις γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη should you devour, perchance hereafter I should get redress* (B 76).

c. Things contrary to fact are sometimes conceived as if possible, and expressed by a condition of the fourth class, instead of the second: *οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίβοι λέχος nor wouldst thou say so, did thy couch disgraced not irk thee* (EMed.568).

*Peculiarities of Conditional Sentences.*

901. MIXED FORMS.—The form of the conclusion does not always correspond to that of the condition. Especially frequent are:

a. A condition of the *third* class and a conclusion of the *fourth*:  
 εἰν ἐβελήσῃτε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κήσαιοσθε ἀγαθόν *if you will consent to act in a manner worthy of yourselves, you could perhaps gain some great good* (D.3<sup>a</sup>).

b. A condition of the *first* class (particular) and a conclusion of the *fourth* (cf. 893 a): εἰ μηδὲνα τῶν ἄλλων ἱππεύειν εἰῶσαν, οὐκ ἂν δικαίως χαρίζοσθε αὐτοῖς *if they allowed none of the others to serve as horsemen, you will not justly show them any favor* (Lys.15<sup>a</sup>).

c. One conclusion may have two conditions of different classes; in which case it conforms to one of them.

902. SUBSTITUTIONS FOR CONDITION.—The place of a condition may be taken by a participle (969 d), a preposition with its case, an imperative, or other form of expression:

σὺ δὲ κλῶν εἰσεῖ τάχα *but if you listen, you will quickly know* (ArAv.1390),  
 διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *by yourselves* (i. e. if you had been left to yourselves) *ye would have perished long ago* (D.18<sup>a</sup>),  
 παῖδες γενέσθωσαν φροντῖδων ἤδη πάντα πλεῖα *let children be born* (= if they are born), *everything now is full of cares* (Ant.sp.Stob.flor.68<sup>3</sup>).

903. CONDITION OMITTED.—This occurs especially in the *second* and *fourth* classes of supposition. Thus ἡβουλόμην ἂν *I should wish* (εἰ ἐδυναμην if I had the power, as I have not); βουλοίμην ἂν *I should wish* (εἰ δυναίμην if I should have the power, as possibly I might have). The potential optative with ἂν, in simple sentences, may be explained in this way (cf. 872 a).

904. CONCLUSION OMITTED.—This occurs when εἰ, εἴθε, εἰ γάρ are used in expressions of wishing with the optative or indicative (870 a, 871).

a. When two opposite suppositions are expressed, the second by εἰ δὲ μή (906), the conclusion of the first is sometimes omitted altogether, as sufficiently obvious: εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μαθήνετε *if then I instruct you well enough, so be it; but if not, learn from the men of former times* (XC.8.7<sup>24</sup>).

905. VERB OMITTED.—The verb of the condition or the conclusion may be omitted, in cases where it may be readily supplied (611–613). Especially when the same verb belongs to condition and conclusion, it is often omitted with one of them:

εἰ τις καὶ ἄλλος ἄνθρωπος, καὶ Κύρος ἐξῆς ἐστι θαυμάζεσθαι *if any other man is worthy to be admired, Cyrus also is worthy* (XC.5.1<sup>a</sup>), εἰ δὲ τῷ σοφώτερος φαῖν εἶναι, τοῦτ' ἂν (sc. φαῖν, etc.) *if in any respect I should say that I was wiser, in this I should say it* (PAP.29<sup>b</sup>).

a. So arise the following special phrases:

1. *εἰ μὴ* *except*: οὐ γὰρ ὁρῶμεν, εἰ μὴ ὀλίγους τούτους *for we see none (if not) except these few* (XA.4.7<sup>a</sup>).

2. *εἰ μὴ διὰ* *except for*, explained by supplying an idea of *hindrance*: ἐδόκουν ἂν πάντα καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλειν *it seemed that they would have taken everything, (if not prevented by) except for his delay* (T.2.18).

3. ὥσπερ ἂν *εἰ* *as, like*: φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ τέμνεσθαι *fearing, like a boy, to be cut* (PGo.479<sup>a</sup>), properly, ὥσπερ ἂν φοβοίτο, εἰ παῖς εἴη *as he might fear, if he were a boy*.

906. A supposition directly contrary to something just before supposed, asserted, or demanded, is expressed by *εἰ δὲ μὴ*:

ἀπῆγτει τὰ χρήματα · εἰ δὲ μὴ, πολεμήσειεν ἐφ' αὐτοῖς *he bade them restore the property ; but if not (if they should not restore it, εἰ μὴ ἀποδοῖεν), he said he would make war upon them* (XH.1.8<sup>a</sup>).

a. *εἰ δὲ μὴ* is sometimes found where *ἐὰν δὲ μὴ* would be more regular: ἐὰν μὲν ὑμῖν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε · εἰ δὲ μὴ, ἀντιτείνετε *if I seem to you to speak truth, agree with me ; but if not, oppose* (PPhaed.91<sup>a</sup>).

b. *εἰ δὲ μὴ* is often used after negative sentences, where we might expect *εἰ δέ*: thus *μὴ οὕτω λέγε* · *εἰ δὲ μὴ, οὐ θαρβύντα με* *ξῆεις do not speak thus ; but (if otherwise) if you do, you will not find me confident* (XC.3.1<sup>ab</sup>). So too *εἰ δέ* is sometimes used where we might expect *εἰ δὲ μὴ*: *εἰ μὲν βούλεται, ἐψέτω* · *εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω* *if he wishes, let him boil me ; but if he wishes something else, let him do what he wishes* (PEuthyd.286<sup>a</sup>).

907. A peculiar class of clauses, having the form of conditions, are those in which *εἰ* or *ἐάν* has the force of *if perchance* or *on the chance that*. The clause expresses a contingency or possibility—either desired or apprehended—which serves as a *motive* for the action or feeling expressed by the principal verb:

ἄκουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ *listen to me too, if perchance you may arrive at the same conclusion* (PRp.358<sup>b</sup>), πρὸς τὴν πόλιν, εἰ ἐπιβηθοῖεν, ἐχώρουν *they advanced towards the city, on the chance that they (the citizens) should make a sally* (T.6.100).

For *εἰ* after θαυμάζω, etc., see 926.

### III. MODES IN RELATIVE CLAUSES.

908. Relative clauses are introduced by relative pronouns, or by relative adverbs (conjunctions) of *time*, *place* or *manner*.

909. ORDINARY RELATIVE CLAUSES.—In these the modes are used just as in simple sentences.

Such clauses have a *definite antecedent*; that is, refer to some definite person, thing, time or place. If negative they have *οὐ*.

a. Commonly the indicative is used: ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι *it is this that I ask of you* (XA.7.2<sup>34</sup>). But any form of expression may occur, which is admissible in an independent sentence. Thus the *hortative subjunctive*: "Ἀνυτος ὅδε παρακάθ'ετο, φ' μεταδῶμεν τῆς ζητήσεως *Anytus has sat down here, to whom let us give a part in the investigation* (PMen.89<sup>6</sup>); or the *optative of wishing*: οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, ὅλα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσῃαν *for I think we should be so treated as I pray the gods may treat our enemies* (XA.3.2<sup>3</sup>); or even the *imperative*: ἔβιον πιστεῦσαι τῷ χρόνῳ, ὃν ὑμεῖς σαφέστατον ἔλεγχον τοῦ ἀληθοῦς βούλατε *you must trust time, which I bid you consider as the surest test of the truth* (Lys.19<sup>61</sup>).—For οἷσθ' ὃ δρᾶσον, see 875.

910. A relative clause may express a *cause*, or a *result*. This has no effect upon the mode used :

*Cause*, θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως *you behave strangely in that you give us nothing* (XM.2.7<sup>13</sup>); *Result*, τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἔχοντα; *who is so foolish, as not to know that the war in that quarter will come hither?* (D.1<sup>15</sup>).—For μή sometimes used in such sentences, instead of οὐ, see 1021 b.

911. FINAL RELATIVE CLAUSES.—Relative clauses expressing *purpose* take the future indicative; and if negative, have μή :

πρεσβεῖαν πέμπειν ἥτις ταῦτ' ἐρεῖ *to send an embassy to say this* (D.1<sup>3</sup>), θαλᾶσσιον ἐκρίψαι, ἔνθα μήποτ' εἰσέψεσθ' ἔτι *cast me out into the sea, where ye may never see me more* (Sot.1411).—The use of ὅπως in final clauses (885) is a development of this.

### Conditional Relative Clauses.

912. A relative clause may have a *conditional* force, the relative word implying the idea of 'if'; so that 'whatever person' (thing, place, etc.) is nearly equivalent to 'if any person' (thing, place, etc.). The relative has then an *indefinite* antecedent; that is, refers to an uncertain or undetermined person or thing, place or time.

913. Conditional relative clauses have forms corresponding to all the forms of conditional clauses, the principal clause taking in each case the form of the proper conclusion. The particle ἄν is attached to the relative word when the subjunctive follows (860): thus ὃς ἄν, ὁπόθεν ἄν etc. With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, it unites to form ὅταν, ὁπότεν, ἐπὶν or ἐπὶν, ἐπειδάν. If negative, the relative clause has μή.

914. FIRST CLASS.—*Simple present or past relative clauses.*

A. *Particular* (cf. 893).—Relative with present or past indicative . . . indicative:



ἂ μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἴ τινα μὴ οἶδα if I do not know anything), *I don't think that I know* (PAP.21<sup>d</sup>), οὐς μὴ εὗρισκον, κενोटάφιον αὐτοῖς ἐποίησαν *whomever they did not find* (= εἴ τινας μὴ εὗρισκον if they failed to find any), *they made a cenotaph for them* (XA.6.4<sup>9</sup>).

**B. General** (cf. 894).—Either:

(1) relative with *ἄν* and subjunctive . . . present indicative; or

(2) relative with optative . . . imperfect indicative:

νέος δ' ἀπὸλλυτ' ὄντιν' ἄν φιλῇ θεός *he dieth young whome'er a god doth love*, i. e., if a god loves any one (Hypsaeus ap.Stob.flor.120<sup>13</sup>), ἐπειδὴν ἀρξάμεθα προσίεναι, φέρονται οἱ λίθοι πολλοὶ *whenever we begin to approach, the stones fly in great numbers* (XA.4.7<sup>1</sup>), πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, διέφθειρον *they destroyed all, as many as they took on the sea* (T.2.67), ἐθήρευεν ἀπὸ ἵππου ὁπότε γυμνάσσει βόλοισι αὐτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever he wanted to exercise himself and his horses* (XA.1.2<sup>7</sup>).

a. The omission of *ἄν* with the subjunctive (cf. 894 b) is frequent in Homer, and occurs even in Attic poetry: τῶν δὲ πημονῶν μάλιστα λυπούσ' αὖ φανῶσ' αὐθαίρετοι *but of woes those cause most pain which come self-sought* (Sot.1231).

b. Analogous to the conditional relative is the Homeric use of the subjunctive, generally without *κί* or *ἄν*, in similes after *ὥς*, *ὥς* *ὅτε*, and the like: ὥς δὲ λέων ἐν βουσὶ θορὸν ἐξ αὐχένα ἄξῃ πόρτιος ἢ βοός, . . . ὥς τοὺς ἀμφοτέρους κτλ. *and as a lion, 'mongst the cattle leaping, breaks a heifer's or an ox's neck, so these two etc.* (E 161).

c. The optative occurs in place of the subjunctive, depending on an expression of *necessity* or *possibility* in the present tense: ἀλλ' ὃν πόλις στήσσει, τοῦδε χρὴ κλίνειν *but whom the state appointeth, him we must obey* (Sant.666).

**915. SECOND CLASS.**—*Present or past, contrary to reality* (cf. 895). Relative with past indicative . . . past indicative with *ἄν*:

οὐ γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂ μὴ ἠπιστάμεθα *for we should not ourselves be undertaking (as we are) to do what we did not understand* (PCharm. 171<sup>9</sup>).

**916. THIRD CLASS.**—*Future with more probability* (cf. 898). Relative with *ἄν* and subjunctive . . . future indicative, or imperative:

ὃ τι ἄν θέη, πέισομαι *whatever may be needful, I will undergo* (XA.1.3<sup>9</sup>), ἐπειδὴν διαπράξωμαι ἂ δέομαι, ἤξω *as soon as I shall have accomplished what I desire, I will come* (XA.2.3<sup>29</sup>).

**917. FOURTH CLASS.**—*Future with less probability* (cf. 900). Relative with optative . . . optative with *ἄν*:

οὐκ ἂν οὐδ' ὑπέσθαις ἄνδρα ὅστις ἐθέλοι ἀπερῶκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support a man who should be willing to keep off those who are trying to injure you?* (XM.2.9<sup>2</sup>).

**918.** In general the same freedoms and substitutions which occur in conditional sentences, are allowed in the corresponding conditional relative sentences.

## CONGRUENCE OF MODE.

919. a. When a conditional relative clause depends on *any* subjunctive or optative, its verb commonly takes the same mode:

ἐπειδὴν ὧν ἂν πρίηται κύριος γένηται *as soon as he becomes master of what he bargains for* (D.18<sup>41</sup>), Hm. ὥς ἀπόλοιτο καὶ ἄλλος θῆτις τοιαῦτ' ἂν βέξοι *as may another perish too, whoever such deeds shall do* (a 47).

b. When a conditional relative clause depends on *any* past tense of the indicative implying *non-reality* (895, 871, 884), its verb is likewise put in a past tense of the indicative:

ἐννεγιγνώσκετε δῆπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ὁσπερ ἔτεθράμην *you would doubtless pardon me if I spoke in that language and manner, in which I had been brought up* (P.A.p.17<sup>4</sup>).

*Relative Clauses introduced by 'until.'*

920. The relative adverbs ἕως, ἕστε, ἄχρι, μέχρι (Hm. ὅφρα, εἰσόκεν), when they mean *while*, *as long as*, have nothing peculiar in their construction; but when they mean *until*, the clauses introduced by them require special treatment.

921. Ἔως and other words signifying *until*, when they imply *expectation*, take ἂν and the subjunctive; but after a past tense the optative (without ἂν) may be used:

περιμένετε ἕστ' ἂν ἔλθω *wail till I come* (X.A.5.1<sup>4</sup>), οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται *we are not waiting for our own country to be ravaged* (X.C.3.3<sup>16</sup>), περιέμενε μέχρι ἔλθοι *he waited for him to come* (X.H.1.3<sup>11</sup>), ἔδοξεν οὖν προτεῖναι ἕως Κύρου συμμίξειαν *they resolved therefore to go forward until they should come up with Cyrus* (X.A.2.1<sup>2</sup>).

a. The omission of ἂν is frequent in poetry, and occurs even in prose: κατατίθεται ἐς Τένεδον, μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη *he deposits them in Tenedos, until the Athenians shall have come to some decision* (T.3.28).

b. The optative is used in dependence on the optative; and a past indicative in dependence on a past indicative implying *non-reality*. Thus δέοιρό γ' ἂν αὐτοῦ μένειν ἕως ἀπέλθοις *he would beg him to stay until you should retire* (X.C.5.3<sup>12</sup>), οὐκ ἂν ἐπαυόμην ἕως ἀπεκτενέσθην *I should not stop till I had made trial* (P.Crat.396<sup>o</sup>).

REMARK.—These clauses have much analogy to clauses of purpose, and it will be observed that they follow the same rules (381–884), save that the omission of ἂν before the subjunctive is here the exception, not the rule. The forms of expression which thus arise often correspond with those of conditional relative sentences of the second, third, and fourth classes (915–917); yet they sometimes differ from them, as in the use of the subjunctive depending upon a present indicative, and of the optative (of *implied* indirect discourse, 937): see the last three examples in 921, and that in 921 a.

922. When these words imply, not expectation, but *actual occurrence* at a particular past time, they take the indicative:

ταῦτ' ἐποιοῦν μέχρι σκότος ἐγένετο *they kept on with this till it became dark* (XA.4.2<sup>4</sup>). The clause is then an ordinary relative clause (909).

923. When the clause implies *customary* occurrence, in present or past time, it takes the construction of a *general* conditional relative clause of the first class (914 B):

πλανᾷται ἕως ἂν δὴ τινες χρόνοι γένωνται *it wanders until certain periods have been fulfilled* (PPhaed.108<sup>c</sup>), ἀνέμενεν αὐτοὺς ἕστε ἐμφάγοιεν τι *he (always) waited till they had eaten a bit* (XC.8.1<sup>44</sup>). In these, the form does not show whether actual occurrence or expectation is implied.

924. Πρὶν *before, until*, may either take the same constructions as ἕως, or be joined with the infinitive (955):

οὐ χρὴ με ἀπελθεῖν πρὶν ἂν δῶ δίκην *I do not deserve to depart till I have been punished* (XA.5.7<sup>b</sup>), οὐ πρότερον ἐπαύσαντο πρὶν ἐξέβαλον αὐτοὺς *they did not cease until they had driven them out* (I.12<sup>21</sup>).

a. In general πρὶν takes the infinitive when depending on an affirmative sentence, and a finite mode when depending on a negative sentence. But exceptions occur on both sides, and in Homer the infinitive is almost always employed.

#### IV. MODES IN CLAUSES OF CAUSE AND RESULT.

925. CAUSAL CLAUSES.—Clauses expressing cause or reason are introduced by ὅτι, διότι *because*, ὥς *as*, ἐπεὶ *since*, and other words, and take the indicative:

ἐνόμιζον ἡσσῶσθαι, ὅτι οὐ πολλὸν ἐνίκων *they thought they were worsted, because they were not signally victorious* (T.7.34).

a. When the sense requires, the potential optative (872) or hypothetical indicative (895) may be used.

b. After a past tense, the optative may be used on the principle of implied indirect discourse (937), to show that the reason was *another's*, not the speaker's: ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμποι οὔτε αὐτὸς φαίνοιτο *they wondered that Cyrus neither sent any one else nor appeared himself* (XA.2.1<sup>3</sup>).

c. For relative clauses with causal force, see 910.

926. After expressions of *wonder, indignation, delight*, and like emotions (as θαυμάζω, ἀγανακτῶ, δεινόν ἐστι, ἀγαπῶ), the cause is often expressed by εἰ with the indicative, as if it were a mere supposition:

θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μὴτ' ἐνθυμείται μὴτ' ὀργίζεται *but I am surprised for my part that no one of you is either concerned or angry* (D.4<sup>43</sup>), ἀγανακτῶ εἰ οὐτως εἰ νῶν μὴ οἴδς τ' εἰμὶ εἰπεῖν *I am vexed that I am so unable to express what I mean* (PLach.194<sup>a</sup>).

927. CLAUSES OF RESULT.—These are introduced by ὥστε *so that*, which takes the indicative when stress is laid on the actual occurrence of the result, otherwise the infinitive (953) :

ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε τὰ δπλα καὶ τοὺς ἀνθρώπους *there comes a tremendous fall of snow, so that it buried the arms and the men* (XA.4.4<sup>11</sup>).

a. In reality, the indicative after ὥστε is *co-ordinate*, not *subordinate* (ὥστε meaning *and so*); it can be replaced by any expression used in simple sentences. Thus the potential optative: πλοῖα ὑμῖν παρέσθιν, ὥστε ἐξαίφνης ἀν ἐπιπέσοιτε *you have ships, and so can make a sudden attack* (XA.5.6<sup>20</sup>).

b. For relative clauses of result, see 910.

## V. MODES IN INDIRECT DISCOURSE.

928. The words or thoughts of another are often quoted *indirectly*; that is, their substance is given in the form of a dependent sentence. They are then said to be in indirect discourse (*oratio obliqua*); and in distinction from this, the original words themselves are called direct discourse (*oratio recta*).

Thus indirect discourse ἀπεκρίναντο ὅτι οὐκ εἰδείεν *they answered that they did not know*, direct discourse οὐκ ἴσμεν *we do not know*.

Indirect discourse οὐκ ἐννοεῖ τί πείσεται *he does not consider what he shall suffer*, direct discourse τί πείσομαι; *what shall I suffer?*

a. A speaker may state his own words or thoughts, like those of another, in indirect discourse.

b. A *direct* quotation is sometimes introduced by ὅτι, as if it were indirect: οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) "we are able"* (XA.5.4<sup>10</sup>), as if it were ἱκανοὶ εἶεν or εἰσι *they were able*.

929. Indirect discourse follows verbs of *thinking* and *saying* (*verba sentiendi et declarandi*): these include all implying knowledge or its expression; as perceiving, showing, hoping, asking; and even expressions like δοκεῖ *it seems*, δῆλόν ἐστι *it is evident*. The indirect sentence is the object of the principal verb; or, if that is passive or intransitive, its subject.

### *Rules of Indirect Discourse.*

930. SIMPLE SENTENCES.—Indirect *assertions* are either

(1) introduced by ὅτι or ὥς *that*, or

(2) turned into the infinitive (see 946).

Indirect *questions* are introduced by εἰ *whether*, πότερον . . . ἢ *whether . . . or*, and other interrogatives or indefinite relatives (1011, 1016).

931. COMPOUND SENTENCES.—When a compound sentence is quoted indirectly, its principal clause is treated like a simple sentence (930), and the subordinate clauses remain dependent on it.

932. USE OF MODES.—1. In general (except where the infinitive is employed, 930), the same modes are used in indirect discourse that would be used in the direct. This is always so when the leading verb, on which the quotation depends, denotes *present* or *future* time: *ἔρωτᾷ τί ποιεῖς* *he asks what you are doing*.

2. But if the leading verb denotes *past* time, any indicative or subjunctive of the direct discourse *may* be changed, in the indirect, to the *optative* of the same tense: *ἤπερο τί ποιοίης* *he asked what you were doing*.

a. This applies equally to *subordinate* clauses of the quotation: see the last two examples but one below.

b. This optative is called the *optative of indirect discourse*, and must be carefully distinguished from all other uses of the optative.

EXAMPLES.—Mode unchanged: *λέγει ὡς ὕβριστής εἰμι* *he says that I am insolent* (Lys.24<sup>15</sup>), direct *ὑβριστής* *el you are insolent*; *οὐκ οἶδ' ὅ τι ἂν τις χρῆσταιτο αὐτοῖς* *I don't know what any one can do with them* (XA.3.1<sup>40</sup>), direct *τί ἂν τις χρῆσταιτο*; *what can one do with them?*; *βουλεύομαι ὅπως σε ἀποδρῶ* *I am considering how I can run away from you* (XC.1.4<sup>13</sup>), direct *πῶς ἀποδρῶ*; deliberative subjunctive, 866, 3.

Optative: (1) for indicative: *ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος* *el the soldiery perceived that their fear was groundless* (XA.2.2<sup>21</sup>), direct *κενὸς ὁ φόβος* *est* *the fear is groundless*; *Κύρος ἔλεγεν ὅτι ἡ ὁδὸς ἔσται πρὸς βασιλέα* *Cyrus said that their march would be against the king* (XA.1.4<sup>11</sup>), direct *ἡ ὁδὸς ἔσται* *the march will be*; *ἠρώτᾳ τί πάθοιεν* *he asked what had befallen them* (XC.2.3<sup>19</sup>), direct *τί ἐπάρθε*; *what has befallen you?*; *ἔλεγον ὅτι πληγείεν ταῖς βάλαις* *they said that they had been struck by the clods* (XC.2.3<sup>19</sup>), direct *ἐπλήγημεν* *we were struck*; *ἔλεγον ὅτι τῆς ἐπὶ Βαβυλῶνα* *el he said that it belonged to the road to Babylon, by which they had come* (XA.3.5<sup>15</sup>), direct *ἐστὶ* *it belongs*, *ἤκερ* *you have come*; *εἶπεν ὅτι Δέξιππον οὐκ ἔπαινον* *el he said that he did not approve Dexippus if he had done this* (XA.6.6<sup>26</sup>), direct *οὐκ ἔπαινώ* *I do not approve*, *εἰ πεποίηκε* *if he has done*.

(2) For subjunctive: *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπῆρνοντο εἰ παραδοίεν Κορινθίους τὴν πόλιν* *the Epidamnians inquired of the god whether they should give up their city to the Corinthians* (T.1.25), direct *παραδῶμεν*; *shall we give up?*

933. This change to optative is never *obligatory*; the mode of the direct discourse may remain unchanged even after a past tense, the past thought being vividly conceived as if present: *ἤπερο τί ποιεῖς* *he asked what you (are) were doing*.

Thus *ἦκεν ἀγγέλλον τις ὡς Ἐλάτεια κατελήπται* *there came some one announcing that Elatea (has been) had been taken* (D.18<sup>169</sup>), *πολὺν χρόνον ἡπόρου*

τί ποτε λέγει for a long time I was in doubt what he (means) meant (PAP.21<sup>b</sup>). Mixed forms are common: ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαίος δὲ πεφευγώς εἶπεν they said that Cyrus was dead and that Ariacius had fled (XA.2.1<sup>8</sup>).

a. As the optative may represent either indicative or subjunctive, a certain ambiguity sometimes arises; thus ἡγνόουν ὃ τι ποιοῖεν (*nesciebant quid facerent*) may mean either they knew not what they were doing, or they knew not what to do.

934. When a subjunctive introduced by a relative with ἄν (860) is turned into optative, the ἄν is of course dropped. So εἰάν, ὅταν, ἐπειδή, etc. become εἰ, ὅτε, ἐπειδή, etc.:

ἀπεκρίνατο ὅτι βουλευόσαιο περὶ αὐτῶν ὃ τι δύνατο ἀγαθόν he answered that he would provide for them whatever advantage he could (XA.7.1<sup>24</sup>), direct βουλεύσομαι ὃ τι ἄν δύναμαι I will provide whatever I can; ὁπίσχεῖτο, εἰ διαβαῖεν, μισθοφορὰν ἔσσεσθαι he promised that, if they should go across, they should receive wages (XA.7.1<sup>3</sup>), direct εἰάν διαβῇτε, ἔσται if you go across, you shall receive.

935. a. The hypothetical indicative with ἄν, and the indicative in a condition contrary to reality (895) never change to optative: ἀπελογούντο ὡς οὐκ ἄν ποτε οὕτω μωροὶ ᾔσαν, ὥς, εἰ ᾔδεισαν καταλαμβανόμενον τὸν Πειραιᾶ, ἐν τῷ ἔσσει ἄν ὑποχείριους αὐτοῦς παρῆχον they said in defence that they would not have been so foolish, if they had known that the Piræus was just being seized, as to have put themselves in their power in the city (XH.5.4<sup>32</sup>).

b. The imperfect and pluperfect generally remain unchanged; but rarely they become the present and perfect optative (cf. 853 a): διηγούντο ὅτι αὐτοὶ ἐπὶ τοὺς πολεμίους πλεῖον they declared that they had themselves been sailing against the enemy (XH.1.7<sup>5</sup>), direct ἐπλέομεν we were sailing.

c. So too the aorist indicative remains unchanged in a subordinate clause of indirect discourse: ἔλεγον ὡς ὁ Ξενοφῶν οἴχοιτο πρὸς Σεύθην ἃ ὑπέσχετο ἀποληψόμενος they said that Xenophon had gone to Scythæ to receive what he had promised him (XA.7.7<sup>55</sup>).

936. Very rarely the present indicative becomes *imperfect* indicative (instead of optative): ἐπείθοντο, ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα they obeyed him, seeing that he alone had the mind which a commander ought to have (XA.2.2<sup>5</sup>), direct μόνος φρονεῖ he alone has the mind.

937. IMPLIED INDIRECT DISCOURSE.—The rule for the change to optative (932, 2) applies also to various dependent clauses which, though not formally in indirect discourse, contain the *thoughts of another person*. Such may be, for instance, causal clauses containing *another's* reason (925 b), clauses depending on the infinitive with verbs of commanding, wishing, etc., or on a final clause:

τὸν Περικλῆα ἐκάκιζον, ὅτι οὐκ ἐξάγοι they reviled Pericles, because (as they said) he did not lead forth (T.2.21), ἐπέστειλεν, εἰ τι πάθοι, ἀναθεῖναι ὃ τι οἰοῖτο χαρισέσθαι τῇ θεῇ he charged him, if anything should happen to him, to dedicate whatever he thought would please the goddess (XA.5.3<sup>6</sup>), ἐπορευόμην, ἵνα, εἰ τι

δέοιτο, ὠφελοῖν αὐτόν *I was going, that I might aid him, if he should have any need of it* (XA.1.3<sup>4</sup>), present πορεύομαι, ἵνα, ἐάν τι δέηται, ὠφελῶ.

a. On this principle depends the use of the optative in final clauses (881) and after ἕως until etc. (921), since both *purpose* and *expectation* imply thought.

### C. INFINITIVE.

938. The infinitive and participle are verbal nouns—a substantive and an adjective. But they are unlike other nouns derived from verbs (541), being much more nearly related, in form and construction, to the finite verb. Thus:

- a. They are made from *all* verbs, and with different forms for the different voices and tenses.
- b. They may take an object, direct or indirect (593), like the finite verb.
- c. They are modified by *adverbs* (not adjectives).

#### *Subject and Predicate with the Infinitive.*

939. The subject of the infinitive, when it is expressed at all, stands in the accusative case. A predicate-noun, belonging to the subject of the infinitive, stands in the same case:

ἤκούβι σε Ἀθηναῖον εἶναι *I heard that you were an Athenian* (XA.3.1<sup>45</sup>), τὸν καλὸν κάγαθον ἄνδρα εὐδαίμονα εἶναι φημι *I assert that the virtuous man is happy* (PGo.470<sup>6</sup>).

a. The subject of the infinitive may be another infinitive: διαπεπράγμενος ἦκει παρὰ βασιλέως δοθῆναι οἱ σώζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to rescue the Greeks* (XA.2.3<sup>36</sup>), where σώζειν is the subject of δοθῆναι.

940. The subject of the infinitive is not expressed, when it is the same as the subject of the principal verb. A predicate-noun with the infinitive is then put in the *nominative*.

ἔφη εἶθ' εἶναι *he said he was willing* (XA.4.1<sup>27</sup>), in Latin, on the other hand, dixit se velle; ἀδικεῖσθαι νομίζει *he thinks he is wronged* (XA.1.3<sup>10</sup>), Πέρσης ἐφη εἶναι *he said he was a Persian* (XA.4.4<sup>11</sup>), ἐγὼ οὐχ ὁμολογήσω ἄελλος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος *I shall not admit that I have come unbidden, but bidden by thee* (PSym.174<sup>4</sup>).

a. If the infinitive with omitted subject depends on another infinitive, the predicate-noun of course takes the case of this infinitive's subject; and if it depends on a participle, it takes the case of the participle: ποιοῦσι δοκεῖν σφᾶς παντοδαποὺς φαίνεσθαι *they contrive it so that they seem to appear in manifold shapes* (PRp.381<sup>6</sup>), ἀπαλλαγὴς τῶν φασκόντων δικαστῶν εἶναι *being rid of those who profess to be judges* (PAp.41<sup>6</sup>).

b. Sometimes, for the sake of emphasis or contrast, the subject of the principal verb is also expressed with the infinitive; it may then stand either

in the nominative or the accusative (but *αὐτός* is usually nominative): *αὐτὸς πρὶ ἀπιέναι φησὶν* *he says that he will himself depart early* (XA.2.2<sup>1</sup>), *εἰ οἴεσθε Χαλκιδεῖας τὴν Ἑλλάδα σώσειν, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὁρῶς οἴεσθε* *if you think that the Chalcidians will save Greece, but that you will escape the trouble, you are mistaken* (D.9<sup>14</sup>), *οἶμαι ἐμὲ πλεῖω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο* *I believe that I have earned more money than any two others* (PHipp.Maj.282<sup>o</sup>).

941. The subject of the infinitive is also omitted when it is the same as the *object* of the principal verb. A predicate-noun then usually takes the case of this object, even when it is genitive or dative; but sometimes stands in the accusative, in agreement with the omitted subject:

*Κύρον ἐδέοντο ὡς προθύματόν γε γένεσθαι* *they besought Cyrus to show himself as favorable as possible* (XH.1.5<sup>3</sup>), *παντὶ ἔρχοντι προσήκει φρονίμω εἶναι* *it becomes every ruler to be prudent* (XHipp.7<sup>1</sup>);—*συμφέρι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους* *it is advantageous for them to be friends rather than enemies* (XO.11<sup>33</sup>).

942. An *indefinite* subject of the infinitive (as *τινὰ* *any one*) is commonly unexpressed; but a predicate-noun referring to it stands in the accusative: *φιλάνθρωπον εἶναι δεῖ* (sc. *τινὰ*) *καὶ φιλόπολιν* *one ought to be humane and patriotic* (I.2<sup>16</sup>), *δρῶντας ἡδῖον θανεῖν* *'tis sweeter (for men) to die acting* (EHel.814).

943. The construction of the accusative with the infinitive originally began with *transitive* verbs, the accusative being simply the *object* of the verb: thus *ἡγγεῖλαν Κύρον νικᾶν* meant at first 'they reported Cyrus as to conquering.' Afterward the accusative attached itself more closely to the infinitive, and the construction was extended to cases where the principal verb was intransitive or passive.

#### PERSONAL CONSTRUCTION FOR IMPERSONAL.

944. Instead of using an impersonal verb with the accusative and infinitive as its subject, the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. Thus it says *Κῦρος λέγεται νικῆσαι* *Cyrus is said to have conquered*, instead of *λέγεται Κύρον νικῆσαι* *it is said that Cyrus conquered*.

a. This change *regularly* occurs with *δοκεῖ*, *ἔοικε* *it seems*, *δεῖ* in the sense of *it lacks* (much or little); and *usually* with *συμβαίνει* *it happens*, *δίκαιόν ἐστι* *it is just*, *ἀναγκαῖόν ἐστι* *it is necessary*, *ἐπιτήδειόν ἐστι* *it is fitting*, and some similar phrases, and with *λέγεται* and other passive verbs of *saying* and *thinking*:

*δοκοῦμέν μοι καθῆσθαι* *it seems to me that we are encamped* (XA.1.3<sup>13</sup>), *πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι* *I am far from speaking in my own defence* (PAP.30<sup>4</sup>), *δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ* (you are just to take) *it is right for you to take the man's part* (PProt.339<sup>o</sup>), *ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβαλεῖν ἀγγέλλεται* *it is announced that the Assyrian is about to make an inroad into the country* (XC.5.3<sup>30</sup>).



## INFINITIVE WITHOUT THE ARTICLE.

945. The infinitive commonly stands either as the *object* or the *subject* of a verb. As such it has two distinct uses, according as it is, or is not, in indirect discourse.

a. An essential difference is that the infinitive in indirect discourse denotes *time* (852), while the other does not. Cf. 854 a.

*Infinitive in Indirect Discourse.*

946. The infinitive in indirect discourse is used as the object of verbs of *thinking* and *saying* (see 929); and represents an indicative (or optative) of the direct discourse (930):

οἶμαι βέλτιστον εἶναι *I think it is best* (XA.5.1<sup>8</sup>), ἀκούω τινὰ διαβάλλειν ἐμὲ *I hear that some one is slandering me* (XA.5.7<sup>6</sup>), ὁμωμόκατε δικάσειν *ye have sworn that ye will give judgment* (D.39<sup>40</sup>), φημί ταῦτα φλυαρίᾶς εἶναι *I say that this is nonsense* (XA.1.3<sup>18</sup>).

a. With the passive of these verbs, and with δοκεῖ *it seems*, φαίνεται *it is plain*, and like expressions, the infinitive stands as *subject*:

λέγεται καὶ τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι *'tis said that even the gods are ruled by Zeus* (I.3<sup>26</sup>), ἰδόκει θεῖον εἶναι καὶ ὑποχωρῆσαι τὸν ποταμὸν *it seemed that it was a special providence and that the river had receded* (XA.1.4<sup>18</sup>).—But the change to personal construction (see 944) is very common in these cases.

b. Of these verbs, observe that

φημί and οἶμαι almost always take the infinitive,  
εἶπον takes ὅτι or ὥς,  
λέγω takes either.

Exceptions are very rare (XH.6.3<sup>7</sup>; 1.6<sup>7</sup>; XM.3.3<sup>14</sup>). Εἶπον with the infinitive commonly means *commanded*. In general, verbs of thinking take the infinitive much oftener than ὅτι or ὥς.

947. A subordinate verb, depending on an infinitive in indirect discourse, is sometimes attracted into the infinitive, when the clause in which it stands is a part of the quotation: τοιαῦτ' ἄλλα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, ἀνεφγμένην καταλαμβάνειν τὴν θύραν *"after such conversation," he said, "they went away· but when they came to the house, they found the door open"* (PSym.174<sup>4</sup>).

*Infinitive not in Indirect Discourse.*

948. As object, the infinitive is used especially with verbs which imply *power* or *fitness*, *feeling* or *purpose*, *effort* or *influxence*, to produce (or prevent) an action:

οὐ δυνήσεται βιάσθαι *he will not be able to force them* (XA.1.3<sup>2</sup>), ἔχω γὰρ αὐτῷ μαρτυρῆσαι *for I can testify in his behalf* (XA.7.6<sup>83</sup>), πεφυκάσιν ἅπαντες ἁμαρτάνειν *all men are prone to err* (T.3.45), ἤθελον ἀκοῦειν *they were willing to listen* (XA.2.6<sup>11</sup>), βούλεται καταμεῖναι τὴν στρατίαν *he wishes the army to remain* (XA.5.6<sup>17</sup>), φοβοίμην ἂν ἑπεσθαι *I should be afraid to follow* (XA.1.3<sup>17</sup>), τυραννεῖν

ἐπινοεῖ *he intends to rule* (ArThesm.338), οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν *the king did not hinder Cyrus's army from crossing* (XA.1.7<sup>19</sup>), ἐπειρώτο εἰσβάλλειν *they tried to enter* (XA.1.2<sup>21</sup>), ἤρξατο προίεμαι *he began to go forward* (XA.1.3<sup>1</sup>), τοὺς ὁπλίτας ἐκέλευσεν αὐτοῦ μένειν *he bade the hoplites remain on the spot* (XA.1.5<sup>12</sup>), ἐπειθεν αὐτὸν πορεύεσθαι *he urged him to march* (XA.6.2<sup>13</sup>).

a. Verbs of *hoping* and *promising* are construed in two ways. If felt as implying indirect discourse, they take the *future* infinitive; otherwise, the *present* or *aorist*. Thus we may say ἵπισχνεῖται δώσειν *he promises that he will give* (as in Latin, *se daturum esse*), or ἵπισχνεῖται δοῦναι (or διδοῦναι) *he promises to give*. Cf. XA.1.3<sup>21</sup> and 2.8<sup>20</sup>.

949. As subject, the infinitive is used chiefly with impersonal expressions like δοκεῖ *it seems good*, δεῖ, χρή *it is necessary*, ἔστι *it is possible*, ἔξεστι *it is permitted*, πρέπει, προσήκει *it is fitting*, καλὸν ἔστι *it is honorable*, and many others:

πᾶσιν ἀδεῖν χαλεπὸν (sc. ἔστι) *to please all men is hard* (Solon 7), ἔξεστιν δρᾶν *'tis permitted to see* (XA.3.4<sup>20</sup>), ἔδοξεν αὐτοῖς προίεμαι *it seemed best to them to proceed* (XA.2.1<sup>2</sup>), οὐ δέηκου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι *surely it is not right that the ruler should be wickeder than the ruled* (XC.7.6<sup>23</sup>).—For the change to a personal construction in some expressions of this kind, when the infinitive has a subject, see 944 and a.

950. The infinitive may also stand as the predicate: τὸ μαθάνειν ἐπιστήμην ἔστι λαμβάνειν *learning is getting knowledge* (PEuthyd.277<sup>b</sup>); or in apposition with the subject or object: αὕτη μόνη ἔστι κακὴ πράξις, ἐπιστήμης στερηθῆναι *this alone is evil fortune, to be deprived of knowledge* (PProt.345<sup>b</sup>).

951. The infinitive is often used (as an indirect object) to denote the *purpose* of an action:

Ξενοφῶν τὸ ἡμῶν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον *Xenophon left half the army to guard the camp* (XA.5.2<sup>1</sup>), ταύτην τὴν χώραν ἐπέτρεψε διαρκάσαι τοῖς Ἑλλησιν *this country he gave over to the Greeks to plunder* (XA.1.2<sup>19</sup>), παρέχει αὐτὸν ἐρωτᾶν *he gives himself up (to question) to be questioned* (PMen.70<sup>c</sup>), πικρὸν ἔδωκά σοι *I gave thee to drink* (ECycl.520).

952. The infinitive may depend on *adjectives* or *substantives*, especially such as denote ability or fitness, or are otherwise analogous in meaning to verbs which take the infinitive (948):

Adjectives: ἱκανὸς νικᾶν *able to conquer* (XM.3.7<sup>1</sup>), δεινὸς λέγειν *skilful in speaking, eloquent* (PAr.17<sup>b</sup>), ἔτοιμος μάχεσθαι *ready to fight* (XC.4.1<sup>1</sup>), ἔξιος ἄρχειν *worthy to govern* (XA.1.9<sup>1</sup>), χαλεπὰ εὐρεῖν *hard to find* (PRp.412<sup>b</sup>), γυνὴ εὐπρεπὴς ἰδεῖν *a woman comely to look on* (XM.2.1<sup>22</sup>), οἰκία ἡδίστη ἐνδιαυτᾶσθαι *a house very pleasant to live in* (XM.3.8<sup>2</sup>), ὁ χρόνος βραχύς ἐστι διηγῆσθαι *the time is short for relating it* (PMenex.239<sup>b</sup>).

Substantives: οὐχ ὥρᾳ καθεύδειν *'tis not a time to be sleeping* (XA.1.3<sup>11</sup>), συνοικεῖν εἶχεν ἡλικίαν *she was of an age to be married* (Isae.8<sup>2</sup>), ὕκνος ἦν ἀνίστασθαι *there was a reluctance to rise up* (XA.4.4<sup>11</sup>), ἀνάγκη πείθεσθαι *there is need to obey* (XH.1.6<sup>2</sup>), θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of* (PLg.656<sup>a</sup>).

a. The active infinitive is generally employed in these expressions, even where we might expect the passive: *ἔξιος θαυμάσαι* 'worthy to admire,' i. e., that one should admire him, *worthy to be admired* (T.1.138).

953. The infinitive is used with *ὥστε* to denote the *result*:

*τοῖς ἡλικιώταις συνεκέρατο, ὥστε οικείως διακείσθαι* he had mingled with those of his own age, so as to be on familiar terms with them (X.C.1.4<sup>1</sup>), *ἤλαυνεν ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκτεπλήχθαι* he charged on Menon's soldiers, so that they were terror-stricken (X.A.1.5<sup>12</sup>).—For *ὥς* used instead of *ὥστε*, see 1054, 1 f.

a. The infinitive with *ὥστε* may also denote the *purpose* (as a result to be attained): *πάν ποιούσιν, ὥστε δικήν μὴ δίδόναι* they do everything, in order not to suffer punishment (P.Go.479<sup>c</sup>).

b. *ὥστε* with the infinitive sometimes means on condition that: *ἐξήν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ* it was in their power to be leaders of the rest of the Greeks, on condition of being themselves subject to the king (D.6<sup>11</sup>).—For *ἐφ' ᾧ* in the same sense, see 999 a.

954. After comparative words, *ἢ ὥστε* (less often *ἢ*, or *ἢ ὥς*) is used with the infinitive:

*ἥσθοντο αὐτὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν* they perceived that he had too small a force to assist his friends (X.H.4.8<sup>23</sup>), *liter.*, 'smaller than so as to assist them'; *νόσημα μείζον ἢ φέρειν* a disease too great to be borne (Sot.1293).

955. The infinitive is often used after *πρὶν* before; see 924, and a:

*διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι* they crossed before the others answered (X.A.1.4<sup>15</sup>), *ἐπὶ τοῖτοις ἐθύετο πρὶν τινι εἰπεῖν τῶν στρατιωτῶν* about this he made sacrifice before telling any of the soldiers (X.A.5.6<sup>16</sup>).

a. Hm. uses *πᾶρος* in a similar way: *πᾶρος τᾷδε ἔργα γενέσθαι* before these deeds were done (Z.348).—Instead of *πρὶν* alone, we often find *πρότερον* . . . *πρὶν*, or *πρόσθεν* . . . *πρὶν* (and in Hm. *πρὶν* . . . *πρὶν*, or *πᾶρος* . . . *πρὶν*): *πρότερον ἐκείνος ἐτελεύτησε πρὶν τι ἐμοὶ διενεχθῆναι* he died before ever having any difference with me (P.Lach.180<sup>a</sup>).

b. Instead of *πρὶν* alone, we should expect *πρὶν ἢ* (*prius quam*); and this occurs, oftenest in Hd., twice in Hm., but perhaps never in Attic.

956. INFINITIVE IN LOOSE CONSTRUCTION.—The infinitive, with or without the particle *ὥς*, is used in several phrases with loose construction, somewhat like the adverbial accusative (719): *ὥς εἰπεῖν* or *ὥς ἔπος εἰπεῖν* so to speak, (*ὥς*) *συνελόντι εἰπεῖν* (sc. *τινί*, cf. 771 b) to speak concisely, *ἐμοὶ δοκεῖν* as it seems to me, *ἐν τῇ ὁρᾷ* in my view, *ὀλίγου δεῖν* or *μικροῦ δεῖν* almost, *liter.*, 'so as to want little of it.'

a. So *εἶναι* is used in several phrases, where it may be translated at any rate, or not translated at all: *ἐκὼν εἶναι* willingly (so as to be willing), *τὸ νῦν εἶναι* for the present, *τὸ κατὰ τοῦτον εἶναι* so far as this man is concerned: thus *ἐκὼν εἶναι οὐδὲν ψεύσσομαι* I will tell no falsehood (willingly at any rate) if I can help it (P.Sym.215<sup>a</sup>).

957. INFINITIVE FOR IMPERATIVE.—The infinitive is sometimes used to express a command in the second person; the subject, if expressed, is *nominative*. This is rare in Attic prose:

βαρσῶν νῦν, Διομήδης, ἐπὶ Τρώεσσι μάχεσθαι *with courage, Diomed, now against the Trojans fight* (E 124), σὺ, Κλεαρδῶ, τὰς πόλῆας ἀνοίξας ἐπεκθεῖν *do thou, Clearidas, open the gates and sally forth* (T.5.9).

a. With a subject-accusative, the infinitive may express a wish or prayer; and also (in proclamations and decrees) a command in the third person: θεοὶ πολῖται, μὴ με δουλείᾳς τυχεῖν *gods of our country, may not bondage be my lot* (ASept.253), ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι *hear ye people; let the husbandmen depart* (AIPax 551).

For the infinitive in exclamations, see 962.

### INFINITIVE WITH NEUTER ARTICLE.

958. The neuter article, prefixed to the infinitive, gives it more distinctly the character of a *substantive*. Its different cases are used just like the cases of substantives: thus for instance the oblique cases may depend on prepositions. The subject, predicate, and object of the infinitive are expressed in the same way, whether it has or has not the article. Hence the rules in 939-942 and 938 b are applicable here.

959. The infinitive with the neuter article prefixed may stand as a substantive in any case: thus

Nom. and Acc. τὸ φιλεῖν (the act of) *loving*,

Gen. τοῦ φιλεῖν *of loving*,

Dat. τῷ φιλεῖν *to, for, by, loving*.

NOMINATIVE: τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει *to be wise is the first law of happiness* (SAnt.1347).

ACCUSATIVE: αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται *mere dying nobody is afraid of* (PGo.522°), διὰ τὸ ξένος εἶναι οὐκ ἂν οἷε ἀδικηθῆναι; *do you think you would not be injured on account of being a foreigner?* (XM.2.1<sup>15</sup>), πρὸς τὸ μετρίων δέισθαι πεπαιδευμένους *trained to having only moderate wants* (XM.1.2<sup>1</sup>).

GENITIVE: τοῦ πιεῖν ἐπιθυμία *desire of drinking* (T.7.84), ἀθήης τοῦ κατακοῦεν τινὸς *unaccustomed to obeying any one* (D.1<sup>23</sup>), ἐμοὶ οὐδὲν πρεσβύτερον τοῦ θτι βέλτιστον ἐμὲ γενέσθαι *to me there is nothing more important than to become as good as possible* (PSym.218<sup>a</sup>), ἄρῶντες τοῦ διαβαίνειν *having taken the lead in crossing* (XA.1.4<sup>15</sup>), ἀντὶ τοῦ ἐπὶ Κάρῳ ἵέναι εὐθὺς ἐπὶ Φρυγίᾳ *instead of going against Caria he marched straight toward Phrygia* (XH.3.4<sup>12</sup>), ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν *adrian you are in no danger of dying to-morrow* (PCr.46°).

DATIVE: κερτάτῃ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *he has triumphed by being more prompt in action* (D.8<sup>11</sup>), Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon delighted in being able to deceive* (XA.2.6<sup>30</sup>), ἐν τῷ φρονεῖν γὰρ μὴδὲν ἥδιος βίος *in knowing nought consists the happiest life* (SAJ.554), εἰθαρμύζετο ἐπὶ τῷ εὐδαιμονίᾳ τε καὶ εὐκόλῳ *ζῆν he was admired for his living cheerfully and contentedly* (XM.4.8<sup>3</sup>).

960. The infinitive with τοῦ is often used, without a preposition, to denote the *purpose*, especially a *negative purpose*:

ἐτειχίσθη Ἀταλάντη ἡ νῆσος, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν *the island Atalante was fortified, that pirates might not ravage Euboea* (T.2.32), Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ *Minos swept piracy from the sea, for the better coming in to him of his revenues* (T.1.4).

961. The infinitive with τό is sometimes found in loose construction, analogous to the accusative of specification: τὸ προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν *as to enduring hardships no one was zealous* (T.2.53).

a. In this way τὸ μὴ with the infinitive often expresses a *negative result*: τίς Μήδων σοῦ ἀπελείφθη, τὸ μὴ σοὶ ἀκολουθεῖν; *what one of the Medes remained away from you, so as not to follow you?* (XC.5.1<sup>36</sup>).

962. INFINITIVE IN EXCLAMATIONS.—The infinitive with τό is used as an exclamation of surprise or indignation: τῆς μωρίας· τὸ Δία νομίζειν *what folly! to believe in Zeus!* (ArNub.819).

a. In poetry τό is sometimes lacking: ἐμὲ παθεῖν τάδε *that I should come to this!* (AEum.837).

963. Verbs of *hindering* and kindred meaning take either (1) the simple infinitive, or (2) the infinitive with τοῦ: furthermore, in accordance with 1029, they may take (3) the infinitive with μή or (4) with τοῦ μή, or (5) with τὸ μή (961). All these forms mean exactly the same. Thus for *he hinders me from speaking*, may be said κωλᾷ με λέγειν, κωλᾷ με τοῦ λέγειν, κωλᾷ με μὴ λέγειν, κωλᾷ με τοῦ μὴ λέγειν, κωλᾷ με τὸ μὴ λέγειν.

#### INFINITIVE WITH ἄν.

964. The infinitive takes ἄν when it stands in the place of a finite verb which would take it. Thus the infinitive with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and
- (b) to the *hypothetical indicative* with ἄν (895):

(a) λέγει σωτηρίας ἂν τυχεῖν (independent construction ἂν τύχοι) *he says that he should attain safety* (XA.3.1<sup>36</sup>), δοκεῖτέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου βουλευσασθαι (indep. βέλτιον ἂν βουλευσασθε), εἰ τὸν τόπον τῆς χώρας ἐνθυμηθείητε *it appears to me that you would take much better counsel concerning the war, if you should consider the situation of the country* (D.4<sup>31</sup>).

(b) Κίρος, εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἔρχων γενέσθαι (indep. ἄριστος ἂν ἐγένετο) *it seems probable that Cyrus, if he had lived, would have proved a most excellent ruler* (XO.4<sup>18</sup>), ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο συμβῆναι γενέσθαι (indep. οὐκ ἂν ἐυνέβη) *except for an earthquake, it seems to me that such a thing would not have happened* (T.3.89).

a. The future infinitive is not used with ἄν: cf. 855 a and 872 f.

## D. PARTICIPLE.

For the nature of the participle, see 938. For the agreement of the participle with its substantive, see 620, 614-617. For the time denoted by the tenses of the participle, see 856.

## ATTRIBUTIVE PARTICIPLE.

965. The participle, like any adjective, may qualify a substantive as an attributive: πόλις οἰκουμένη *an inhabited city*.

So always when it follows the article (666): ὁ παρὼν καιρὸς *the present occasion* (D.3<sup>2</sup>), ὁ ἱερὸς καλούμενος πόλεμος *the so-called Sacred war* (T.1.112).

966. The attributive participle is often used alone, its substantive being omitted (621):

οἱ παρόντες *the persons present*, ὁ τυχὼν *whoever happens*, ἐπλεῖ ἐπὶ πολλὰς ναῦς κεκτημένους *he sailed against men who possessed many ships* (XH.5.1<sup>19</sup>).

Such participles are often to be translated by substantives: ὁ δρᾶσας *the doer*, οἱ λέγοντες *the speakers*, προσήκοντές τινες *some relatives*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*, τὸ μέλλον *the future*, τὸ τελευταῖον *the final issue*.

a. Participles thus used sometimes take a *genitive*, like substantives, especially in poetry: τὰ συμφέροντα τῆς πόλεως *the advantages of the state* (D.18<sup>78</sup>), ὁ ἐκείνου τεκὼν *his parent* (EEI.335).

b. The participle with the neuter article is rarely used in an *abstract* sense, like the infinitive: τὸ μὴ μελετᾶν *the not-exercising, failure to exercise* (T.1.142), = τὸ μὴ μελετᾶν. In prose, this is nearly confined to Thucydides.

## PREDICATE-PARTICIPLE.

967. All participles which are not attributive, are called *predicate-participles*. See 594 rem. The predicate-participle is either *circumstantial* or *supplementary*; being in the latter case more closely related to the principal verb. These two classes are not in all cases clearly distinguished, but run into each other.

*Circumstantial Participle.*

968. The circumstantial participle adds a circumstance connected with the action of the principal verb: ταῦτα εἰπὼν ἀπήγειν *having said this, he went away*.

So γελῶν ἐπῆνεσε *he praised them laughing* (XC.2.2<sup>11</sup>), ἔδακρυε πολὺν χρόνον ἑστὼς *he wept a long time standing* (XA.1.3<sup>2</sup>), ἔτι παῖς ὢν πάντων κράτιστος ἐνομίζετο *while yet a boy, he was thought to excel all* (XA.1.9<sup>2</sup>), ἀκούσασί τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεύμα συναγαγεῖν *when the generals heard this, they resolved to collect their forces* (XA.4.4<sup>19</sup>). Often the participle must be

translated by a clause with *when* or some similar word, as in the last two examples. Sometimes it is best rendered by a separate finite verb: *καταπηδήσας ἀπὸ τοῦ ἔρματος τὸν θώρακα ἐνέβη* *he sprang from his chariot and put on his cuirass* (XA.1.8<sup>3</sup>). In cases like the third example above, *ὣν* cannot be omitted.

a. The following participles are idiomatically used for adverbs (cf. 619 and a): *ἀρχόμενος* *at first*, *τελευτῶν* *at last*, *διαλιπὼν χρόνον* *after an interval of time*. So *ἔχων* means *persistently*, *ἀνυσῶς* *quickly*, *θαρρῶν* *boldly*, *λαθὼν* *secretly*, *χαίρων* *with impunity*:

*τελευτῶν οὖν ἐπὶ τοῦς χειροτέχνῃς ἦα* *at last, then, I went to the artisans* (Pap.22\*), *φλυαρεῖς ἔχων* *you keep trifling*, i. e., 'holding on to it' (PGo.490\*), *ἄνοι'* *ἀνυσῶς* *make haste and open* (ArNub.181), *οὐ χαίροντες ἂν ἀπαλλάξατε* *you will not get off scot-free* (XA.5.6<sup>82</sup>).

b. The participles *ἔχων*, *ἄγων*, *φέρων*, *λαβὼν*, *χρῶμενος* may often be rendered *with*: *Σωσίας παρὴν ἔχων* *ὀπλιτῆρας τριακοσίους* *Sosias was there with 300 hoplites* (XA.1.2\*), *βοῇ* *χρῶμενοι* *with a shout* (T.2.84).

c. The phrases *τί παθὼν*; ('having suffered what?') and *τί μαθὼν*; ('having learned what?') signify *why*, asked in a tone of surprise or severity: *τί γὰρ μαθόντες τοὺς θεοὺς ἔβριζετε*; *why the deuce did you insult the gods?* (ArNub. 1506).

969. Most commonly, the circumstantial participle denotes *merely* an attendant circumstance. But it may also imply *means*, *manner*, *cause*, *purpose*, *condition*, or *concession*. Thus:

a. MEANS OR MANNER: *ληζόμενοι* *ὥςτι* *they live by plundering* (XC.3.2<sup>85</sup>), *ἥκει τὰ χαλεπὰ φερόμενα* *the troubles are come with a rush* (XC.2.3<sup>8</sup>).

b. CAUSE: *Παρύσατις ὑπῆρχε τῷ Κίρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρην* *Parvatis favored Cyrus, because she loved him more than the reigning Artaxerxes* (XA.1.1<sup>4</sup>).

c. PURPOSE: the participle is then usually *future*: *παρελήλυθα συμβουλευσάων* *I have come forward to advise* (I.6<sup>1</sup>), *ἐπεμνέ τινα* *ἰρῶντα* *ὅτι* *συγγενέσθαι αὐτῷ* *χρήσει* *he sent a man to say that he wished to meet him* (XA.2.5<sup>3</sup>). The present also occurs, though seldom: *πέμπειν* *κωλύοντας* *to send persons to hinder* (T.6.88).

d. CONDITION: *σὺ δὲ κλύων εἰσεῖ τάχα* *but if you listen, you will quickly know* (ArAv.1390). The conditional participle with *μή* can often be rendered by *without*: *οὐκ ἔστιν* *ἔχειν* *μή* *διδόντα* *μισθόν* *it is not possible to command without giving pay* (D.4<sup>24</sup>).

e. CONCESSION: *τὸ ὕδωρ εὐνότερον ἄριστον ἔν* *water is the cheapest of things, though it is the best* (PEuthyd.304\*), *ὁμεις* *ὑποράμενοι* *τὰ πεπράγμένα* *καὶ* *δυσχεραίνοντες ἤγετε τὴν εἰρήνην* *ὁμεις* *you, though you were suspicious as to what had been done, and were dissatisfied, continued to observe the peace notwithstanding* (D.18<sup>43</sup>).

REMARK.—It must be remembered that the Greek participle, while it stands in all these relations, does not express them definitely and distinctly. Hence the different uses run into each other, and cases occur in which more than one might be assigned: thus *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς* *δυνήσεσθε* *κολάζειν* *by benefiting your friends (means), or if you benefit your friends (condition), you will be able also to chastise your enemies* (XC.8.7<sup>89</sup>).

*Participle with Case Absolute.*

970. GENITIVE ABSOLUTE.—The circumstantial participle may be joined with a genitive not immediately dependent on any word in the sentence. The two are then said to be in the *Genitive Absolute*: τούτων λεχθέντων ἀνέστησαν *this said, they rose up*.

ὀποφαίνοντος τοῦ ἥρος, ὃ Ἀγησίλαος κλίνουπτης ἦν *when spring was just peeping, Agesilaus was bed-ridden (XH.5.4<sup>56</sup>)*, ταῦτα ἐπράχθη Κόνωνος στρατηγούπτος *this was done while Conon was general (1.9<sup>56</sup>)*, ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he ascended the mountains, no one hindering (XA.1.2<sup>39</sup>)*.

971. The genitive absolute, besides denoting merely time or attendant circumstances (as in the above examples), may imply other relations (cf. 969). Thus:

a. CAUSE: τῶν σωμάτων θηλυνόμενων, καὶ αἱ ψυχαὶ ἀρρωστότεραι γίνονται *(the body being enfeebled) by the enfeebling of the body, the spirit also is made weaker (XO.4<sup>7</sup>)*.

b. CONDITION: θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγὼ *if the gods will it, I will speak the truth (ASept.562)*.

c. CONCESSION: βοηθήσαι, πολλῶν ὕπτων πέραν, οὐδεὶς αὐτοῖς δυνήσεται *though there be many on the opposite bank, no one will be able to come to their aid (XA.2.4<sup>30</sup>)*.

972. The Greek construction of the genitive absolute differs from the Latin ablative absolute in several respects:

a. The noun is often omitted, when it can be easily supplied: ἐντεῦθεν προΐδντων (sc. αὐτῶν), ἐφαίνετο ἵχνια ἵππων *as they were proceeding thence, there appeared tracks of horses (XA.1.6<sup>1</sup>)*, ὕοντος (Zeus raining, cf. 602 c) *while it was raining (ArVesp.774)*.

b. The participle ὢν *being* cannot be omitted: παῖδων ὢντων ἡμῶν *when we were boys (but Lat. nobis pueris)*. Except with the adjectives ἐκὼν and ἄκων, which closely resemble participles: ἐμοῦ ἐκόντος *with my consent*, ἐμοῦ ἄκοντος *against my will*.

c. The Greek, as it has perfect and aorist participles in the active voice, uses the construction of the case absolute much less often than the Latin: Κύρος συγκαλέσας τοὺς στρατηγούς *εἶπεν Cyrus, convocatis ducibus, dixit (XA.1.4<sup>8</sup>)*.

d. The genitive absolute is sometimes needlessly used, when the noun denotes something mentioned in the main clause: ταῦτ' εἰπόντος αὐτοῦ, ἔδοξε τι λέγειν τῷ Ἀστυάγει (= ταῦτ' εἰπὼν ἔδοξε) *when he had said this, he seemed to Astyages to say something important (XC.1.4<sup>20</sup>)*, διαβεβηκόντος Περικλέους, ἡγγέλθη αὐτῷ (= διαβεβηκόντι Περικλεῖ ἡγγέλθη) *when Pericles had crossed over, word was brought to him (T.1.114)*.

973. ACCUSATIVE ABSOLUTE.—Instead of the genitive absolute, the accusative is used when the participle is impersonal: thus ἐξόν (it being permitted) *since it is permitted*.



ἀλλὰ τί δή, δμᾶς ἔξιν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *but why, when it was in our power to destroy you, did we not proceed to do so?* (XA.2.5<sup>23</sup>), προσταχθέν μοι Μένωνα ἄγειν εἰς Ἑλλήσποντον, ψόδμην διὰ τάχους (it being commanded) *when a command was given me to convey Menon to the Hellespont, I went in haste* (D.60<sup>12</sup>), παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χράμενοι, ἀδύνατον ὅν ἐν νυκτὶ ἄλλω τῷ σημῆναι *they cheered each other on with no little outcry, (it being impossible) as it was impossible in the night to give signals by any other means* (T.7.44).

a. Usually the participle belongs to an *infinitive*, as in the above examples. But sometimes it stands quite alone, as the participle of a verb with indeterminate subject (602 d): δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι *for of course you must know, (it being a care to you) since you take an interest in it* (PAP.24<sup>4</sup>).— Yet in this case the participle is commonly put in the genitive, if the corresponding verb is not ordinarily impersonal: οὕτως ἔχοντος or ἔχόντων (it being thus, things being thus) *in this state of things* (PRp.381<sup>c</sup>, XA.3.1<sup>40</sup>). So, also, when the noun is replaced by a *dependent sentence*: σηματοθέντων τῷ Ἀστυάγει ὅτι πολέμιοι εἰσιν ἐν τῇ χώρᾳ *when it was reported to Astyages that enemies were in the land* (XC.1.4<sup>18</sup>); for the plural, cf. 635 a.

974. After ὥς (978) and ὥσπερ, the accusative absolute is sometimes found, even when the participle is not impersonal:

Σωκράτης ἤρχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κἀλλιστὰ εἰδόντας ὅποια ἀγαθὰ ἐστὶ *Socrates prayed to the gods simply to bestow good, thinking that the gods know best what things are good* (XM.1.3<sup>2</sup>), σιωπῇ ἐδείκνυντο, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς *they were dining in silence, just as if this had been enjoined upon them* (XSym.1<sup>11</sup>).

a. Rarely so, without preceding ὥς or ὥσπερ: προσῆκον αὐτῷ τοῦ κλήρου μέρος *since a part of the inheritance belonged to him* (Isae.5<sup>12</sup>), δόξαντα δὲ ταῦτα *but this having been resolved on* (XH.3.2<sup>19</sup>); even δόξαν ταῦτα (XA.4.1<sup>13</sup>), on the analogy of ἔδοξε ταῦτα.

### *Adjuncts of the Participle.*

975. The relations of the circumstantial participle to the principal verb are rendered more distinct by certain particles, which may be called adjuncts of the participle. Thus:

976. The adverbs εὐθύς *straightway* and αὐτίκα *forthwith*, prefixed to the participle, denote that the action of the principal verb immediately succeeds that of the participle; ἅμα *at the same time* and μεταξύ *between*, prefixed (rarely appended), represent the two actions as *contemporaneous*:

τῷ δεξιῷ κέραι εὐθύς ἀποβεβηκότι ἐπέκειντο *they fell upon the right wing immediately after its landing* (T.4.43), αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεββαίνατο Ζεὺς *as soon as he was born, Zeus sewed him into his thigh* (Hd.2.146), ἐμάχοντο ἅμα πορεύμενοι οἱ Ἕλληνες *the Greeks fought while upon the march* (XA.6.3<sup>8</sup>), Μενέξενος μεταξύ παίζων εἰσέρχεται *Menexenus, sporting the while, comes in* (PLys.207<sup>a</sup>).

a. Strictly speaking the above adverbs, though closely connected with the participle, modify the principal verb. And sometimes they are joined with this verb, not with the participle. So also

b. τότε, εἰτα, ἔπειτα, οὕτως are often used with the principal verb after participles: ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτω τὸν βίον ἐτελεύτησαν *they risked all for a great and noble cause, and so ended their lives* (Lys.2<sup>19</sup>).

977. The adverb ἄτε (also οἶον, οἶα) with the participle gives a *causal* meaning:

Κύρος, ἄτε παῖς ὢν, ἤδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was delighted with the equipage* (XC.1.3<sup>b</sup>), ἔφη καταδαρθεῖν πᾶν πολὺ, ἄτε μακρῶν τῶν νυκτῶν οὕσων *he said that he slept a long while, because the nights were long* (PSym.223<sup>b</sup>).

978. The conjunction ὥς *as, as if*, with the participle, represents its action sometimes as *seeming or pretended*, but oftener merely as *thought or asserted* by some other person than the speaker. Thus ὥς νικῶν ('as conquering') may mean either *pretending to be victorious or thinking himself victorious*.

Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐς Πεισιδᾶς βουλόμενος στρατεῦσθαι, ὥς πρᾶγματα παρεχόντων Πεισιδῶν τῇ αὐτοῦ χώρᾳ *he bade Proxenus report himself for duty, on the pretence that he wanted to march against the Pisidians, because the Pisidians (as he alleged) were harassing his territory* (XA.1.1<sup>11</sup>).—ταύτην τὴν χώρην ἐπέτρεψε διαρκάσαι τοῖς Ἕλλησιν, ὥς πολεμῶν οὖσαν *this country he gave over to the Greeks to be plundered, since it was (as he considered) hostile* (XA.1.2<sup>19</sup>), θαυμάζοντα ὥς σοφοὶ τε καὶ εὐτυχεῖς ἄνδρες γεγεννημένοι *they are admired as having been* (in the view of their admirers) *both wise and fortunate men* (XC.1.1<sup>1</sup>), ὥς διδακτοῦ οὕσης τῆς ἀρετῆς λέγει *he speaks in the belief that virtue is a thing that can be taught* (PMen.95<sup>b</sup>), ἀπεβλέψατε πρὸς ἀλλήλους, ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πρᾶξοντα (974) *ye looked to one another, expecting each that he himself would not do it, but that his neighbor would accomplish it* (D.14<sup>15</sup>), συλλαμβάνει Κύρον ὥς ἀποκτενῶν *he seizes Cyrus, meaning (as he declared) to put him to death* (XA.1.1<sup>3</sup>).

a. ὥσπερ *as, as if*, on the other hand, implies simply *resemblance or comparison*: ὥρχονται ἐφιστάμενοι ὥσπερ ἄλλοις ἐπιδεικνύμενοι *they slopped and danced, as if exhibiting for others* (XA.5.4<sup>34</sup>).

979. καίπερ (less often καί) with the participle gives a *concessive* meaning and is rendered *though*: συμβουλεύω σοι καίπερ νεώτερος ὢν *I advise you, although I am younger* (XC.4.5<sup>22</sup>).

a. In Hm., the καί and πέρ are often separated: οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἤδ' γέλασαν *but they, though troubled, gleefully at him did laugh* (B 270); or πέρ alone is used in the same sense: ἀχνύμενοί περ (κ 174).

b. ὅμως *yet, nevertheless* may be added to the principal verb, whether καίπερ is expressed or not: τὸ πλῆθος ἄμετρον δρῶντες, ὅμως ἐτολμήσατε ἰέναι ἐπ' αὐτοὺς *though seeing that their number was immense, you still had the courage to charge on them* (XA.3.2<sup>16</sup>).—Sometimes ὅμως is separated from its verb by the concessive clause: σὺν σοι ὅμως καὶ ἐν τῇ πολεμῇ ὄντες θαρρόμεν *with you, though in the enemy's country, we are not afraid* (XC.5.1<sup>26</sup>), ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως *but I, though wronged, will ask thee none the less* (EMed.280).

c. For καὶ ταῦτα *and that* with concessive participles, see 612 a.

*Supplementary Participle.*

980. The supplementary participle is closely connected with the verb, and supplies an essential part of the predicate. It may belong either to the subject or to the object of the principal verb.

Thus: (subject) ἴσθι λυπηρὸς ὢν *know that you are offensive*; (object) οἶδα αὐτὸν λυπηρὸν ὄντα *I know that he is offensive*.

981. The supplementary participle is used with verbs of *being, appearing, and showing*; and of *beginning, continuing, and ceasing* to be.

So εἰμί, ὑπάρχω *am*, φαίνομαι *appear*, φανερός (δῆλος) εἰμι *am manifest*, εἰσὶν *seem*, δείκνυμι, δηλώω, ἀποφαίνομαι *show*, ποιεῖν *represent*, ἐξελέγχω *convict*, ἀγγέλλω *announce*, ὁμολογέω *acknowledge*; —ἀρχομαι *begin*, διατελέω *continue*, παύω *make cease*, παύομαι, λήγω *cease*, διαλείπω, ἐπιλείπω *leave off*, also ἀπαγορεύω *give over*, ἐλλείπω *fail*.

Thus εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν *if we are acceptable to the majority* (T.1.38), δῆλος ἦν ἀνίμενος *it was clear that he was distressed* (XA.1.2<sup>11</sup>), ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας *they show that the exiles were long ago bad* (Lys.30<sup>1</sup>), πάντα ἔνεκα ἑαυτοῦ ποίων ἐξελέγεται *he has been convicted of doing everything for his own advantage* (D.2<sup>8</sup>).

ἐπὶ τὰς ἡμέρας μαχόμενοι διέτελεσαν *seven days they (continued fighting) fought without stopping* (XA.4.3<sup>9</sup>), τοὺς βαρβάρους ἔταυσεν ὀβριζόντας *he made the barbarians cease behaving insolently* (I.12<sup>88</sup>), οὐκ ἀπέειπε μεγάλην καὶ καλὴν ἐφίεμενος δόξαν *he did not give up aiming at a great and noble reputation* (XAg.11<sup>14</sup>).

a. Here belongs the construction of ἔχω with the aorist (seldom the perfect) participle, as a circumlocution for the perfect; this is chiefly found in dramatic poetry: κηρύξας ἔχω *I have proclaimed* (SAnt.192) *liter.* 'having proclaimed I hold myself thus,' ἀδελφὴν τὴν ἐμὴν γήμῃς ἔχεις; *hast thou my sister as thy wedded wife?* (Sot.577).

982. Verbs of *knowing, perceiving, remembering, and the contrary*, take the supplementary participle.

Such are οἶδα, γινώσκω *know*, ἐπίσταμαι *understand*, ἀγνοῶ *am ignorant*, —αἰσθάνομαι *perceive*, νομίζω *consider*, ὁράω *see*, περιοράω (*overlook*) *alloo*, ἀκούω *hear*, μαθάνω *learn*, πυνθάνομαι *learn by inquiry*, εὕρισκω *find*, λαμβάνω (*catch*) *detect*, ἀλίσκομαι, φωράομαι *am detected*, —μémνημαι *remember*, ἐπιλανθάνομαι *forget*.

Thus οἶδά σε λέγοντα αἰ *I know that you are always saying* (XC.1.6<sup>8</sup>), ἴσθι μέντοι ἀνόητος ὢν *know, however, that you are foolish* (XA.2.1<sup>12</sup>), ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἦζοντα *he knows not that the war which is raging there will come hither* (D.1<sup>15</sup>).

εἶδον αὐτοὺς πελάζοντας *they saw them approaching* (XC.1.4<sup>20</sup>), ὁρῶ μὲν ἐξαμαρτάνων, γύναι *I see indeed, woman, that I do err* (EMed.350), ἡδέως ἀκούω Σωκράτους διαλεγομένου *I like to hear Socrates discourse* (P.Sym.194<sup>d</sup>), ἦν ἐπιβουλεύων ἀλίσσεται *if he be detected in laying plots* (XAg.8<sup>9</sup>).

μέμνημαι Κριτίῳ τῷδε ξυνόντα σε *I remember that you were in company with Critias here* (PCharm.155\*), ἐπιλελήσμεθ' ἡδέως γέροντες ὄντες *we have forgot with joy that we are old* (EBacch.188).

a. The phrase σύννοιδά μοι (or ἐμαυτῷ) may take the participle either in the nominative or in the dative: σύννοيدا ἐμαυτῷ σοφὸς ὢν or σοφῷ ὄντι *I am conscious of being wise* (see PAP.21<sup>b</sup>; 22<sup>d</sup>).

983. The supplementary participle is further used with verbs of *endurance and emotion*.

So with φέρω *bear*, ἀνέχομαι *support*, καρτερέω *endure*,—χαίρω, ἡδομαι, τέρπομαι *am pleased*, ἀγαπάω *am content*, ἀγανακτέω, ἄχθομαι, χαλεπὸς φέρω *am vexed, displeased*, ὀργίζομαι *am angry*, αἰσχύνομαι *am ashamed*, μεταμέλομαι, μεταμέλει μοι *repent*: also κάμνω *am weary*.

Thus οὐκ ἀνέχομαι ὥσα *I shall not endure to live* (EHipp.354), ἡδομαι ὑφ' ἑμῶν τίμωμενος *I am pleased to be honored by you* (XA.6.1<sup>96</sup>), οὐ μοι μεταμέλει οὕτως ἀπολογησαμένῳ *I do not repent of having made such a defence* (PAP.38\*), μανθάνων μὴ κάμει *be not weary in learning* (Stob.Flor.3<sup>80</sup>).

984. With τυγχάνω (poet. κυρέω) *happen*, λανθάνω *escape notice*, φθάνω *anticipate*, the supplementary participle contains the main idea. In translating, it often becomes the *verb*, while the verb becomes an adverbial modifier: ἐτυχε θιόμενος *he happened to be sacrificing* or *by chance he was sacrificing*.

Thus ἐτυχον ἐν τῇ ἀγορᾷ ὀπλίται καθεύδοντες *hoplites, as it chanced, were sleeping in the market-place* (T.4.113), ἔλαθον ἐγγὺς προσελθόντες *they approached unperceived* (XA.4.2<sup>1</sup>), βουλομένην ἂν λαβὴν αὐτὸν ἀπελθὼν *I should like to go away without his knowledge* (XA.1.31<sup>1</sup>), φρονεῖ ἐλάνθανε βόσκων (sc. ἐαυτὸν) *he entertained a murderer unawares* (Hd.1.44), φθάνουσιν ἐπὶ τῷ ἔκρω γυνόμενοι τοὺς πολεμίους *they arrive at the summit before the enemy do* (XA.3.4<sup>49</sup>).

a. With τυγχάνω, the participle, especially ὢν, is sometimes omitted: εἴ τις εὖνους τυγχάνει *if any one chances to be friendly* (ArEcl.1141).

985. Some other verbs, especially those meaning to *do well* or *ill* (εὖ or κακῶς ποιεῖω, ἀδικεῖω, ἀμαρτάνω), to *surpass* or *be inferior* (νικάω, ἡττάομαι) may take a supplementary participle to express the *manner*:

εὖ γ' ἐποίησας ἀναμνήσας με *you have done well to remind me* (PPhaed.80\*), ἀδικεῖ τοὺς νέους διαφθείρων *he is guilty of corrupting the young* (XM.1.1<sup>1</sup>).

986. GENERAL REMARK.—With many of these verbs, an infinitive may be used in the same sense; but often there is a difference of meaning.

Thus φαίνεται πλουτῶν *means he is manifestly rich*, but φαίνεται πλουτεῖν *he appears (perhaps deceptively) to be rich*.

αἰσχύνομαι λέγων *I speak with shame*, but αἰσχύνομαι λέγειν *I am ashamed to speak (and therefore do not speak)*.

οἶδε (μανθάνει) νικῶν *he knows (learns) that he is victorious*, but οἶδε (μανθάνει) νικᾶν *he knows (learns) how to be victorious*.

μέμνημαι εἰς κίνδυνον ἐλθὼν *I remember that I came into danger*, but μέμνημαι τὸν κίνδυνον φεύγειν *I am mindful to shun the danger*.

## PARTICIPLE WITH ἄν.

987. The participle takes ἄν when it represents a finite verb which would take it. Thus the participle with ἄν corresponds

- (a) to the *potential optative* with ἄν (872), and  
 (b) to the *hypothetical indicative* with ἄν (895).

(a) αἰτεῖ ξένους, ὥς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν (independent construction περιγεγόμενος ἂν) *he asks for mercenaries, saying that thus he should be able to overcome his adversaries* (XA.1.1<sup>10</sup>), ἐγὼ εἰμι τῶν τι ἡδέως ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγχέμενων, εἰ τίς τι μὴ ἀληθὲς λέγοι (indep. οἱ ἂν ἐλεγχθεῖεν, ἐλέγχειαν) *I am one of those who would gladly be confuted, if I say anything untrue, but would gladly confute another, if he should say anything untrue* (PGO.458\*).

(b) Ποτεῖδαιαν ἐλὼν καὶ θυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκε (indep. ἐθυνηθη ἂν) *when he had taken Potidaea, and would have been able to keep it himself, if he had wished, he gave it up* (D.23<sup>101</sup>).

## VERBAL ADJECTIVES IN -TEOΞ.

988. The verbal adjective in -τέος has a passive meaning, like the Latin participle in -*dus* (cf. 475). Used as a predicate with εἰμί, it has two constructions—a personal and an impersonal. The copula εἰμί is very often omitted, see 611 a.

989. In the personal construction the verbal agrees with the subject of the sentence, like any predicate-adjective: ἐπιστολὴ γραπτέα ἐστίν (*epistula scribenda est*) *a letter must be written*.

οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man is not to be honored before the truth* (PRp.595°), ὠφελήτέα σοι ἡ πόλις ἐστὶ *the state must be aided by you* (XM.3.6°), ἃ τοῖς ἐλευθέροις ἡγοῦντο εἶναι πράκτεα *things which they thought were to be done by freemen* (Ae.1<sup>138</sup>).

990. In the impersonal construction the verbal stands in the neuter (-τέον or -τέα, see 635 a); and, although still passive, it takes an *object* in an oblique case, the same which the active voice of the verb would take: γραπτέον ἐστὶν ἐπιστολὴν *one must write a letter*.

τὴν πόλιν ὠφελήτέον *one must aid the state* (XM.2.1<sup>28</sup>), τῶν βοσκημάτων ἐπιμελητέον *one must take care of his flocks and herds* (XM.2.1<sup>28</sup>), φημι δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν *I say that you must come to the rescue of the interests at stake* (D.1<sup>11</sup>), οὓς οὐ παραδοτέα ἐστὶ *whom we must not surrender* (T.1.86).

a. Observe that the *subject* of the personal construction becomes the *object* of the impersonal. Verbals of *transitive* verbs admit either construction, those of *intransitive* verbs the impersonal construction only.

In Latin, the impersonal construction is confined to intransitives: thus *parendum est legi πιστόν τῷ νόμῳ*, but not *scribendum est epistulam*.

991. The verbal in -τέος takes the *agent*, or doer of the action, in the *dative* (cf. 769 b). For examples, see the sentences given above.

a. With the impersonal construction, the agent is sometimes put in the *accusative*, perhaps because the verbal was thought of as equivalent to *δεῖ* with the infinitive: οὐ δουλευτέον τοὺς σοῦν ἔχοντας τοῖς κακῶς φρονούσιν 'tis not right that the wise should be subject to the foolish (I.9<sup>1</sup>).

992. The verbal in -τέος sometimes shows the meaning of the *middle voice*: πιστέον one must obey (πειθεῖν persuade, mid. obey), φυλακτέον one must guard against (φυλάσσω watch, mid. guard against), ἀπτεῖον one must take hold of (ἅπτω attach, mid. touch).

## PECULIARITIES IN THE CONSTRUCTION OF RELATIVE SENTENCES.

### *Attraction, Incorporation, etc.*

993. A relative pronoun agrees with its antecedent in *number* and *gender* (627), but stands in any case required by the construction of its own clause. Yet we often find an irregular agreement in case (*attraction*), and sometimes a peculiar arrangement of the words (*incorporation*). Both these changes have the effect of bringing the relative clause into closer connection with its antecedent.

994. **ATTRACTION.**—The relative is often *attracted* into the case of its antecedent, especially *from* the accusative to the genitive or dative:

ἐσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε (instead of ἣν κέκτησθε) *you will be men worthy of the freedom which you possess* (XA.1.7<sup>2</sup>), τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῷ (for ὃν ἂν διδῷ) *we shall trust the guide whom Cyrus shall give us* (XA.1.3<sup>16</sup>).

a. Other varieties of attraction are nearly confined to instances of incorporation and omitted antecedent: see below, 995, 996.

995. **INCORPORATION.**—The antecedent is often *incorporated*, or taken up, into the relative clause. The relative and antecedent must then be in the same case:

οὐκ ἀπεκρύπτετο ἣν εἶχε γνώμην (for τὴν γνώμην ἣν εἶχε) *he did not conceal the opinion he had* (XM.4.4<sup>1</sup>), μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν ἀεὶ δόξαν κέκτησθε (for τὴν δόξαν ἣν κέκτησθε) *do not deprive yourselves of the reputation which you have always possessed* (D.20<sup>143</sup>).

a. A *nominative* or *accusative* antecedent, when incorporated, conforms to the case of the relative; but a *genitive* or *dative* antecedent commonly attracts the relative to its own case, unless the relative is nominative, or depended, before the incorporation, on a preposition (cf. 996 a):

εἴ τινα ὁρῶν κατασκευάζοντα ἦς ἄρχοι χώρᾱς (for τὴν χώρᾱν ἦς ἄρχοι) if he saw any one improving the district of which he was governor (XA.1.9<sup>13</sup>).—ἐπορεύετο σὺν ᾧ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἣν εἶχε) he marched with what force he had (XH.4.1<sup>23</sup>), τοὺτους ἄρχοντας ἐποίησεν ἦς κατεστρέφετο χώρᾱς (for τῆς χώρᾱς ἣν κατεστ.) he made them governors of the country he subdued (XA.1.9<sup>14</sup>). But οὐ λυδιστὶ, ἀλλ' ἥπερ μόνῃ Ἑλληνικῇ ἐστὶν ἁρμονίᾳ (for τῇ ἁρμονίᾳ ἣπερ) not in the Lydian key, but in that key which alone is Greek (PLach.188<sup>d</sup>).

b. The relative may also keep its case when a demonstrative pronoun represents the antecedent in the main clause: see § 441, SOc.907.

c. Observe that the antecedent, when incorporated, loses its article.

996. OMISSION OF ANTECEDENT.—The antecedent is often entirely omitted, where it is implied in the context, or is merely the general idea of person or thing:

ναυμαχίᾳ παλαιᾷτῃ ὧν ἴσμεν (for τῶν ναυμαχιῶν ἧς) a sea-fight the most ancient (of the sea-fights) that we know of (T.1.13), ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὖνοικῶς ἔχειν (for πρὸς τοὺτους οὓς) I conceive good-will toward those whom I believe to be kindly disposed (XM.2.6<sup>34</sup>).

a. The relative: (1) keeps its own case when the omitted antecedent is nominative or accusative; but (2) it usually takes the case of the omitted antecedent when that is genitive or dative. A relative in the nominative masculine or feminine, or depending on a preposition, remains, however, unchanged:

(1) NOMINATIVE: ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν (for οὗτοι ὧν) I and those whom I command will stay (XC.5.1<sup>26</sup>).—ACCUSATIVE: στυγῶν μὲν ἡ μ' ἐτίκτεν (for ἐκείνην ἡ) hating her who bore me (EAlc.338).

(2) GENITIVE: ἡ πόλις ἡμῶν ὧν ἔλαβεν ἅπασι μετέδωκε (for τούτων ᾧ) our city gave to all a share of (those things which) what she took (I.4<sup>29</sup>), ὧν ἐντυγχάνω μάλιστα ἡγαυὰ σε (for τούτων οἷς) of those whom I meet with, I admire thee most (PProt.361<sup>o</sup>). But ἡ θίγω δὴθ' οἱ μ' ἐφύσαν; (for τούτων οἷ) shall I touch those who begot me? (EIon 560).—DATIVE: δεῖταί σου τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (for σὺν τούτοις οἷς) he requests you to drink this (wine) with those whom you best love (XA.1.9<sup>25</sup>), ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν (for τούτοις ᾧ) to abide by what we agreed just now (PProt.358<sup>b</sup>). But ἀναγκαῖον αὐτοῖς διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (for τούτοις παρ' ὧν) they are obliged to give lessons to those from whom they expect to receive their fee (XM.1.2<sup>d</sup>).

b. The omitted antecedent may be afterwards supplied by an emphatic demonstrative: ἀφ' ὧν προσαιτεῖ, ἀπὸ τούτων διδῶναι on what he begs, on that he subsists (D.8<sup>36</sup>).

997. OTHER RELATIVES.—The peculiarities just described (994-996) are not confined to ὅς, but apply also to the other relatives, ὅσος, οἷος, ἡλικός, ὅστις, etc.:

διοικεῖν τὰς πόλεις τοιοῦτοις ἤθεσιν οἷοις Εὐαγόρας εἶχε (for οἷα) to govern the cities with such manners as Euagoras had (I.9<sup>48</sup>), πάντας εἰσφέρειν ἀφ' ὧν δῶν

ἐκαστος ἔχει (for ἀπὸ τοσούτων ὧσα) *that all shall contribute from such means as each man has* (D.2<sup>31</sup>).

a. The same peculiarities extend to *relative adverbs*: ἄλλω ὑμᾶς ἐνθα τὸ πρᾶγμα ἐγένετο (for ἐκεῖσε ἐνθα) *I will take you to the place where the affair occurred* (X.C.5.4<sup>21</sup>), ἀποκλείοντες ὅθεν ἂν τι λαβεῖν ἦ (for ἐκεῖθεν ὅθεν) *excluding them from places whence it may be possible to take anything* (X.M.2.1<sup>16</sup>). Often we may supply a *pronoun* as the antecedent: ἄσκει δπόθεν δόξεις φρονεῖν (for τοῦτο δπόθεν) *practise that from which you will appear to be wise* (P.G.486<sup>c</sup>). An instance of *attraction* is seen in διεκομίζοντο εὐθὺς ὅθεν ὑπέεβοντο παῖδας καὶ γυναῖκας (for ἐκεῖθεν οἱ) *they immediately brought over their children and women from the places to which they had withdrawn them* (T.1.89).

#### SPECIAL CONSTRUCTIONS.

998. Ἔστιν οἷ.—The frequent phrase ἔστιν οἷ ('there are those who') means *some*: it is used in all cases, ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς:

ἄκων ἔστιν οὓς ἐγὼ φιλῶ *some men I love in spite of myself* (PProt.346<sup>c</sup>), πλὴν Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν *except the Achaeans and some other peoples* (T.3.92), ὑποπτοὶ ἐγένοντο ἔστιν ἐν οἷς *they came to be suspected in some things* (T.5.25).

a. For the singular ἔστιν, see 605. In the nominative, εἷσιν οἷ often occurs.

b. Similar expressions are ἔστιν ὅτε *sometimes*, ἔστιν οὐ or ὅπου *somewhere*, ἔστιν ὅπως *somehow*, etc.

c. In questions, ἔστιν οὔτις is common: ἔστιν οὐστίνως ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; *hast thou admired any among men on account of wisdom?* (X.M.1.4<sup>2</sup>).

999. The neuter relative, with omitted antecedent, is sometimes loosely used in place of a conjunction, as ὅτι or ὥστε. In this way ἀνθ' ὧν and ἐξ ὧν mean *because* (cf. οὐνεκα, ὁθούνεκα, 1050):

προσέηκε χάριν αὐτοῖς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν *it becomes them to be grateful for this, that they were saved by you* (D.16<sup>13</sup>), δοῦναι δίκην ἀνθ' ὧν ἐμέ (ἡτείτον ἐνθένδ' ἀφανίσαι) *penance to pay, because ye sought to drive me hence* (A.Plat.434).

a. So also ἐφ' ὧτε (= ἐπὶ τούτῳ ὥστε) *on condition that*, often used with the infinitive: αἰρεθέντες ἐφ' ὧτε συγγράφαι νόμους *having been chosen on the condition that they should draw up laws* (X.H.2.3<sup>11</sup>).

b. Similar are ἐξ οὗ and ἀπ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἐχρι) οὗ *until*, also *to where* (to that point of space at which), and like expressions.

1000. Οἷος (full form τοιοῦτος οἷος) is often used with the infinitive, and means *of such sort as to, proper for*. And so οἷός τε *in such condition as to, able to*; ὅσος *of such amount as to, enough to*.

Thus οὐκ ἦν ὥρᾳ οἷα τὸ πεδῖον ἔρδειν *it was not the proper season for watering the plain* (X.A.2.3<sup>13</sup>), συμβουλευέιν οἱοί τ' ἐσόμεθα *we shall be able to give advice* (P.G.455<sup>d</sup>), νεμόμενοι ὅσον ἀποζῆν *tilling the land enough to live* (T.1.2).

1001. Οἷος and ὅσος are sometimes used where we must supply an idea of 'thinking,' 'considering': ἀπέκλαον τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐσπερημένος εἶην *I bewailed my own fortune (considering what kind of man)*



in that I had been deprived of such a man as a companion (PPhaed.117<sup>c</sup>). Similarly εὐδαίμων μοι ἀνὴρ ἐφαίνετο, ὡς γενναίως ἐτελεύτῃ the man appeared to me happy (considering how) in that he died so nobly (PPhaed.58<sup>a</sup>).

a. The same relatives, οἷος, ὅσος, and ὥς, are used in exclamations: ὦ πάππε, ὅσα πρᾶγματα ἔχεις ἐν τῷ δείπνῳ O grandfather, how much trouble you have in your dinner, liter. 'oh! the amount of trouble which you have' (XC.1.3<sup>d</sup>), ὥς καλὸς μοι ὁ πάππος how handsome my grandfather is! (XC.1.3<sup>d</sup>).

1002. In saying 'such as I,' 'such as he,' etc., not only οἷος but the following nominative is attracted into the case of the antecedent:

χαρίζομενος οἷῳ σοι ἀνδρὶ (for τοιοῦτόν οἷος σὸ ἐλ) gratifying a man such as thου art (XM.2.9<sup>a</sup>), πρὸς ἄνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοι εἰσιν) against bold men such as the Athenians (T.7.21).—To this construction the article may be prefixed: τοῖς οἷοις ἡμῶν to such as we are. Rarely the attraction is neglected.

a. By a similar attraction ὅστις, and especially ὅστις οὖν, are used in all the cases with the meaning of any whatsoever: ἐστὶν ἄρα δικαίου ἀνδρὸς βλέπτειν ὄντινον ἄνθρώπων; (for τινὰ ὅστις οὖν ἐστὶ any one whoever he is) is it the part of a just man to injure any person whatsoever? (PRp.335<sup>b</sup>). The same idiom extends to other indefinite relatives.

b. A peculiar incorporation is seen in the phrases, ὅσοι μῆνες monthly (as if ποσάντεις ὅσοι μῆνες εἰσι as many times as there are months), ὅσαι ἡμέραι (also ὁσημέραι) daily, etc.

1003. INVERSE ATTRACTION.—The antecedent, without being incorporated into the relative clause, is sometimes attracted to the case of the relative.

In most instances of this kind, the relative sentence comes between the antecedent and the word on which it depends: τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστὶ (for ἣ οὐσία ἦν) the property which he left is of no more value (Lys.19<sup>d</sup>). So with adverbs: καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί σε (for ἄλλοθι) and in other places, wherever you may go, they will love you (PCr.45<sup>c</sup>).

a. In this way, οὐδεὶς is attracted by a following ὅστις οὖν: and the whole phrase (declined throughout: οὐδεὶς ὅστις οὖν, οὐδενὸς ὅτου οὖν, etc.) has the meaning every one: οὐδεὶς ὅτῳ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτῳ οὐκ ἀπ. there is no one whom he does not answer) he answers every one (PMen.70<sup>a</sup>).

b. By a somewhat similar change, θαυμαστόν ἐστιν ὅσος, ὅσου, etc., passes into θαυμαστός ὅσος, θαυμαστοῦ ὅσου, etc.; and in like manner, θαυμαστόν ἐστιν ὥς, into θαυμαστῶς ὥς. A few other adjectives show the same idiom. Thus θαυμαστὴν ὅσῃν περὶ σέ προθύμιάν ἔχει he has a wonderful degree of devotion for you (PALc.ii.151<sup>a</sup>), ὑπερφῶς ὥς χαίρω I am prodigiously pleased (PSym.173<sup>e</sup>).

### Other Peculiarities.

1004. RELATIVE WITH SUBORDINATE VERB.—A relative properly belonging with the main verb of the relative clause, is sometimes made to depend on a participle, or on a subordinate verb:

καταλαμβάνουσι τείχος, ὃ τειχισάμενοι ποτε Ἀκαρνᾶνες κοινῇ δικαστηρίῳ ἐχρῶντο (properly ὃ ἐχρῶντο) they take a fortress, which the Acarnanians, having



1009. **INTRODUCTORY RELATIVE CLAUSE.**—A clause beginning with a neuter relative is sometimes loosely prefixed to another sentence, either—(a) to suggest the *matter* to which it pertains: ἃ δ' εἶπεν, ὥς ἐγώ εἰμι ὅλος ἀεὶ ποτε μεταβάλλεσθαι, κατανοήσατε *but as to what he said, that I am one who is always changing; consider, etc.* (XH.2.3<sup>45</sup>); or—(b) with *appositive* force: ὁ ἄρτι ἔλεγον, ζητητέον τίνες ἄριστοι φύλακες *as I just said, we must inquire who are the best guards* (PRp.413<sup>o</sup>).

a. After such a clause, the principal clause is sometimes irregularly introduced by *ὅτι* or *γάρ*: ὃ μὲν πάντων θαυμαστότατον ἀκοῦσαι, ὅτι ἐν ἑκάστῳ ὃν ἐπηνέσαμεν ἀπόλλυσι τὴν ψυχὴν *what is strangest of all to hear, (that) each one of the things which we approved ruins the soul* (PRp.491<sup>b</sup>). In like manner, after phrases such as *ὥς λέγουσι*, *ὥς ἔοικε*, etc., the principal clause is sometimes expressed as *dependent*: ὥς γὰρ ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου μέλλει ἔξῃν *for as I heard from some one, (that) Cleander is about to come from Byzantium* (XA.6.4<sup>18</sup>).

For relative clauses signifying *cause* and *result*, see 910; signifying *purpose*, 911; signifying *condition*, 912.

## INTERROGATIVE SENTENCES.

1010. There are two kinds of questions :

1. *Sentence-Questions* : these relate to the *action* itself : they ask *whether* a given thing is or is done, and can be answered by *yes* or *no*.

2. *Word-Questions* : these relate to *something connected* with the action : they ask, for instance, *who, what, where, when, how*, etc., and they cannot be answered by *yes* or *no*.

### WORD-QUESTIONS.

1011. These are expressed by means of pronouns or adverbs, —by interrogatives, if the question is direct, —by interrogatives or indefinite relatives, if it is indirect (700).

τίς λέγει; *who is speaking?* τί λέγει; *what does he say?* πόθεν ἦλθεν; *whence came he?*

ἤρώμην τίς (or ὅστις) λέγει *I asked who was speaking*, ἤρώμην πόθεν (or ὁπόθεν) ἔλθοι *I asked whence he had come*.

a. Strictly speaking, the *indefinite relatives* have no interrogative force: they are properly relatives ('I asked about *that which* he said'); it is the connection only which gives the idea of a question. Accordingly the *simple relatives* are sometimes used in their place, though never after verbs of *asking*: δηλοῖ ὅς ἐστιν *he explains who he is* (T.1.136), φράζουσιν ἃ λέγει *they make known what he says* (XA.2.4<sup>18</sup>). Such clauses are not properly indirect questions.

1012. The interrogative word often depends, not on the principal verb of the interrogative sentence, but on a *participle* or other *dependent word*. This cannot be imitated in English.

τί ἀδικηθεὶς ἐπιβουλεύεις μοι; (having been wronged in what, do you plot) *in what have you been wronged, that you plot against me?* (XA.1.6<sup>8</sup>), πότε ἂν χρὴ πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? (when what has happened?) what are you waiting for?* (D.4<sup>10</sup>), τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; (the general from what sort of city do I expect) *from what sort of city must the general be, whom I expect to do this?* (XA.3.1<sup>14</sup>), τί ἰδὼν ποιῶντα ταῦτα κατέγνωκας αὐτοῦ; (having seen him doing what, have you brought) *what have you seen him do, that you have brought these charges against him?* (XM.1.3<sup>10</sup>), ἀπειλῶν οὐκ ἐπαύετο, καὶ τί κακὸν οὐ παρέχων ἔειπεν; *not cease threatening, and (what evil not causing?) causing every evil* (D.25<sup>50</sup>). For *ἵνα* τί, see 612. For τί παθόν and τί μαθόν, see 968 c.

a. The interrogative often stands as predicate-adjective with a demonstrative pronoun, in the construction described in 618: τί τοῦτ' ἔλεξας; (being what, hast thou said this?) *what is this that thou hast said?* (EBacch.1033), τίνας τοῖσδ' εἶσπῶ; *who are these I see?* (EOr.1347), τίς ὁ οὗτος ἔρχεται ὁλος; *who art thou who comest alone?* (K 82). So with a substantive: τίς δ' ἄνθρωπος αὐτοὺς ἔκετο; *what is this longing which has come upon them?* (SPhil.601).

1013. Two interrogative words, without connective, are sometimes found in the same sentence:

τίνας οὖν ὑπὸ τίνων εὖρομεν ἂν μέλιστα εὐηργετημένους; *whom then can we find more benefited, and by whom?* (XM.2.2<sup>8</sup>), ποία ὁποίου βίου μῦθματα, οὐκ ἔχω λέγειν *what kinds (of numbers) are imitations of what sort of life, I cannot say* (PRp.400\*), τίς, πόθεν εἰς ἀνδρῶν; *who, from whence of men art thou?* (a 170).

For interrogative pronouns with the *article*, see 676.

1014. When the respondent repeats the question before answering it, he uses the *indefinite relatives*: ἀλλὰ τίς γάρ εἰ; ὅστις; πολίτης χρηστός A. *but who are you, pray? B. who am I? an honest burgher* (ArAch.594).

#### SENTENCE-QUESTIONS.

1015. Direct sentence-questions are usually introduced by one of the following particles:

ἀρα, ἦ, expecting neither *yes* nor *no*,  
οὐ, ἀρ' οὐ, οὐκοῦν, expecting the answer *yes*,  
μή, ἀρα μή, μὴν, expecting the answer *no*:

ἀρ' εἰμὶ μάντις; *am I a prophet?* (Sant.1212), ἦ οὗτοι πολέμοι εἰσι; *are these enemies?* (XC.1.4<sup>19</sup>).

οὐκ εἰσπῶ; *do you not see?* (SEI.997), ἀρ' οὐχ ὕβρις τᾶδε; *is not this insolence?* (SOC.883), οὐκοῦν σοι δοκεῖ; *do you not then think?* (XC.2.4<sup>15</sup>).

μή τί σοι δοκῶ παρβεῖν; *seem I to thee afraid?* implying 'surely not' (A.Pr.959), ἀρα μή διαβάλλεσθαι δόξεις; *you will not think yourself slandered, will you?* (XM.2.6<sup>34</sup>), μὴν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* (PProt.310<sup>d</sup>).

a. Sometimes there is no interrogative word at all, the question being indicated by the tone of voice: "Ἕλληνες ὄντες βαρβάρους δουλεύουσιν; *shall we, who are Hellenes, serve barbarians?*" (Efr.717).

b. An interrogative expression which distinctly expects the answer *yes*, is ἄλλο τι ἢ (for ἄλλο τι ἔστιν ἢ) *is anything else true than* = *is it not certainly true that?*—also, with ἢ omitted, ἄλλο τι in the same sense:

ἄλλο τι ἢ ὁμολογοῦμεν; *do we not acknowledge?* (PGo.470<sup>b</sup>), ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν; *is it not beloved by the gods?* (PEuthyphr.10<sup>a</sup>).

1016. Indirect sentence-questions are introduced by εἰ *whether*; less often by ἄρα:

ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἰεν *he asked whether they had already made answer* (XA.2.1<sup>b</sup>), ἴδωμεν ἄρ' οὕτως γίγνεται ἅπαντα *let us see whether every thing is so produced* (PPhaed.70<sup>b</sup>).

a. In Homer ἢ (ἡέ) is sometimes used: ὥχετο πεισόμενος μετὰ σὸν κλέος, ἢ πού ἔτ' εἴης *he went to ask for news of thee, if thou wert yet alive* (ν 415).

b. This use of εἰ is closely connected with its use in conditions: thus examples like εἰπέ μοι εἰ ἐτερόν γε φίλην ἐς πατρίδ' ἰκάνω *tell me whether I am really come to mine own land* (ν 328) can be understood as *tell me, if, etc.* ('if I am come, tell me so').

c. εἰάν never really introduces an indirect question. Cases like σκέψαι ἐὰν καὶ σοὶ ξυνδοκῇ *consider if you too agree* (PPhaed.64<sup>a</sup>) are best referred to 907. Hm. uses εἰ κε after 'see' and 'know' (cf. b above), but not after 'ask.'

1017. Alternative sentence-questions, if direct, are introduced by πότερον (πότερα) . . . ἢ (*utrum . . . an*) *whether . . . or*. Indirect alternative questions are introduced by the same particles, or by εἰ . . . ἢ or εἴτε . . . εἴτε:

πότερον εἰς ἄρχειν ἢ ἄλλον καθίστης; *do you let him go on governing, or appoint another?* (XC.3.1<sup>13</sup>).

διηρώτᾳ πότερον βούλοιο μένειν ἢ ἀπίεναί *she asked whether he wanted to stay or go away* (XC.1.3<sup>15</sup>), ἐβούλευετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he consulted whether they should send some, or all should go* (XA.1.10<sup>a</sup>), οὕτως ἴστε εἴτε ἀγαθοὶ εἴτε κακοὶ ἤβησαντες γενήσονται *you do not yet know whether they will turn out good or bad when they grow up* (Lys.20<sup>24</sup>).

a. πότερον is often omitted: ἐγρήγορας ἢ καθεύδεις; *are you awake or asleep?* (PProt.310<sup>b</sup>). So even in indirect questions: Odys. δ 110. Properly πότερον is a neuter pronoun; see 278: thus πότερον δέδρακεν ἢ οὐ; (D.23<sup>79</sup>) originally meant 'which of the two (is true), has he done it, or not (done it)?'

b. Hm. does not use πότερον. For direct disjunctive questions he has ἢ (ἡε) . . . ἢ (ἡε); for indirect, ἢ (ἡε) . . . ἢ (ἡε): ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκ; *do we know aught in heart, or do we not?* (δ 632), μέλαι' ἐπὶ χρόνον, ὅφρα δαῶμεν ἢ ἐτερόν Κάλχῃς μαντεύεται *he and οὐκὶ wait for a time, that we may know if Calchas truly prophesies or not* (B 299).

For the use of the *modes* in indirect questions, see 932-5. For the subject of the indirect question drawn into the principal sentence (*prolepsis*), see 878.

## NEGATIVE SENTENCES.

1018. There are two negative particles, οὐ and μή. Οὐ expresses negation absolutely; μή expresses it as *willed* or *thought of*. The same difference appears in their compounds, as οὔτε, μήτε; οὐδέ, μηδέ; οὐδαμῶς, μηδαμῶς; and many others.

1019. The Subjunctive and Imperative, in all their uses, take μή:

Thus in independent clauses (874, 866): μή θαυμάζετε *be not surprised* (XA.1.3<sup>2</sup>), μὴ ἐκδῶτέ με *do not give me up* (XA.6.6<sup>18</sup>), μὴ ἀτελῇ τὸν λόγον καταλίπωμεν *let us not leave the discussion unfinished* (PGo.505<sup>d</sup>), λέγετε, εἰσίοι ἢ μή; *say, shall I go in or not?* (PSym.213<sup>a</sup>).

In dependent clauses: thus final clauses, παρακαλεῖς ἱατρούς, ὅπως μὴ ἀποθάνῃ *you call in physicians, that he may not die* (XM.2.10<sup>3</sup>); conditions, οὐκ ἐπιζητοῦνται, ἐὰν μὴ προῤῥηθῇ παρῆναι *they are not required, unless orders have been issued for their presence* (XC.1.2<sup>4</sup>); conditional relative clauses, ὅταν μὴ τοὺς ἀδικούοντας λάβῃτε, τοὺς ἐντυγχάνοντας κολάζετε *when you do not catch the offenders, you punish the first comers* (I.18<sup>26</sup>).

a. But the subjunctive in its epic use for the future indicative (868) has οὐ.

1020. Independent clauses with the Indicative and Optative have μή in expressions of *wishing* (870, 871); but otherwise, οὐ:

ἤμαρτεν, ὥς μήποτε ὥφελε (sc. ἁμαρτεῖν) *he missed, as I would he had never done* (XC.4.6<sup>3</sup>), μὴ ζῶν μετ' ἀμουσίας *let me not live in grossness* (EHf.676).

οὐκ οἶδα Ἰ κνου *not* (ArNub.761), οὐκ ἂν ἀποδοίην τοὺς τόκους *I should not pay the interest* (ArNub.755).

For the force of οὐ and μή in questions, see 1015.

1021. Dependent clauses with the Indicative and Optative have μή when they express a *purpose* or a *condition*; but otherwise, οὐ:

Thus μή in final clauses: λαβὼν με ἤγεν, ἵνα μὴ φθέγγοιτο μηδὲς *he seized me and dragged me away, that no one might raise his voice* (XA.6.6<sup>28</sup>), φυλακτέον ὅπως μηδὲν συμβήσεται σοι τοιοῦτον *you must take care that nothing of this sort befalls you* (I.5<sup>25</sup>).

μή in conditions: εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι *if nothing hinders, I wish to confer with them* (XA.4.8<sup>4</sup>), εἰ μὴ ταύτη δύναιντο, ἄλλῃ ἐπειρώντο *if they did not succeed in this way, they tried in another* (XA.4.2<sup>4</sup>).

μή in conditional relative clauses: ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *what I do not know* (= εἰ τι μὴ οἶδα) *I do not even suppose that I know* (PAp.21<sup>d</sup>), ὅποτε μὴ τι δέσειαν, οὐ ξυνῆσαν *when they had no fear of anything, they did not come together* (T.2.15).

οὐ in others: προσσημαίνουσιν ἃ τε χρὴ ποιεῖν καὶ ἃ οὐ χρὴ *they signify beforehand what one must do, and what not do* (XC.1.6<sup>46</sup>).

a. So, too, relative clauses expressing *purpose* take μή: see 911.

b. Relative clauses expressing *cause* and *result* (910), though properly taking *οὐ*, sometimes have *μή*, when the cause or result is to be characterized as *thought of* rather than *real*: *ταλαίπωρος σὺ γε ἄνθρωπος εἰ, ὃ μήτε θεοὶ πατέρες εἰσιν μήτε ἱερά αὐτῶν ἀνθρώπων, οὐκ ἔστιν ἀνέστηναι ἀπὸ νεκρῶν* (PEuthyd.302<sup>b</sup>), *ἔνα γὰρ ἐν πολλοῖς ἴσως εἴποις ἂν ὅστις ἐστὶ μὴ χεῖρων πατέρων ὑμῶν ἑνὶ ἀνθρώπῳ εἴη* (EHeracl.327); here *ὅστις* means 'such as to be.'

c. *εἰ οὐ* may be used for *εἰ μή* when the clause has a *causal* force (926): *μή θαυμάσῃς εἰ πολλὰ τῶν εἰρημένων οὐ πρόκειται σοι* *be not surprised that much of what has been said is not suited to you* (I.1<sup>44</sup>).

1022. Sentences in indirect discourse take the same negatives that they would have in direct discourse:

*εἶπεν ὅτι οὐδὲν αὐτῷ μέλει τοῦ θυμίου τοῦ θυμίου* (direct *οὐδὲν μοι μέλει*) *he said that he cared nothing for your disturbance* (Lys.12<sup>14</sup>).

a. But after *εἰ* in indirect questions, either *οὐ* or *μή* can be used: *ἔρωτῶς εἰ οὐ καλὴ μοι δοκεῖ εἶναι* *you ask whether I do not think it (rhetoric) a fine thing* (PGo.462<sup>c</sup>), *βουλόμενος ἐρεῖσθαι εἰ μάθων τίς τι μὴ οἶδεν* *wishing to ask whether a man, who has learned a thing, does not know it* (PTheat.163<sup>d</sup>), *σκοπῶμεν εἰ πρέπει ἢ οὐ* *let us consider whether it is proper or not* (PRp.451<sup>d</sup>), *τοῦτ' αὐτῷ, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη σε ἀγνοεῖν* *this very thing, whether you are pleased or not pleased, you must needs be ignorant of* (PPhil.21<sup>b</sup>).

1023. The Infinitive, when not in indirect discourse, has *μή*:

*τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι* *they wished not to abandon Corcyra* (T.1.44), *ἔλεγον αὐτοῖς μὴ ἀδικεῖν* *they told them not to commit injustice* (T.2.5), *εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν* *it is fit that a wise man should not talk idly* (PTheat.162<sup>b</sup>), *τὸ μὴ ἀποδιδόναι χάριτας ἄδικον* *the not returning of favors he accounted dishonest* (XAgas.4<sup>3</sup>), *αἱ Σειρήνες κατεῖχον, ὥστε μὴ ἀπέναι ἀπ' αὐτῶν* *the Sirens detained them, so that they could not get away from them* (XM.2.6<sup>11</sup>).

a. In some apparent exceptions, *οὐ* belongs with the principal verb: *ὁμᾶς ἀξιοῦντες οὐ ἐμυμαχεῖν ἀλλὰ ξυναδικεῖν* *demanding not that you should be allies with them, but partners in wrong-doing* (T.1.39), where *οὐ* belongs properly to *ἀξιοῦντες*.

b. But *ὥστε οὐ*, instead of *ὥστε μή*, is sometimes found with the infinitive: *κατεργασται πυρὶ, ὥστ' οὐδ' ἔχρος γε τειχεῶν εἶναι σαφές* *'tis destroyed by flame, that not a trace of ramparts can be seen* (EHel.108).

1024. The Infinitive in indirect discourse takes regularly *οὐ*, yet sometimes *μή*:

*φημι οὐκ εἰδέναι* (direct *οὐκ οἶδα*) *I declare that I do not know* (PAP.37<sup>b</sup>), *ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοῖς πολιορκούντας* (direct *οὐκ ἂν δύναντο*) *he thought the besiegers would not be able to remain* (XH.7.4<sup>23</sup>).

*ἀπεκρίνατο μὴδενος ἥττων εἶναι* *he answered that he was no man's inferior* (XH.3.3<sup>11</sup>), *πιστεύω μὴ ψεύσειν με τὰς ἐλπίδας* *I trust that my hopes will not disappoint me* (XC.1.5<sup>13</sup>). After 'hope,' 'promise,' etc. (948 a), this *μή* is the rule.

1025. The Participle has *μή* when it expresses a *condition* (969 d, 971 b); otherwise, *οὐ*:

*οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν thou canst not, if thou hast not toiled, be happy* (EFr.461), *ὡς ἡδὺ τὸ ζῆν μὴ φοβούσης τῆς τύχης how sweet is life, if fortune be not envious* (MMon.563).

*Κύρος ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος Cyrus went up on the mountains, (no one opposing) without opposition* (XA.1.2<sup>23</sup>), *ἐθоруβείτε ὡς οὐ ποιήσορτες ταῦτα you made a clamor, as not intending to do this* (Lys.12<sup>23</sup>).

a. The participle with *ὁ μή* has the force of a *conditional relative* clause: *ὁ μή εἰδώς whoever does not know* (but *ὁ οὐκ εἰδώς the particular person who does not know*); *ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται the man unwhipped receives of training nought* (MMon.422).

1026. *Μή* is also used with adjectives, adverbs, and even with substantives with the sense of a *conditional relative*: *τὸ μὴ ἀγαθόν 'the not-good' = whatever is not good*, *ὁ μὴ ἱατρός 'the non-physician,' whoever is not a physician* (PGo.459<sup>b</sup>).

1027. *Μή* FOR *οὐ*.—*Μή* is often used instead of *οὐ* with participles or other words, through an influence of the verbs on which they depend, when these verbs either have *μή*, or would have it, if negative:

*μὴ χαῖρ', Ἀτρεΐδη, κέρδεσιν τοῖς μὴ καλοῖς rejoice not, son of Atreus, in dishonest gains* (SAj.1349), *ὡς μηδὲν εἰδὼτ' ἴσθι μ' ὦν ἀνιστορεῖς (μή because ἴσθι would take μή) know that I know nought of what thou askest* (SPhil.253), *κελεύει μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας (μή because μέναι would take μή, 1023) he bids them remain at the river without crossing* (XA.4.3<sup>23</sup>), *ἐάν τι αἰσθῇ σεαυτὸν μὴ εἰδότε (μή because ἐάν αἰσθῇ would take μή, 1019) if you perceive yourself to be ignorant of anything* (XM.3.5<sup>23</sup>).

1028. *Οὐ* FOR *μή*.—With some particular words, *οὐ* has a special connection, the two expressing a simple idea, as in *οὐ φημι deny*, *οὐκ ἐῷ forbid*, *οὐ πολλοὶ few*, *οὐχ ἥσσον more* and the like; in such expressions, *οὐ* is often retained, when the rules require *μή*: thus *ἐάν οὐ φῆτε if you deny it* (PAp.25<sup>b</sup>), whereas *ἐάν μὴ φῆτε* would be *unless you affirm it*.

1029. REDUNDANT NEGATIVE.—In connection with verbs of *negative* meaning, such as *hindering*, *forbidding*, *denying*, *refusing*, and the like, the infinitive usually takes *μή*, to express the negative result aimed at in the action of the verb:

*κωλύομεσθα μὴ μαθεῖν we are hindered from learning*, i. e., so as not to learn (EIon 391), *ἀπείπον τοῖς δούλοισι μὴ μετέχουσιν they forbade the slaves from sharing*, i. e., requiring them not to share (Ae.1<sup>123</sup>), *ἡρνούντο μὴ πεπτωκέναι they denied that they had fallen*, asserting that they had not fallen (ArEq.572), *ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρω γῆν στρατεῦσαι they refrained from making war upon the land of either*, i. e., so as not to make war (T.5.25).

Often *τό* is prefixed (cf. 961): *οὗτοί εἰσιν ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἐνθα ἐσπεύδομεν they are a hindrance to our being already where we were hastening* (XA.4.8<sup>14</sup>).

a. After 'deny' and like verbs, we may even have *ὡς οὐ* or *ὅτι οὐ*: *ἀρνηθῆναι ὡς οὐκ ἀπέδωκα to deny that I have paid* (Lys.4<sup>1</sup>).



## DOUBLE NEGATIVES.

1030. When a negative is followed by a *compound* negative of the same kind, the negation is simply strengthened: οὐκ ἔστιν οὐδεὶς *there is not any one*.

In English, only *one* negative can be used: οὐκ ἔστιν οὐδὲν κρείσσον ἢ φίλος σαφὲς *there's nothing better than a faithful friend* (EOr.1155), σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ *a little nature does nothing great at any time to any one, either citizen or state* (PRp.495<sup>b</sup>), μηδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μηδένι *let him pay nothing either to me or to any one else* (XA.7.1<sup>o</sup>).

1031. When a negative if followed by a *simple* negative of the same kind, each has its separate force: οὐκ ἀγνοῖα τοῖς ἐκγόνοις οὐ κατέδειξεν αὐτὸ ἵκας *not through ignorance that he did not make it known to his descendants* (PRp.406<sup>o</sup>); and the two often balance each other, so as to make an affirmative: οὐδεὶς οὐκ ἔπασχε τι *(no one was not affected) every man was affected* (XSym.1<sup>o</sup>).

1032. Οὐ μή.—Οὐ followed by μή is used with the subjunctive (seldom the future indicative) in emphatic negation, referring to the future: οὐ μή γένηται *it will not happen* (D.4<sup>44</sup>).

οὐ μὴ δέσῃς τὸν πολέμον σου *will certainly not fear the foe* (XA.7.3<sup>2o</sup>), οὐδὲν μὴ δεινὸν πάθῃς *you will meet with no harm* (D.6<sup>34</sup>), οὐ σοὶ μὴ μεθυσμαί ποτε *never will I follow thee* (SEL.1053).

a. Οὐ μὴ is also used with the future indicative to express a strong prohibition: οὐ μὴ λαλήσεις *don't chatter* (ArNub.505), οὐ μὴ προσόσεις χεῖρα *lay not thy hand upon me* (EBacch.343). These are often printed as questions; cf. 844 a.—The origin of both these phrases with οὐ μὴ is obscure.

1033. Μὴ οὐ.—Μὴ followed by οὐ is used in two different ways.

First, after expressions of fearing, where μὴ means *lest, that*, μὴ οὐ means *lest not, that not* (Lat. *ne non*). For examples, see 887.

So too without the verb of fearing, in the construction described in 867.

1034. Secondly, the infinitive takes μὴ οὐ instead of μὴ when the word on which it depends has a negative:

οὐδεὶς οἷός τ' ἔστιν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one speaking in any other way (is able not to be) can avoid being ridiculous* (PGo.509<sup>a</sup>).

a. Hence verbs of *hindering, forbidding, denying*, etc. (1029), when they have a negative, are followed by μὴ οὐ with the infinitive. Thus: ἀρνοῦμαι μὴ ποιῆσαι *I deny that I did it, but*  
οὐκ ἀρνοῦμαι μὴ οὐ ποιῆσαι *I don't deny that I did it.*

οὐκ ἀναριθμεῖται μὴ οὐ καλῶς λέγεσθαι *I don't gainsay that it was rightly argued* (PMen.89<sup>d</sup>), οὐκ ἀπασχόμεν τὸ μὴ οὐκ ἐπὶ τούτῳ ἐλθεῖν *I did not refrain from proceeding to that* (PRp.354<sup>b</sup>), μὴ παρῆς τὸ μὴ οὐ φράσαι *forbear not to make it known* (SOT.283).

b. Μὴ οὐ is used in the same way, when the principal verb stands in a question which *implies* a negative: τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; *who, think you, will deny (= no one will deny) that he understands what is just?* (PGo.461<sup>c</sup>).

## SOME NEGATIVE EXPRESSIONS.

1035. a. οὐχ ὅτι, μὴ ὅτι *not only* (probably 'I do not (say) that,' 'do not (say) that' = it is not enough to say that): μὴ ὅτι θεοὶ ἀλλὰ καὶ ἄνθρωποι *not a god only but also men* (XC.7.2<sup>17</sup>).

οὐχ ὥπως, μὴ ὥπως, are used in the same way: μὴ ὥπως (sc. οὐκ ἐδύνασθε) ὀρχεῖσθαι ἐν ῥυθμῷ. ἀλλὰ οὐδ' ὀρθοῦσθαι ἐδύνασθε *not only were ye not able to dance in measure, but ye were not able even to stand erect* (XC.1.3<sup>10</sup>).

b. μόνον οὐ, μόνον οὐχὶ *only not*, hence *all but, almost* (*tantum non*); and, in reference to time, ὅσον οὐ *almost*: μόνον οὐ τὴν Ἀττικὴν ὑμῶν περιήρηνται *they have all but stripped you of Attica* (D.19<sup>230</sup>), ὅσον οὐκ ἤδη ἐνόμιζον αὐτοὺς παρῆναι *they thought they were already all but arrived* (T.8.96).

c. οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ *nevertheless, notwithstanding*. They are to be explained by supplying before ἀλλὰ some idea drawn from the preceding context: ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head; (yet it did not throw him, but) nevertheless Cyrus kept his seat* (XC.1.4<sup>8</sup>).

## PARTICLES.

NOTE.—The term *particles* includes the conjunctions (1038), besides a number of adverbs, which, though not having of themselves a very definite meaning, yet serve to show the relations of other words.

1036. PREPOSITIONAL AND POSTPOSITIONAL.—A particle is said to be prepositional, when it is always put first in its own sentence; postpositional, when it is always put after one or more words of the sentence.

I. *Interrogative Particles*.—See 1010–1017.

II. *Negative Particles*.—See 1018–1035.

1037. III. *Intensive Particles*.—These add emphasis to particular words, or give additional force to the whole sentence.

1. γέ (postpositional and enclitic) *even, at least*, Lat. *quidem*, adds emphasis to the preceding word: πλήθει γε οὐχ ὑπερβαλομένῳ ἐν τοῖς πολεμίοις *in numbers at least we should not surpass the enemy* (XC.2.1<sup>8</sup>), σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *for now at least thou seemest to be our king* (XC.1.4<sup>9</sup>), Hm. ἀλλὰ σὺ, εἰ δὲ νῦν γε, περισχεο παιδὸς *but do thou, if only thou art able, protect thy son* (A 393).—It is added with especial frequency to *pronouns*: ἐγώ γε *I for my part*, ὅ γε in Hm. *even he*, ὅς γε Lat. *qui quidem*.

a. When γέ belongs to a word which has the article, it is usually attached to the article: ἡ γε φιλοσοφία *philosophy at least* (PSym.182<sup>c</sup>). So too after a *preposition*, if the word depends on one: ἤκουσεν οὐδεὶς ἐν γε τῷ φανερόν *no one heard, in public at least* (XA.1.3<sup>21</sup>).

2. γοῦν (postpositive) *at any rate, Lat. certe*, contracted from γέ οὖν. It is used especially to mark the transition from a less positive statement to one which is *certainly* true: οὐ πλαστὴν τὴν φιλιάν παρείχοντο· ἐβελούσιοι γοῦν αὐτῷ συνεβόηθησαν *they offered no pretended friendship; at any rate, they willingly joined him in giving aid* (XAges.1<sup>88</sup>).

3. πέρ (postpositive and enclitic) *very, just, even*. In Attic, it is used to strengthen relatives: ὅσπερ *just who, the one who*, ὥσπερ *even as*; also in εἴπερ (ἔδνπερ, ἤνπερ) *if really, καίπερ though*. In Hm., it is used with a variety of words: πρῶτον περ *for the very first time* (H 295), τὰ τε στυγέουσι θεοὶ περ *which even gods detest* (T 65); and especially with participles, in the sense of καίπερ (979).

4. δὴ (postpositive) *now, indeed, in particular*, marks something as being immediately present to the mind. It is commonly put after the emphatic word, and admits a great variety of rendering: πολλοὶ δὴ (obviously many) *a great many*, μόνος δὴ *all alone*, δῆλα δὴ *it is quite plain*. It adds urgency to imperative expressions: ἐνοεῖτε δὴ *consider, I pray you*, ἔγε δὴ *come now*. It strengthens the superlative: μέγιστος δὴ *the very greatest*; and gives definiteness to demonstratives and relatives: ὅς δὴ *the (very) one who*, οὕτως δὴ *just so*. So with other pronouns and particles: τί δὴ; *what now?* ποῦ δὴ; *where pray?* εἰ δὴ *if indeed, if really*. For καὶ δὴ καί, see 1042 c.

a. It often means *accordingly*, referring to something preceding: ἔλεγον δτι κατὰ τοῖς στρατεύμα· ἐδόκει δὴ οὐκ ἀσφαλὲς εἶναι διασκηνοῦν *they said that they had seen an army; it seemed accordingly unsafe to encamp apart* (XA.4.4<sup>10</sup>), οὕτω δὴ *thus then* (as previously described); and hence often in the apodosis (879), as ὅτε . . . τότε δὴ *when . . . then, I say*.

b. It sometimes approaches the meaning of ἤδη, Lat. *jam*: νῦν δὴ (*nunc jam*) *now already*, πάλαι δὴ (*jam dudum*) *long since*. So in καὶ δὴ, often used in answer to a command: ἔπειγε νῦν· καὶ δὴ βέβηκα *A. hasten now. B. see, I am already gone* (SEL.1486).

c. The epic δὴ γάρ, and poetic δὴ τότε, may stand at the *beginning* of a sentence.

5. δῆπου (or δὴ που) *I suppose, probably, methinks*, often used, with slight irony, in cases which admit no doubt: τρέφεται δὲ ψυχὴ τίνι; μαθημασι δῆπου *with what is the spirit nourished? with learning, doubtless* (PProt.313<sup>8</sup>).—A stronger form is δῆπουθεν.

6. δῆτα (a stronger δὴ) *surely, in truth*, nearly confined to the Attic: οὐ δῆτα *surely not*, πῶς δῆτα; *how in truth?*

7. δῆθεν *truly, forsooth*, mostly in reference to a *seeming* or *pretended* truth.

8. δαί (an Attic equivalent of δὴ), used only in questions, and chiefly in τί δαί; πῶς δαί; *what now? how now?* with surprise or passion.

9. ᾗ (prepositive) *really, truly*, (not to be confounded with ᾗ interrog., 1015, and ἤ or, than, 1045, 1) adds

force to an assertion.—*ἢ μὴν* (Hm. *ἢ μὲν*) is used especially in declarations under oath: *ὀμόσαντες ὅρκους ἢ μὴν μὴ μνησικακήσειν* *having sworn oaths that in very truth they would not bear resentment* (XH.2.4<sup>43</sup>).

10. *τοί* (postpositive and enclitic) *surely, doubtless*, may often be rendered *you know, you must know, be assured*, and the like. It is frequent in statements of general truths: *τόν τοι τύραννον εὐσεβεῖν οὐ δάδιον* *for princes 'tis no easy task to be devout* (SAj.1350).—Compounds of *τοί* are *ἦτοι* *verily* (only epic), *οἴτοι* *surely not*.—For *μέντοι*, see 1047, 4: for *τοίνυν*, *τοιγάρ*, *τοιγαροῦν*, *τοιγάροι*, see 1048, 4 and 5. For the disjunctive *ἤτοι* . . . *ἢ* *either* . . . *or*, see 1045, 1 a.

11. *μήν* (postpositive) *in truth, Lat. vero*, Ion. *μέν*, Dor. *μάν*. Hm. has *μέν*, *μάν*, and *μήν*: *ᾧδε γὰρ ἐξεπέω, καὶ μὴν τετελεσμένον ἔσται* *for thus I'll speak, and verily 'twill be fulfilled* (Ψ 410). The word has also an adversative use, *yet, however*. In Attic *τί μήν*; ('what indeed?') means *of course*.

12. *μέν* (postpositive) *indeed, Lat. quidem*; originally the same as *μήν*: oftenest used in connection with *δέ* (1046, 1 a), but found also alone (so in questions), and with other particles, as *μέν οὖν*, *μέν δή*.

13. *ναί* *yes, surely*,—*νή* and *μά* *surely*, used in oaths and followed by the accusative (723).

## CONJUNCTIONS.

1038. The conjunctions are particles used to connect sentences or words with each other. They are divided into classes, according to their meaning. Some conjunctions belong to more than one class.

a. The first four classes of conjunctions (*copulative, disjunctive, adversative, and inferential*) connect *co-ordinate sentences* (876 a): so too the causal *γάρ*. The other classes connect *subordinate sentences* with the principal sentences on which they depend.

1039. *ASYNDETON*.—In continued discourse, every Greek sentence has, in general, a conjunction to connect it with what goes before. The absence of such connective is called *asyndeton* (*ἀσύνδετον* *not bound together*): it is most common in explanatory sentences. Sometimes it is preferred as a livelier and more striking mode of expression.

### 1040. IV. Copulative Conjunctions.

The principal copulatives are *καί*, *τέ*, and *ἰδέ*. *Τέ* is postpositive and enclitic: it corresponds in general to Lat. *que*, as *καί* to Lat. *et*. The poets have also *ἥδέ*, *ἰδέ*, and *ἰδέ* is epic only.

a. The copulative is often used with both members (*correlation*): so very frequently *τέ . . . καί*, *τέ . . . τέ*; often where in English simple

and would be used. *Kaí . . . kaí* emphasizes the two members separately, *both . . . and*:

*διέσχον Ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια the king and the Greeks were about thirty stades apart from each other* (XA.1.10<sup>4</sup>), *Hm. aiei γὰρ τοι ἔρις τε φίλη πόλεμοι τε μάχαι τε for always strife is dear to thee and wars and battles* (A 177), *λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρᾳ ὑποψία I think there is an end, both of their insolence and of our suspicion* (XA.3.1<sup>21</sup>).—In like manner, the epic has *ἡδέ* as well . . . as also.

b. Occasionally we find *τέ . . . δέ*, the two members being at first thought of as simply connected, but afterwards as standing in a certain contrast.

1041. In the epic language, *τέ* is used very extensively to mark the connection of sentences and parts of sentences, being often attached to other particles, as *καί, μέν, δέ, γάρ, ἀλλά*, and to relatives (*ὅς τε, οἷός τε*). In such cases, it cannot be translated into English. The common words *ὥστε* and *οἷός τε*, used by all writers, are remnants of this early usage.

1042. To *καί* belong further the meanings *also* and *even*:

*Hm. παρ' ἔμοιγε καὶ ἄλλοι οἱ κέ με τιμήσουσι with me are others also who will honor me* (A 174), *τοῦ ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμὼν τὴν κεφαλὴν having cut off his brother's head, even after he was already dead* (XA.3.1<sup>17</sup>). In the meaning *also*, it is often repeated with both members of a compound sentence: *καὶ ἡμῖν ταῦτά δοκεῖ ἄπερ καὶ βασιλεῖ to us also the same things seem good, which seem good also to the king* (XA.2.1<sup>22</sup>). In *καὶ δέ*, the proper connective is *δέ*, while *καί* means *also, even*: *καὶ ἀρχικὸς δ' ἐλέγετο εἶναι and he was also said to be fit to rule* (XA.2.6<sup>8</sup>).

a. After words of likeness, *καί* may be rendered as: *ὁμοίως καὶ* Lat. *aeque ac*.

b. *Ἄλλως τε καί* means *especially* (literally '*both in other ways and particularly in this*'): *χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων I consider it hard to cross, especially when the enemy in force is opposing* (XA.5.6<sup>9</sup>).

c. *Καὶ δὴ καί* and *in particular also*, gives special prominence to that which follows it: *ἀπικνέονταί ἐς Σάρδεις ἄλλοι τε πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων there come to Sardis both all the other wise men from Greece, and particularly Solon* (Hd.1.29).

1043. NEGATIVE SENTENCES are connected by *οὐδέ, μηδέ, or οὔτε, μήτε*. Of these, *οὐδέ, μηδέ* are the negatives of *καί* (standing singly), and have two uses:

1. As connective, *and not, nor*, continuing a preceding negative:

*ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπιστίνουμέθα nobody will provide us a market, nor any means of obtaining supplies* (XA.2.4<sup>5</sup>). Very seldom after an affirmative; *and not, but not*: *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω in thy behalf I'll speak, and not mine own* (Sot.1434): the Attic prose in such cases always employs *καὶ οὐ* or *ἄλλ' οὐ*.

2. With emphasizing sense, *not even* (Lat. *ne . . . quidem*):

*ἄλλ' οὐδὲ τούτων στέρησονται but not even of these shall they be deprived* (XA.1.4<sup>8</sup>).

a. Οὐδέ . . . οὐδέ are never correlated (*neither . . . nor*); when they occur, they mean *not even . . . nor yet*.

1044. οὔτε . . . οὔτε, μήτε . . . μήτε, *neither . . . nor*, are used in correlation; they are the negatives of τέ . . . τέ:

οὔτε ἀποδεδράκασιν οὔτε ἀποκτεφύγασιν *they have neither stolen away nor escaped openly* (XA.1.4<sup>8</sup>).

a. Sometimes οὔτε (μήτε) . . . τέ occur (as in Lat. *neque . . . que*): ἔμωσαν μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι *they swore that they would not betray each other, and would be allies* (XA.2.2<sup>8</sup>).

b. Οὔτε (μήτε) . . . οὐδέ (μηδέ) is a slightly irregular form, corresponding to τέ . . . δέ (see 1040 b). But οὔτε . . . οὔτε may be continued by οὐδέ without any irregularity.

### 1045. V. *Disjunctive Conjunctions.*

1. ἢ *or, than* (not to be confounded with ἥ: 1015; 1037, 9):

a. Meaning *or*; and repeated, ἢ . . . ἢ *either . . . or*; also ἥτοι . . . ἢ, with special emphasis on the first member: ἢ καταγελῶσιν ἢ χαλεπαίνουνσιν *they either laugh at him, or are angry* (PProt.323<sup>b</sup>).

b. Meaning *than*, after the comparative degree and adjectives like ἄλλος, ἕτερος, διάφορος, ἑνάντιος, which have a comparative meaning. See 643.

2. εἴτε . . . εἴτε *whether . . . or*, Lat. *sive . . . sive*,

presenting a choice of two suppositions: ὁ μὲν οὖν θεός, εἴτε οὐκ ἐβούλετο, εἴτε τις ἀνάγκη ἐπὶν, ἐποίησε μίαν μόνον *now the god, be it that he chose not to, or that he was under some necessity, made one (bed) only* (PRp.597<sup>c</sup>). Sometimes the first εἴτε is omitted, or ἢ is used for the second. With the subjunctive, εἰντε (ἦντε, εἴντε) is used instead of εἴτε. For εἴτε . . . εἴτε in indirect questions, see 1017.

### 1046. VI. *Adversative Conjunctions.*

1. δέ (postpositive) *but, and*,

marks a slight contrast, being much weaker than ἀλλά. Hence, though generally meaning *but*, it is often better rendered by *and*.

a. Μέν . . . δέ *indeed . . . but, on the one hand . . . on the other* are very common; though, in many cases, μέν can hardly be rendered in English.

Thus ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρά *life indeed is short, but art is long* (Luc.Herm.63), Hm. οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἔστε μάχεσθαι γε *who in counsel (on the one hand), and (on the other) in fighting, do excel the Danaï* (A 258), πάταξον μὲν, ἄκουσον δέ *strike, but listen* (Plut.Them.11).

b. For ὁ μὲν . . . ὁ δέ, see 654. Μέν may be followed by ἀλλά, ἀπάρ, etc., instead of δέ; and sometimes the thought to be contrasted with it, is expressed in other ways or omitted altogether.

c. After a conditional or relative sentence, the *apodosis* (principal sentence) is sometimes introduced by δέ: Hm. εἰς ὃ ταῦθ' ἔρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη *while he revolved these things in mind and soul, then came*

*Athena* (A 193). Here δέ is used as if the former sentence were co-ordinate with, not subordinate to, the latter. This construction, which is rare in Attic, occurs frequently in Homer.

2. ἀλλά *but, yet* (from ἄλλος *other*),

marks a stronger contrast than δέ: Hm. ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί, ἀλλ' οὐκ ἄτρεπτον Ἀγαμέμνονι ἦνδανε θυμῷ, ἀλλὰ κακῶς ἄφει then *all the other Greeks did shout assent, yet Agamemnon, Atreus' son, it did not please in soul, but harshly he dismissed him* (A 22).

a. After a conditional clause expressed or implied, ἀλλά is often to be rendered at least: εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος *though body captive be, the soul at least is free* (SFr.855), ὦ θεοὶ πατῆρες, συγγένεσθέ γ' ἀλλὰ νῦν *gods of my fathers, help me now at least* (SEL411).

b. Ἀλλά is used in abrupt transitions. At the beginning of a speech it may often be translated by *well*: ἀλλ' ὥφελε μὲν Κύρος ζῆν *well, I wish that Cyrus were alive* (XA.2.14).

c. After negative expressions, ἀλλ' ἢ (less often ἀλλά alone) is used in the sense of *other than, except*: ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι *I have no money, except some little* (XA.7.7<sup>68</sup>). For οὐ μὴν ἀλλά, see 1035 c.

1047. Other conjunctions which express a contrast, or a transition to something different, are

1. αὖ (postpositive, properly *again*, hence) *on the other hand, on the contrary*. So epic αὖτε.

2. ἀτάρ (prepositive, Hm. also αὐτάρ) *but, however*.

3. μὴν (postpositive) *yet, however*: see 1037, 11.

4. μέντοι (postpositive: from μέν and τοί) *yet, however*.

5. καίτοι (from καί and τοί: not in Hm.) *and yet, though*.

6. ὅμως *nevertheless, notwithstanding*. For its use with participles, see 979 b.

## 1048. VII. Inferential Conjunctions.

1. ἄρα (Hm. ἄρα, ἄρ, and enclitic ῥά, all postpositive) *then, accordingly, so*:

οὐκ ἄρα ἔτι μαχεῖται *then he will not fight at all* (XA.1.7<sup>18</sup>). It is especially frequent in Homer, where it sometimes can hardly be translated: ἦ τοι δ' γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο *now when he thus had spoken, he sat down* (A 68). Εἰ ἄρα means *supposing that really, εἰ μὴ ἄρα unless indeed*. This word must not be confounded with the interrogative ἄρα: see 1015.

2. οὖν (postpositive, Hd. and Dor. οὖν) *therefore, then, consequently, stronger than ἄρα*:

τούτοις ἦσθι Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι *Cyrus liked these; he therefore wishes you to taste them too* (XA.1.9<sup>18</sup>). When preceded by another particle (as ἀλλά), οὖν often means *for that matter, at any rate, certainly* (so δ' οὖν *at any rate*). With relatives, it has the force of Lat. *-cumque*: ὅστις οὖν *whosoever* (285).

a. From *οὐ* and *οὐν*, arise both *οὐκοῦν* *therefore* (and in questions *not therefore? nonne igitur?*) and *οὐκουν* *therefore not, non igitur*.

(α) The first is properly interrogative, 'not therefore?': *οὐκοῦν τοῦτο δῆλον; isn't then this clear?* (XM.3.6<sup>3</sup>).—(β) But since questions with *οὐ* expect an affirmative answer, *οὐκοῦν* came to be used without interrogation, as an affirmative, 'therefore': *οὐκοῦν, ὅταν δὴ μὴ σθένα, πεπάνωσομαι well then, whenever my strength shall fail I will give over* (Sant.91).—(γ) To express the sense 'therefore not' without interrogation, *οὐκουν* is used (with accent on the negative): *οὐκουν ἀπολείψομαι γέ σου, εἰ τοῦτο λέγεις I will not depart from you, then, if you say this* (XC.4.1<sup>25</sup>). Some editors employ *οὐκουν* also in the first case (α).

3. *νύν* or *νῦν* (Hm. *νύν* and *νύ*) postpositive and enclitic, a weakened form of *νῦν*, like English *now* used for *then, therefore*. According to many critics, the word should be written *νῦν* (not enclitic) in all prose-authors except Hd.; and in poetry too, unless the verse requires a short syllable.

4. *τοίνυν* (postpositive) *therefore, then*, from *τοί* (1037, 10) and *νύν*: never found in Homer.

5. *τοιγαροῦν, τοιγάρτοι* *so then, therefore*, prepositive, like poet. *τοιγάρ*, of which they are strengthened forms.

6. *ὥστε* *so that, and so*: see 927.

## 1049. VIII. Declarative Conjunctions.

1. *ὅτι* *that* (Hm. also *ὅ* and *ὅ τε*), originally the same as *ὅ τι*, neuter of the pronoun *ὅστις*. Like Lat. *quod* it has both a declarative sense, *that*; and a causal sense, *because*.

a. Meaning *that*; see indirect discourse, 930. Hence the phrases *δῆλον ὅτι* (also written *δηλονότι*) *it is clear that, evidently*, and *οἷδ' ὅτι* or *εἰδ' οἷδ' ὅτι* *I know that, certainly: πάντων οἷδ' ὅτι φησάντων γ' ἂν though all, I am sure, would say* (D.9<sup>1</sup>).

b. Meaning *because*; see 925.

REMARK.—*ὅτι μὴ* is used after a negative sentence, in the sense of *except*: *οὐ πάποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἔπαξ εἰς Ἴσθμόν σου never went out of the city, except once to the Isthmus* (PCr.52<sup>b</sup>) lit. 'what you did not go out that one time'. For *ὅτι* with *superlatives*, see 651.

2. Another declarative in general use is *ὡς* *that*, see 1054, 1 d. Little used are *διότι* and *οὕνεκα* *that*, cf. 1050, 3.

## 1050. IX. Causal Conjunctions.

1. *ὅτι* *because*, see 1049, 1.

2. *ὅτε* and *ἐπεὶ* *since*, see 1055, 1 and 5.

3. *διότι*, and poet. *οὕνεκα, ὁδοῦνεκα* *because*.



διότι is for δι' ὅτι = διὰ τοῦτο ὅτι *on account of this that*. And so οὐνεκα, ὁθύνεκα are for οὐ (ὅτου) ἕνεκα, = ἕνεκα τούτου ὅτι. They are used also as declaratives, *that*, see 1049, 2.

#### 4. γάρ (postpositive) *for*,

introduces a reason or explanation, mostly for a preceding thought, but sometimes for a following one: νῦν δέ, σφόδρα γάρ ψευδόμενος δοκεῖς ἀληθῆ λέγειν, διὰ ταῦτα σε ψέγω *but now since, in speaking what is utterly false, you think that you are speaking the truth, for this cause I blame you* (PProt.347\*).

a. Other uses of γάρ grow out of an older meaning *indeed* or *indeed then* (γέ and ἄρα). Thus especially in *answers* to questions: ἀγωνιστέον μὲν ἔρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη *must we, then, contend with the men? we must indeed, said he* (XC.2.14\*).

b. In *questions*, γάρ expresses surprise, and may often be rendered by *what* or *why*: ὠλεε γάρ; *what, is he dead?* (SOC.1583), πῶς γάρ κάτοισα; *why, how do I know thee?* (SPhil.250).—But ἢ γάρ; οὐ γάρ; asking for assent to a statement just made, imply no surprise: φιλοσοφῆτέον ὁμολογήσαμεν· ἢ γάρ; *we agreed that one should pursue philosophy, did we not?* (PEuthyd.288\*).

c. So γάρ is used in *wishes*: κακῶς γάρ ἐξόλοιο (would indeed that you might perish wretchedly) *a curse upon you* (ECycl.261). For εἰ γάρ (*utinam*) in wishes, see 870 a.

d. Καὶ γάρ (*etenim*) is translated simply *for*; ἀλλὰ γάρ (*at enim*) *but*, and ἀλλ' οὐ γάρ *but not*: τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι· καὶ γάρ ὄραν στυγνὸς ἦν *he accomplished this by harshness; for he was ugly in appearance* (XA.2.6\*), ἐγὼ ἐμαυτοῦ δέομαι θέουσι τοῖς ἀκολουθεῖν· ἀλλ' οὐ γάρ δύναμαι *I demand it of myself to keep up with these in running; but I am not able* (PProt.336\*).—These are sometimes explained by ellipsis: *and* (this is certain) *for, but* (this is not so) *for*.

e. But καὶ γάρ sometimes means *for even, for also*; καὶ emphasizing the following word: καὶ γάρ ἡδικημένοι σιγησόμεσθα *for even though I'm wronged, I'll hold my peace* (EMed.314).

f. In οὐ γάρ ἀλλὰ there is an ellipsis after γάρ: μὴ σκώπτέ μ' ἀδελφ'· οὐ γάρ ἀλλ' ἔχω κακῶς *do not mock me, brother; for I (am not to be mocked, but) am in wretched plight* (ArRan.58).

### 1051. X. *Final Conjunctions*.—See 881–888.

### 1052. XI. *Conditional Conjunctions*.

#### 1. εἰ *if*;

#### 2. εἴν (for εἰ δύν) or by contraction ἦν, δύν, *if*.

For their use in conditional sentences, see 889 ff: for εἰ in indirect questions, 1016: in expressions of wishing, 870 a. For εἰ μὴ *except*, see 905 a. So εἰ μὴ *except if*, Lat. *nisi si*. For εἴπερ = Lat. *siquidem*, *if indeed*, see 1037, 3.

For εἴν, epic κέ, κέν, Dor. κᾶ (postpos. and enclitic), see 857–864.

### 1053. XII. *Concessive Conjunctions*.—These are really conditional conjunctions (1052), but indicate that the condition

which they introduce may be granted without destroying the conclusion. They are:

1. *εἰ καὶ (ἐὰν καὶ) although:*

πόλις μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως ὅτ' νόσος ἐξέσσει as for the town, though thou art blind, thou yet dost know with what a plague it is afflicted (Sot.302).

2. *καὶ εἰ (καὶ ἐάν, καὶν) even if, Lat. etiamsi:*

ἡγοίμενος ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἰσεσθαι thinking it was the part of a good man to assist his friends, even if no one were about to know of it (Lys.19<sup>39</sup>).

a. The difference between *εἰ καὶ* and *καὶ εἰ* is often slight, but *καὶ εἰ* lays more stress on the condition as an extreme or perhaps improbable supposition.

3. *κατέπερ* (Hm. *καί . . . περ*) with the participle, see 979.

1054. XIII. *Comparative Conjunctions.*—These are properly relative adverbs of manner.

1. *ὥς as, that, Lat. ut,*

a proclitic (111 c, yet see 112 b). It has a great variety of uses, viz:

a. COMPARATIVE use: *ὥς βούλει as thou wilt, ὥς πολεμοῖσι αὐτοῖς χρῶνται they treat them as enemies* (XC.3.1<sup>39</sup>). So in expressions like *οὐκ ἄδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν not unskilled in speaking, for a Lacedaemonian*, i. e., considering that he was a L. (T.4.84).—It corresponds to Lat. *quam* in exclamations (see 1001 a).—For *ὥς* with superlatives: *ὥς τάχιστα Lat. quam celerrime*, see 651.—With words of number and measure, it has the meaning *about, not far from*: *ὥς δέκα about ten, ὥς ἐπὶ τὸ πολὺ* (pretty much over the greater part) *for the most part*.—In expressions of action, it often denotes that which is apparent, supposed, or professed: *ἐπέκαμπεν ὥς εἰς κύκλωσιν he wheeled as if to surround them* (XA.1.8<sup>23</sup>). Hence its use as an adjunct of the participle, see 978. For its use with the infinitive, see 956.

b. TEMPORAL use, *as, as soon as, when*: Hm. *ὥς εἴδ', ὥς μιν μᾶλλον ἐδὺ χόλος when he espied them, then the more did anger come upon him* (T 16). So *ὥς τάχιστα* (Lat. *ut primum*) *as soon as*: 1008 a.

c. CAUSAL use, *as, inasmuch as, seeing that*: *δεῖ καὶ χρῆσθαι αὐτοῖς, ὥς οὐδὲν ὀφελος τῆς κτήσεως γίγνεται one must make use of them, since no advantage comes from the acquiring* (PEuthyd.280<sup>4</sup>).

d. DECLARATIVE use, *that*: *ἦκεν ἀγγέλλων τις ὥς Ἐλάτεια κατελήπται there came one with the tidings that Elatea is taken* (D.18<sup>169</sup>), cf. 930.

e. FINAL use, *that, in order that*: *ὥς μὴ πάντες ὄλωνται that all may not perish* (Θ 37), cf. 881.

f. CONSECUTIVE use, like *ὥστε so that*, to express result; mostly with the infinitive (953): *ικανὰ προσήγον ὥς δειπνῆσαι τὴν στρατιάν they brought enough, so that the army could dine* (XC.5.2<sup>6</sup>); see also the example in 935 a.

g. For *ὥς* in expressions of wishing (Lat. *utinam*), see 870 b.

2. *ὥσπερ (ὥς and πέρ) even as, just as,*

a strengthened *ὥς*, but found only in the comparative use.

3. *ὥς* as, that, in order that,

is the indefinite relative corresponding to *ὥς*. For its use as a *final* conjunction, see 881, 885. Like other indefinite relatives, it is used in dependent questions (1011) *how, in what manner*.

4. *ὥστε* (1041) is used in two ways:

a. COMPARATIVE use, as (= *ὥς*, *ὥσπερ*): this is Ionic and poetic, and is especially frequent in Homer: *ὥστε λῆς like a lion* (A 239).

b. CONSECUTIVE use, so that: see 927.

5. *ἄτε* as, used with participles, see 977.6. *ἵ, ὅτῃ* as, see 1056, 4.7. Hm. *ἥντε, εἴτε* as, like as.

1055. XIV. *Temporal Conjunctions*.—These are mostly relative adverbs of time.

1. *ὅτε, ὁπότε*, when; and (with *ἄν*) *ὅταν, ὁπόταν*. *Ὅτε* is rarely used in a causal sense: *whereas, since*.

2. *εἵτε* (poetic and Ionic) = *ὅτε*, both temporal and causal.

3. *ἥνικα, ὁπηνίκα*, at which time, when, more precise than *ὅτε*.

4. Hm. *ἥμος* when (= *ἥνικα*): only with the indicative.

5. *ἐπεὶ* when, since; and (with *ἄν*) *ἐπὶν* or *ἐπὶν* (Hm. *ἐπεὶ κε*, Hd. *ἐπείν*). *Ἐπεὶ* is very often used as a causal conjunction, *since, seeing that*.

6. *ἐπειδή* since now, when now (*ἐπεὶ* and *δή*). With *ἄν*, it forms *ἐπειδάν*, which is much more used than *ἐπὶν*, *ἐπὶν*.

7. *ἕως* (not in Hm.), *ἕως*, and poet. *ὅφρα* (Hm. *εἰς ὃ κε*, *εἰς ὅτε κε*) until, as long as: see 920–923. For *ὅφρα* as a *final* conjunction, see 881.

8. *μέχρι, ἄχρι* until. These stand for *μέχρι οὗ, ἄχρι οὗ* (cf. 758) up to the point at which; which also occur.

9. *πρὶν* before (that), ere.

In this use, it stands for *πρὶν ἢ* (sooner than, Lat. *prius quam*): it may be connected either with the infinitive (955) or with a finite verb (924). In its proper use (= *prius, sooner, earlier*), it has no relative force and is not a conjunction; this use is found in Attic Greek only after the article: *ἐν τοῖς πρὶν λόγοις* in the foregoing statements (T.2.62); but is very frequent in Hm.: *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν* but I will not release her; age shall come upon her first (A 29). Hm. often uses this adverbial *πρὶν* in correspondence with a conjunction *πρὶν*: *οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείψαι* nor any man durst sooner drink ere he had made libation (H 480).

1056. XV. *Local Conjunctions*.—These are relative adverbs of place. They are also occasionally used to denote position in time; and very often to denote conditions or circumstances.

1. οὐ, οπου *where* (epic and lyric ὅθι, ἐπόθι).
2. ὅθεν, ἐπόθεν *whence*.
3. οἷ, οποι *whither*.
4. ἧ, ὅπη (Hm. also ἧχι), *which way, in which part, where*; also, in comparative sense, *as*.
5. ἐνθα *where*, ἐνθεν *whence*. Also, as demonstratives, *there, thence*.
6. ὡνα *where*; oftener as final conjunction (cf. 881), *in order that*.

## FIGURES OF SYNTAX.

1057. ELLIPSIS (*defect*) is the omission of words which are requisite to a full logical expression of the thought.

For examples of elliptical constructions already described, see 612, 643 c, 863, 883, 903–905, 996, 1015 b; but many of those constructions fall under the special head of brachylogy.

1058. BRACHYLOGY (*brief expression*) is a species of ellipsis, by which a word appears but once, when in the complete expression it would be repeated, and, usually, with some change of form or construction:

ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους), καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην *we made peace with them, and they with us* (D.3<sup>7</sup>).—Very often the complete expression, instead of repeating the same word, would use another word of kindred meaning: ἀμελήσας ὧν οἱ πολλοὶ (sc. ἐπιμελοῦνται) *neglecting things which the most care for* (P. Ap. 36<sup>b</sup>). Thus ἕκαστος or τις must sometimes be supplied from a preceding οὐδέλ: οὐδέλ ἐκὼν δίκαιος, ἀλλὰ ψέγει τὸ ἀδικοῦν ἀδυνατῶν αὐτὸ δρᾶν *no one is just by his own will, but each one blames injustice, because he is unable to practise it* (P. R. 366<sup>a</sup>).

1059. ZEUGMA (*junction*) is a variety of brachylogy, by which two connected subjects or objects are made to depend on the same verb, when this is appropriate to but one of them:

Hm. ἦχι ἐκάστω ἦπποι ἀερίποδες καὶ ποικίλα τεύχε' ἕκειτο *where for each man (stood, ἕστασαν) his steeds fleet-footed and his cunningly-wrought arms were lying* (Γ 327), ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but (have, ἔχουσι) a peculiar language* (Hd. 4.106).

1060. APOSIOPESIS (*becoming silent*) occurs when from strong or sudden feeling a sentence is abruptly broken off and left incomplete: Hm. εἴτερ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητὴς ἐξ ἐδέων στρυφελλῆαι—*for if in sooth Olympus' thunderer shall will to hurl us from our thrones—implying 'it will go hard with us'* (A 580). It is a figure of rhetoric rather than of syntax.

1061. PLEONASM (*excess*) is the admission of words which are not required for the complete logical expression of the thought:

πειράσομαι τῷ πάππῳ, κράτιστος ὢν ἵππεύς, συμμαχεῖν αὐτῷ to my grandfather I will try, being an excellent horseman, to be an ally to him (XC.1.8<sup>15</sup>). For other instances, see 652 c, 697.

1062. HYPERBATON (*transposition*) is an extraordinary departure from the usual and natural order of words in a sentence. Thus words closely connected in construction are separated by other words which do not usually and naturally come between them:

ὦ πρὸς σε γονάτων (for πρὸς γονάτων σε sc. ἱκετεύω) by thy knees I entreat thee (EHipp.607), ἐξ οἷμαι τῆς ἀκροτάτης ἐλευθερίας δουλείᾳ πλείστην as a consequence, I suppose, of extreme freedom, comes utter servitude (PRp.564<sup>a</sup>). It often gives emphasis to some particular word or words: πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων though many, O Athenians, are the speeches made (D.9<sup>1</sup>);—especially by bringing similar or contrasted words into immediate juxtaposition: ἐγὼ ξυνὴν ἡλικιώταις ἡδόμενος ἡδομένοις ἐμὸι I associated with persons of my own age, taking pleasure in them, and they in me (XHier.6<sup>2</sup>), Hm. παρ' οὐκ ἐθέλων ἐτελοῦσθι unwilling with her willing (ε 155).

1063. ANACOLUTHON (*inconsistency*).—This occurs, when in the course of a sentence, whether simple or compound, the speaker, purposely or inadvertently, varies the scheme of its construction:

καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός and conversing with him, this man appeared to me to be wise (PAp.21<sup>c</sup>), for 'I thought the man to be wise,' ἐνόμιζον τὸν ἄνδρα, etc.; μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν ὀργῇ χωροῦντες after this the engagement commenced, the Argives advancing eagerly (T.5.70), Ἀργεῖοι instead of Ἀργείων, as if the sentence began with ξυνήλθον they engaged; τοὺς Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδέν πω σαφές λέγεται εἰ ἔπονται but the Greeks that live in Asia, nothing certain is as yet reported, whether they are following (XC.2.1<sup>b</sup>), εἰ ἔπονται instead of ἔπεισθαι, the expression changing to an indirect question; Hm. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ ἴτω ἐς μέγαρον πατρός but thy mother, if her mind is bent on wedlock, then let her to her father's house go back (α 275), ἀψ ἴτω instead of ἀπέμψον send back; ὥσπερ οἱ ἀθληταί, ὅταν τῶν ἀνταγωνιστῶν γίνωνται ἡττους, τοῦτ' αὐτοὺς ἀνιά as the athletes, when they prove inferior to their antagonists, this troubles them (XHier.4<sup>6</sup>), as if οἱ ἀθληταί belonged to the relative sentence, properly τοῦτ' ἀνιώνται are troubled by this.

Sometimes the anacoluthon is caused by an endeavor to keep up a similarity of form between two corresponding sentences: τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν αὐτὸν μὴ λῦπην τοῖς ἄλλοις παρέχει ἀνιὰρὰ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἕξια παρ' ἐκείνων ἐπαινοῦ ἀναγκάζει τυγχάνειν for such effects does love exhibit: unfortunate persons he causes to regard as troublesome, things which give no pain to others; but fortunate persons, he makes it necessary that even things unworthy of pleasure should obtain praise from them (PPhaedr.233<sup>b</sup>), εὐτυχούντας παρ' ἐκείνων instead of παρ' εὐτυχούντων.

## A P P E N D I X .

### VERSIFICATION.

**1064. KINDS OF POETRY.**—Greek poetry is of two kinds; that which was recited (*ἔπη spoken verses*), and that which was sung (*μέλη songs*).

a. It is not always possible for us to distinguish the two. In the earliest times all kinds of poetry were sung; and, respecting some parts of the Attic drama, we do not know how they were performed.

**1065.** In *recited* poetry, one kind of verse (dactylic hexameter, iambic trimeter, etc.) is repeated indefinitely; the verse is then said to be *used by the line*.

In *sung* poetry (also called lyric poetry), verses are combined into groups or *strophes*. The same form of strophe is usually repeated one or more times to the same melody (though with different words), precisely like the *stanzas* of a modern ballad or church-hymn. A strophe commonly contains a variety of verses.

a. The simplest strophe is the *distich*, or couplet of two verses, differing somewhat from each other. Any number of distichs may constitute the poem.

b. Songs for the single voice (like those of Alcaeus and Sappho) consist of a short strophe, usually of four verses, repeated indefinitely.

c. Choral poetry, as seen, for instance, in the lyric portions of tragedy and comedy, consists of longer and more complex strophes. These are usually arranged in *pairs*. Each pair consists of a *strophe* and *antistrophe*, the latter of which is like the former, containing the same kinds of verse arranged in the same order. Such a pair is sometimes followed by a *single* strophe—called an *epode* (*after-song*)—differing from them in rhythms, and serving as a conclusion to them. In the lyric odes of Pindar, this is the general law; most of them consist of *trios*, in which a like pair, *strophe* and *antistrophe*, are followed by an unlike *epode*; but the successive trios of the same ode are all alike, showing the same kinds of verse in the same order of arrangement.

d. The anapaestic systems of the drama (see 1105) have no distinct division into strophes; and the same is true of many of the *monodies* (solos) which occur in some plays, composed in a great variety of irregular rhythms.

**1066. RHYTHM AND METRE.**—Greek verse, like English, has *rhythm* (*ῥυθμός*), or *regular movement*; and *metre* (*μέτρον*), that is, definite *measurement*, by feet and lines of a given length.

It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction.

a. English verse, on the other hand, is based on *word-accent*, the rule being that the accented syllable of every word must be so placed as to re-

ceive the rhythmic stress (*ictus*, 1071). But in Greek versification, the word-accent was entirely disregarded; that is, the poet was wholly indifferent whether the ictus fell on the same syllables as the word-accent, or on different syllables. The reason of this lies in the nature of the Greek accent (95). In sung poetry, the word-accent disappeared altogether, as the pitch of each syllable was determined by the melody. In recited verse, it could still be observed along with the rhythmic stress, since it did not conflict with it. Thus the Greeks could pronounce *ἐκ-πέρ-σαι Πρι-ά-μοι-ο πό-λιν*, giving the stress to the syllables printed in heavy type, while speaking the syllables marked with the acute in a higher key.

1067. SYLLABLES.—In verse, the ordinary long syllable (—) has double the value of the short syllable (˘). *Prolonged* long syllables sometimes occur: the *triseme* (—), equal to three short syllables; and the *tetraseme* (—), equal to four. In musical notation these values may be thus expressed:



1068. FEET.—Verses are composed of metrical elements called *feet*. The most important are the following:

*Feet of three times ( $\frac{3}{8}$  time).*

Trochee	— ˘	λείπε	
Iambus	˘ —	λιπεῖν	
Tribrach	˘ ˘ ˘	ἐλιπον	

*Feet of four times ( $\frac{4}{8}$  time).*

Dactyl	— ˘ ˘	λείπομεν	
Anapaest	˘ ˘ —	λιπέτω	
Spondee	— —	λείπων	

*Feet of five times ( $\frac{5}{8}$  time).*

Cretic	— ˘ —	λείπέτω	
First Paeon	— ˘ ˘ ˘	λειπόμεθα	
Fourth Paeon	˘ ˘ ˘ —	ἐλιπόμην	
Bacchius	˘ — —	λιπόντων	
Antibacchius	— — ˘	λείποισθε	

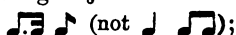
*Feet of six times ( $\frac{6}{8}$  time).*

Ionic a majore	— — ˘ ˘	λειποίμεθα	
Ionic a minore	˘ ˘ — —	ἐλιπέσθην	
Molossus	— — —	λιπόντων	
Choriambus	— ˘ ˘ —	λειπομένους	

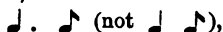
a. Less important are the *proceleusmatic* (— — —), the *second paeon* (— — —), and the *third paeon* (— — —). Two short syllables (— —) are called a *pyrrhic*.

b. It will be seen from the above that the Greek music, like the modern, employed *common time* ( $\frac{1}{2}$ ), and *triple time* ( $\frac{3}{4}$ ,  $\frac{3}{8}$ ). The former was called *γένος ἴσον*, because *thesis* and *arsis* (1071) were equal; the latter *γένος διπλάσιον*, because the thesis was double the arsis. Besides these, the Greeks used  $\frac{3}{4}$  time (*γένος ἡμιόλιον*), which is unknown in modern music; in this the ratio of thesis to arsis is as 3 to 2.

1069. A dactyl occurring in  $\frac{3}{4}$  time has the rhythm



this is called a *cyclic dactyl*, and is marked — — —. There is also a *long trochee*, — : that is,



used in common time.

1070. IRRATIONAL SYLLABLE.—A long syllable sometimes stands in the place of a short one, in iambic and trochaic rhythms; thus instead of — — a trochee, or — — an iambus, we have apparently — — a spondee. Such a syllable is called *irrational*,\* and is marked >; the seeming spondee is called an *irrational trochee* or *iambus*.

a. It is likely that the irrational syllable had a value between that of an ordinary long syllable and a short one. The irrational trochee would then be — — —, and its effect would be a slight retardation or dragging of the  $\frac{3}{4}$  rhythm.

1071. THESIS AND ARSIS.—In each foot, one part is distinguished from the other by a stress of voice, called the *ictus*, or rhythmic accent. The ictus has nothing to do with the written word-accent, which was disregarded in versification (1066 a).

That part of the foot which has the ictus is called the *thesis* (θέσις *setting, down-beat*); the other part is called the *arsis* (ἀρσις *raising, up-beat*).

a. The ictus is marked, in the rhythmical schemes, by a stroke (—); a weaker ictus (see 1082) by a dot (·).

b. The ictus usually falls on a long syllable. But if this is resolved into two short syllables, the *first* of them receives the ictus. For example, see 1080.

c. The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus-part, and *thesis* for the other.

1072. GROUPS OF FEET.—A single foot, taken by itself, is called a *monopody*; two feet, taken together, a *dipody*; three feet, a *tripody*; four, five, six, etc., a *tetrapody*, *pentapody*, *hexapody*, etc.

\* Because it destroys the proper *ratio* between thesis and arsis.



a. More than six feet cannot unite as a single group, and even a group of six is possible only in trochaic, iambic, and logaoedic verses.

**1073. VERSES.**—Verses are named *trochaic*, *iambic*, *dactylic*, etc., according to the principal (or fundamental) foot used in them. They are further distinguished as *monometer*, *dimeter*, *trimeter*, etc., according to the number of their feet, or of their *bases*.

a. A *basis* (*βᾶσις* *step*, in dancing or marching) is sometimes one, sometimes two feet. In *trochaic*, *iambic*, and *anapaestic* verses, a *basis* consists of two feet: thus, an iambic trimeter consists of six feet; a trochaic tetrameter, of eight, etc. In other kinds of verse, each foot is reckoned as a basis: thus, a dactylic hexameter consists of six feet; an ionic tetrameter, of four.

**1074. FINAL SYLLABLE.**—A verse must end with the end of a word; and its final syllable is unrestricted as to quantity (*syllaba anceps*). A long syllable may be used in that place instead of a short, and a short syllable instead of a long.

Thus in the verse *τεκνούντα καὶ τεκνούμενον* the last syllable is short, although the scheme of the verse (— + — + — + — + —) requires a long one. —In the rhythmical schemes throughout the following sections, the final syllable of each verse will be marked long or short, as the rhythm may require, without reference to its quantity in the annexed specimen.

a. The reason of this freedom is the *pause* which occurs at the end of every verse; this obscures the difference between a long and a short syllable. For the same reason, *hiatus* (75) is not avoided at the end of a verse.

b. Yet we sometimes find a *system* of lines, having the same or similar rhythm throughout, in which the liberties above described (*syllaba anceps* and *hiatus*) are allowed *only in the closing line*. A system of this kind is properly a single long verse, the lines which compose it being metrical *series* (1075) rather than verses. Hence the lines of such a system are sometimes found ending in the middle of a word, which can never be true of a verse, strictly so called.

**1075. DICOLIC VERSES.**—A long verse sometimes contains two (or even more) separate groups of feet. Thus the trochaic tetrameter (1088) consists, not of one group of eight feet, but of *two* groups of *four* feet. The groups are called also metrical *series* or *cola* (*κῶλον member*). The first group may end in the middle of a word.

In the following schemes dicolic verses are marked by a dot under the first thesis of each group.

**1076. SYNCOPE.**—The arsis of a foot is sometimes omitted. When this occurs in the middle of a verse, it is called *syncope*. The time of the omitted arsis is made up by prolonging the preceding long thesis.

Thus the verse *ἀμφὶ νῶν κόρυμβα* (+ — — + — + —) is a trochaic tetrapody with the second arsis omitted: the syllable *νᾶ-* is prolonged so as to take the time of a whole trochee.

**1077. CATALEXIS.**—If the last foot of a verse is incomplete, this is called *catalexis* (κατάληξις *stopping short*), and the verse is said to be *catalectic*. On the other hand, verses which close with a complete foot are called *acatalectic*.

Thus μηδέ τις κικλησκέτω (— — — — —) is a catalectic trochaic tetrapody; the time of the missing final arsis is made up by a pause.

a. Generally it is the *last* part of the foot that is omitted; and in anapaestic verses this is the *thesis*. But in catalectic iambic verses, the *first* syllable of the foot is wanting; see 1090.

**1078. a.** A verse is *doubly catalectic* when the arses of the last *two* feet are omitted: thus καρδίας τερασκόπου ποτᾶται (— — — — —) is a doubly catalectic trochaic hexapody.

b. The name *hypercatalectic* is sometimes applied to a verse which extends one syllable beyond a given measure. For an example, see 1096 f.

**1079. ANACRUSIS.**—An initial arsis (long, short, or irrational syllable) prefixed to rhythms beginning with an ictus, is called an *anacrusis* (upward beat). Sometimes we find a *double* anacrusis, of two short syllables.

Thus, the verses b, c, d, are like a, but have anacrusis prefixed:

- |                               |             |
|-------------------------------|-------------|
| a. Δαμνίδων γυναικῶν.         | — — — — —   |
| b. προκηδομένα βαρεῖαν.       | > — — — — — |
| c. μὴ ταρβαλέθ' θάνοιμι.      | > — — — — — |
| d. ὅτε καὶ Διὸς ἄστερ' ἰππός. | > — — — — — |

**REMARK.**—The names *iambic* (1088 ff) and *anapaestic* (1103 ff), applied to large classes of rhythms, though convenient from their brevity, are not indispensable: the iambic rhythms might with propriety be designated as *anacrusic-trochaic*, the anapaestic as *anacrusic-dactylic*, since they are in fact simply trochaic and dactylic rhythms with preceding anacrusis.

**1080. RESOLUTION AND CONTRACTION.**—Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be *resolved*; or, vice versa, the use of a long syllable in place of two short ones, which are then said to be *contracted*.

Thus, in the trochaic tetrapody Ἀραβίας τ' ἄρειον ἄνθος (— — — — —), a tribrach stands by resolution in place of the first trochee. An example of contraction is the substitution of a spondee for the dactyl in the dactylic hexameter (1100).

**1081. CAESURA.**—*Caesura* (τομή *cutting or dividing*) is a break in a verse, produced by the end of a word.

According to one use of the term, there is a caesura whenever a word ends within a verse. But in the stricter sense, caesura is an important break in a verse, usually marked by a pause in the sense, and occurring for the most part in certain fixed places. Sometimes this is called the *principal caesura*; and the others lesser caesuras.



c, d, e. tetrapody, or dimeter; d, catalectic; e, doubly catalectic.

ἀλλὰ καὶ νῦν ἐκπόριζε<sup>1</sup> (c).      ˘ ˘ ˘ > ˘ ˘ ˘ ˘

ἐς τὸ μὴ τελεσφόρον<sup>2</sup> (d).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

ἐν βροτοῖσιν ἔξεις<sup>3</sup> (e).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f, g. hexapody, or trimeter; f, catalectic; g, doubly catalectic.

ἄρπαγαὶ δὲ διαβρομᾶν ὁμαίμονες<sup>4</sup> (f).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

Διὸς ὑπαγκάλισμα σεμνὸν<sup>5</sup> Ἡρᾶ<sup>6</sup> (g).      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

h. tetrameter acatalectic (two complete dimeters, 1075).

κλυθεῖ μευ, γέροντος εὐέθειρε χρυσόπτελε κόρυνη.<sup>6</sup>

˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

REMARK.—The forms a and e have the same syllables, but very different rhythms. Which is the right measurement in a given case can be determined only by the surroundings, and is often doubtful.

1086. The following are specimens of *syncopated forms* (1076): a is a syncopated tetrapody; b, a tetrapody catalectic; c, d, catalectic hexapodies; e, f, g, catalectic tetrameters. Such forms as d appear to begin with a spondee, which, however, is really a syncopated dipody.

a. ἀμφὶ νᾶων κόρυμβα.<sup>7</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

b. πᾶς γὰρ ἰππηλάτας.<sup>8</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

c. μὴ τυχοῦσαι θεῶν Ὀλυμπίων.<sup>9</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

d. εὐσημόν τε φάσμα ναυβάταις.<sup>10</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

e. Ζεὺς ἄναξ ἀποστεροῖ γάμον δυσάνορα.<sup>11</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

f. πῶκα, μᾶτῶν ἄγνισμα κύριον φόνου.<sup>12</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

g. πημονᾶς ἐλῦσαι<sup>13</sup> εὐ χειρὶ παιωνίᾳ.<sup>13</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1087. In lyric strophes, the tragedy avoids the irrational syllable altogether; the comedy admits it.—Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

## IAMBIC RHYTHMS.

1088. The fundamental foot is the iambus; and the ictus is on the second syllable, ˘ ˘. In verses which have an even number of feet (4, 6, etc.) the feet are commonly grouped by *twoos* (dipodic bases, 1072 a), the first thesis of such dipody having a stronger ictus than the second. The *first* foot of each dipody may then be irrational (1070): that is, > ˘ ˘ ˘ may stand in place of ˘ ˘ ˘ ˘. Hence the rule is that the dimeter, trimeter, etc., may have the irrational iambus (apparent spondee) for the odd feet (1st, 3d, 5th), but only pure iambi for the even feet (2d, 4th, 6th). In a tripody or pentapody, only the first foot can be irrational.

<sup>1</sup> ArVesp.365. <sup>2</sup> AAg.1000. <sup>3</sup> ArNub.460. <sup>4</sup> ASept.351. <sup>5</sup> EHcl.242. <sup>6</sup> Anacreon.  
<sup>7</sup> Elia.258. <sup>8</sup> APers.126. <sup>9</sup> ASupp.161. <sup>10</sup> Elia.252. <sup>11</sup> ASupp.1064. <sup>12</sup> AEum.326.  
<sup>13</sup> ASupp.1066.

a. The principle of the irrational arsis is the same in iambic and trochaic rhythms (1082); namely, that the arsis following the first thesis of each dipody must be rational (⌋), while other arses may be irrational.

1089. The thesis of a foot may be resolved (1080), giving ∪ ∪ ∪ (tribrach) in place of the pure iambus, and > ∪ ∪ (apparent dactyl) in place of the irrational iambus. — But the last foot of a verse (in catalectic verses the last *complete* foot) must always be a pure iambus.

a. The *anapaest* (∪ ∪ ∪) in place of the iambus is found only in spoken verse; and except in comedy, is restricted to the first foot. It is probable that the two short syllables were rapidly pronounced, in the time of one.

1090. In catalectic iambic verses, the *arsis* (not the thesis) of the last foot is omitted, and its time is filled by prolonging the preceding thesis: thus ∪ ∪ ∪ (not ∪ ∪ ∪).

#### THE IAMBIC TRIMETER.

1091. The iambic trimeter is, next to the dactylic hexameter, the most widely used of all rhythms. It prevails especially in tragedy and comedy, the dramatic dialogue being mainly carried on in this measure.

The *trimeter of tragedy* consists primarily of six iambs, of which the first, third, and fifth may be irrational:

⌋ ∪ ∪ ∪ ⌋ ∪ ∪ ∪ ⌋ ∪ ∪ ∪

Furthermore:—(1) By resolution of the thesis (1089), the tribrach may stand for any foot but the last; and (2) the *apparent* dactyl (> ∪ ∪) for the first and third; but these liberties are not frequent: see examples b and c below. (3) The *anapaest* (1089 a) is in tragedy confined to the first foot (see example a, second line); only in proper names it is occasionally admitted in other places.

(4) The chief caesura is most commonly in the middle of the third foot (*penthemimeral* caesura). The least approved caesura is that which divides the verse into equal halves.

(5) When the fifth foot is divided by a caesura, the syllable before that caesura (if it is not a monosyllabic word) is almost always short ('*Porson's rule*').

Examples are:

- |   |                        |
|---|------------------------|
| a. ὦ διος αἰὼν καὶ ταχύπτεροι πνοαί,                    | > ∪ ∪ ∪ >, ∪ ∪ ∪ ∪ ∪ ∪ |
| ποταμῶν τε πηγῶν, ποτῶν τε κύματων                      | ∪ ∪ ∪ ∪ >, ∪ ∪ ∪ ∪ ∪ ∪ |
| ἀντήριμον γέλασμα, παμμήτορ τε γῆ. <sup>1</sup> *       | ∪ ∪ ∪ ∪ ∪ ∪, ∪ > ∪ ∪ ∪ |
| b. σαφῶς ἐπίστασ', Ἴονιος κεκλήσεται. <sup>2</sup>      | ∪ ∪ ∪ ∪, ∪ ∪ ∪ ∪ ∪ ∪   |
| c. σοὶ πρῶτον ἰοῖ, πολύδονον πλάνην φράσω. <sup>3</sup> | ∪ ∪ ∪ ∪ >, ∪ ∪ ∪ ∪ ∪ ∪ |

<sup>1</sup> APr.88.    <sup>2</sup> APr.840.    <sup>3</sup> APr.788.

\* Cf. *O light immortal, winds on wings of swiftness borne,  
O river sources, and the countless flashing smile  
Of ocean's wavelets, universal mother earth, etc.*



## g. pentapody:

βέβακεν ὕψι οὐ μεθύτερον.<sup>1</sup>

## h. hexapody or trimeter catalectic:

ἐπωφέλησα πόλεος ἐξελεσθαι.<sup>2</sup>

## i. tetrameter acatalectic = dimeter repeated:

δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι.<sup>3</sup>

1097. The following are specimens of *syncopated forms*: a—e are tetrapodies (the last two catalectic); f is a pentapody; g—k are hexapodies (the last two catalectic); l and m are tetrameters (tetrapodies repeated). The form m is occasionally used by the line.

a. βαρεῖαι καταλλαγαί.<sup>4</sup>

b. κακοῦ δὲ χαλκοῦ τρόπον.<sup>5</sup>

c. μελαμπάγῃς πέλει.<sup>6</sup>

d. μόλοις ὦ πόσις μοι.<sup>7</sup>

e. διπλάζεται τῖμά.<sup>8</sup>

f. φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν.<sup>9</sup>

g. βεβᾶσι γὰρ τοῖπερ ἀγρέται στρατοῦ.<sup>10</sup>

h. βίᾳ χαλινῶν δ' ἀναῦθε μένει.<sup>11</sup>

i. ἐπαυχῆσᾶς δὲ τοῖσι σοῖς λόγοις.<sup>12</sup>

j. θαυνηφόροις βουθύτοις τιμαῖς.<sup>13</sup>

k. ὑπ' ἀρχᾶς δ' οὔτινος θαδῶν.<sup>14</sup>

l. πόνοι δόμων νέοι παλαιοῖσι συμμιγεῖς κακοῖς.<sup>15</sup>

m. βροτῶν ἔλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς.<sup>16</sup>

1098. In the iambic strophes of tragedy, the irrational syllable is in general avoided; in those of comedy, it is frequent. Cf. 1087.

Systems (1074 b) are sometimes found, in which a succession of complete dimeters, with here and there a monometer, is closed by a dimeter catalectic.

## DACTYLIC RHYTHMS.

1099. The fundamental foot is the *dactyl*. But a *spondee* is very often used instead (1080): at the end of a verse, it is much more common than the dactyl. A *proceleusmatic*, used for the dactyl (1068 a), is rare, and only found in lyric poetry. The ictus is on the first syllable of each foot.

<sup>1</sup> AAg.425. <sup>2</sup> Soc.541. <sup>3</sup> Alcaeus. <sup>4</sup> ASept.767. <sup>5</sup> AAg.390. <sup>6</sup> AAg.392. <sup>7</sup> ETro.587. <sup>8</sup> ESupp.781. <sup>9</sup> ACho.46. <sup>10</sup> APers.1002. <sup>11</sup> AAg.238. <sup>12</sup> ArAv.629. <sup>13</sup> ASupp.706. <sup>14</sup> ASupp.595. <sup>15</sup> ASept.740. <sup>16</sup> AAg.195.

## THE DACTYLIC HEXAMETER.

1100. This is the most common of all Greek verses, being the established measure for epic, didactic, and bucolic poetry. It consists of six feet, of which the last is always a spondee.\* Each of the others may be at pleasure a dactyl or a spondee, but the dactyl prevails; especially in the fifth place, where hardly one line in twenty has the spondee (*spondaic* verse, see example c below).

The third foot is almost always divided by a caesura, and this is usually the *principal caesura* of the verse (1081). It may be either *masculine*, i. e. after the long thesis of a dactyl or spondee (*penthemimeral* caesura),—or *feminine*, i. e., between the two shorts of a dactyl. Often also there is a caesura after the thesis of the fourth foot (*hephthemimeral* caesura), or at the end of the fourth foot (called *bucolic* caesura, from its frequent occurrence in bucolic poetry); and occasionally one of these is made the principal caesura.

The scheme therefore is:

+ ∞ + ∞ +, ∞ ∞ + ∞ + ∞ + —

Examples:

a. οἱ δ' ἐπανεόστησαν, πείθοντό τε ποιμένι λαῶν.<sup>1</sup>

+ ∞ + — +, — + ∞ ∞ + ∞ + —

b. ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρνε λαούς.<sup>2</sup>

+ — + ∞ ∞ + ∞, ∞ + — + ∞ ∞ + —

c. τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;<sup>3</sup>

+ — + ∞ ∞ + ∞ ∞ ∞ ∞, + — + —

REMARK.—The hexameter is properly a dicolic verse (1075), consisting of two tripodies, less often of a tetrapody and a dipody.

1101. THE ELEGIAC DISTICH.—This was not confined to the elegy, but was the usual form for *gnomic* or reflective poetry. Its first line is the hexameter; its second is a verse containing two catalectic tripodies, which are always separated by a caesura. Of this verse the first two feet may be dactyls or spondees at pleasure; the fourth and fifth feet are always dactyls. The third foot is filled out by the prolonged final syllable of the first tripody.

+ ∞ + ∞ +, ∞ ∞ + ∞ + ∞ + —

+ ∞ + ∞ ∞, + ∞ ∞ + ∞ ∞ +

τίμην τε γὰρ ἐστὶ καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι  
γῆς περὶ καὶ παίδων κουριδίης τ' ἀλόχου.<sup>4</sup>

1102. LYRIC DACTYLIC RHYTHMS.—The following are specimens:

a. dimeter:

μοῖρα δῶκει.<sup>5</sup>

+ ∞ ∞ + —

<sup>1</sup> B 85. <sup>2</sup> B 191. <sup>3</sup> A 202. <sup>4</sup> Callinus. <sup>5</sup> EHeracl. 612.

\* Cf. 'Under the open sky, in the odorous air of the orchard.' But English dactylic and anapaestic verses are read in  $\frac{2}{3}$  time, unlike the Greek.



- b. trimeter catalectic (*penthemimeris*):  
 παρόνοι δμβροφόροι.<sup>1</sup>      + ◡ ◡ + ◡ ◡ +
- c, d. tetrameter; d, catalectic (*hepthemimeris*):  
 οὐρανόις τε θεοῖς δωρήματα<sup>2</sup> (c).      + ◡ ◡ + ◡ ◡ + ◡ ◡ ◡  
 ἔλθετ' ἐποφόμεναι δύναμιν<sup>3</sup> (d).      + ◡ ◡ + ◡ ◡ + ◡ ◡ +
- e. pentameter:  
 ἀλλὰ μάτῶν δ πρόθυμος ἀεὶ πόνον ἔξει.<sup>4</sup>      + ◡ ◡ + ◡ ◡ + ◡ ◡ ◡ +
- f. lyric hexameter (two trimeters):  
 μόρσιμα δ' οὔτι φυγεῖν θέμις, οὐ σοφίᾳ τις ἀπώσεται.<sup>5</sup>  
 + ◡ ◡ + ◡ ◡ + ◡ ◡ + ◡ ◡ + ◡ ◡
- g. octameter (= two tetrameters):  
 ὦ πόποι, ἦ μεγάλας ἀγαθὰς τε πολισσονόμου βιοτᾶς ἐπέκλῃσamen.<sup>6</sup>  
 + ◡ ◡ + ◡ ◡ + ◡ ◡ + ◡ ◡ + ◡ ◡ + ◡ ◡

## ANAPAESTIC RHYTHMS.

1103. The fundamental foot is the *anapaest*, with the ictus on the last syllable, ◡ ◡ +. But a *spondee* (— +) or a *dactyl* (— ◡ ◡) is very often used (1080) instead of the anapaest; much less often, a *proceleusmatic* (◡ ◡ ◡ ◡). In catalectic verses, the last foot lacks the ictus (1077 a).

a. Anapaests are properly a marching rhythm. The feet are commonly grouped by twos (1072 a), the two feet of each dipody corresponding to a step with the right and left foot in succession.

1104. In marching-songs and lyric strophes the following kinds of verses occur:

- a, b. dipody or monometer; b, catalectic:  
 ἀπολεῖς μ', ἀπολεῖς<sup>7</sup> (a).      ◡ ◡ + ◡ ◡ +  
 νέκυς ἤδη<sup>8</sup> (b).      ◡ ◡ + —
- c, d. tripod (*prosodiac*); d, catalectic:  
 Σαλαμῖνίδσι στυφέλου<sup>9</sup> (c).      ◡ ◡ + ◡ ◡ + ◡ ◡ +  
 ναοὶ θ' οἱ φοίβου<sup>10</sup> (d).      — + — + —
- e. tetrapody or dimeter catalectic (*paroemiac*):  
 καὶ μὴν τόδε κύριον ἦμαρ.<sup>11</sup>      — + ◡ ◡ + ◡ ◡ + —  
 πάντα γὰρ ἤδη τετέλεσται.<sup>12</sup>      — ◡ ◡ — + ◡ ◡ + —
- f. tetrapody or dimeter (acatalectic):  
 μέλεος γέννη γὰρ τε πατρώα.<sup>13</sup>      ◡ ◡ + — + — ◡ ◡ +

1105. ANAPAESTIC SYSTEMS (1074 b) are much used in tragedy and comedy. They are composed of several complete dimeters (and

<sup>1</sup> ArNub.299. <sup>2</sup> ArNub.305. <sup>3</sup> ArRan.879. <sup>4</sup> EHeracl.617. <sup>5</sup> EHeracl.615. <sup>6</sup> APers.852.  
<sup>7</sup> STr.1007. <sup>8</sup> EAic.93. <sup>9</sup> APers.964. <sup>10</sup> EIon.173. <sup>11</sup> EAic.105. <sup>12</sup> EAic.132.  
<sup>13</sup> APers.933.

sometimes a monometer), with a catalectic dimeter (*paroemiac*) always added as a close.

They are subject to the following rules: (a) A succession of four short syllables is avoided: hence a proceleusmatic almost never occurs, or a dactyl followed by an anapaest.—(b) The dimeter has a regular caesura, generally at the end of the second foot, but sometimes in the middle of the third.—(c) The paroemiac admits a dactyl only as the first foot, and almost always has an anapaest for the third.

The following is a short anapaestic system:

τάδε μὲν Περσῶν τῶν οἰχομένων	υ υ — — — υ υ —
Ἑλλάδ' ἐς αἶαν πιστὰ καλεῖται,	— υ υ — — — υ υ —
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων	— — υ υ — — — υ υ —
ἐδράνων φύλακες κατὰ πρεσβείαν	υ υ — υ υ — υ υ — —
ὅς αὐτὸς ἀναξ Ἡέρεος βασιλεὺς	— — υ υ — — — υ υ —
Δάρειογενὴς	— — υ υ —
εἴλετο χάρας ἐφορεύειν. <sup>1</sup>	— υ υ — — υ υ —

1106. There are also *freer* (lyrical) systems, which are not subject to these restrictions. They sometimes consist, for lines together, of spondees only, or dactyls only; and sometimes they have two or more paroemiacs in succession. They are much less used than the stricter systems, and are mainly confined to the expression of complaint or mourning.

1107. The ANAPAESTIC TETRAMETER is much used by the line (1065) in comedy. It consists of a dimeter and paroemiac. These two parts are almost always separated by a caesura; and each of them is subject, in general, to the rules given above (1105) for dimeters and paroemiacs in anapaestic systems.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοισ ἡμῖν, τοῖς αἰὲν ἐοῦσι,	
τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἀφθίτα μηδομένοισιν. <sup>2</sup>	
— υ — — — υ υ — — — — — — — — — — — — — — — —	
— — υ υ — — υ υ — — — — — — — — — — — — — — — —	

## LOGAOEDIC RHYTHMS.

1108. Logaoedic verses consist of mixed *dactyls* and *trochees*. The dactyls may stand before the trochees, or between them; but trochees never stand between the dactyls. Each trochee may be resolved into a *tribrach*; but a dactyl is not contracted to a spondee. The dactyls are *cyclic* (1069), and the movement is in  $\frac{3}{4}$  time.

a. Logaoedic verse differs from the compound dactylo-trochaic rhythms described in 1118, in having the dactyls and trochees united in the same group or metrical series.

1109. A trochee standing as the first foot is treated with great freedom: besides being a *tribrach* (υ υ υ), it may be irrational (— >),

<sup>1</sup> APers.1.    <sup>2</sup> ArAv.688.

or may be replaced by an iambus (∪ —) or an apparent anapaest (∪ ∪ >), and, in Aeolic poetry, even by a *pyrrhic*.

A logaoedic verse may have an *anacrusis* (short or irrational) prefixed to its first foot. Also a *double anacrusis* (two short syllables) may be used.

1110. (a) If two trochees precede the first dactyl, the *second* may be irrational, or a tribrach, but admits no other substitution.—(b) An irrational trochee may be used as the second foot, even when the first foot is a dactyl.—(c) Further, in catalectic verses, an irrational trochee may stand before the final thesis.—Thus:

- a. ὑπὲρ ἀκαπίστων πεδίων.<sup>1</sup> ∪ ∪ ∪ ∪ > ∪ ∪ ∪  
 b. χαλκοκρότων ἵππων κτυπος.<sup>2</sup> ∪ ∪ ∪ ∪ > ∪ ∪ ∪  
 c. τὰς ἡλεκτροφαεῖς αὐγὰς.<sup>3</sup> ∪ > ∪ ∪ ∪ ∪ > ∪

d. *Trochaic* rhythms used in near connection with logaoedic, may have anacruses, and the same freedom of substitution in the first foot. Thus:

- πρὸς ὑμᾶς ἐλευθέρας.<sup>4</sup> ∪ — ∪ ∪ ∪ ∪ ∪

1111. The following are specimens of logaoedic rhythms *with one dactyl*. The Pherecratean is called *first* or *second*, according as the dactyl is its first or second foot: the Glyconic is called *first*, *second*, or *third*, by a similar distinction.

#### Dipody.

- a. Adonic (dactyl and trochee):

οὐδὲν ἔτ' ἵκει.<sup>5</sup> ∪ ∪ ∪ ∪ ∪

#### Tripodies.

- b, c. Pherecratean (first, second); d, e, catalectic:

δς χαρίτων μὲν ὕζει<sup>6</sup> (b). ∪ ∪ ∪ ∪ ∪ ∪  
 δέξεταί τ' ἐπὶ μισθῷ<sup>7</sup> (c). ∪ ∪ ∪ ∪ ∪ ∪  
 ψεύδεσι ποικίλοις<sup>8</sup> (d). ∪ ∪ ∪ ∪ ∪ ∪  
 καίπερ ἀχνόμενος<sup>9</sup> (e). ∪ ∪ ∪ ∪ ∪ ∪

- f, g. Pherecratean with anacrusis (*logaoedic paroemiac*):

ἐγὼ δὲ μόνᾳ καθεύδω<sup>10</sup> (f). ∪ ∪ ∪ ∪ ∪ ∪  
 εὐδοξον ἄρματι γίκαν<sup>11</sup> (g). > ∪ ∪ ∪ ∪ ∪ ∪

- h, i. Pherecratean catalectic with anacrusis (*logaoedic prosodiac*):

Ἥρα ποτ' Ὀλυμπίᾳ<sup>12</sup> (h). > ∪ ∪ ∪ ∪ ∪ ∪  
 Κᾶφίστων ὑδάτων<sup>13</sup> (i). > ∪ ∪ ∪ ∪ ∪ ∪

#### Tetrapodies.

The forms b, c, f, g, are often to be read as *doubly catalectic tetrapodies*, instead of tripodies. Thus:

- j. Λάμνιδων γυναικῶν<sup>14</sup> (= b). ∪ ∪ ∪ ∪ ∪ ∪  
 k. χρῦσος αἰθόμενον πῦρ<sup>15</sup> (= c). ∪ ∪ ∪ ∪ ∪ ∪

<sup>1</sup> Ephoen. 210. <sup>2</sup> ArEq. 552. <sup>3</sup> EHipp. 741. <sup>4</sup> ArNub. 518. <sup>5</sup> Sappho. <sup>6</sup> Enpolis ii. 494.  
<sup>7</sup> Crates ii. 246. <sup>8</sup> Pind. Ol. 1. 46. <sup>9</sup> Pind. Isth. 7. 5. <sup>10</sup> Sappho. <sup>11</sup> Pind. Pyth. 6. 17.  
<sup>12</sup> ArAv. 1731. <sup>13</sup> Pind. Ol. 14. 1. <sup>14</sup> Pind. Ol. 4. 32. <sup>15</sup> Pind. Ol. 1. 2.

l, m, n. Glyconic (first, second, third):

- καὶ κυανέμβολοι βοαί<sup>1</sup> (l).      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 ἔρως παρθένιος πόθος<sup>2</sup> (m).      ˘ — ˘ ˘ ˘ ˘ ˘  
 ὁ μέγας ὄλβος ἔτ' ἀρετᾶ<sup>3</sup> (n).      ˘ ˘ ˘ ˘ ˘ ˘ ˘

o, p. acatalectic tetrapodies; p, with anacrusis:

- τῶν ἐν Θερμοπύλαις θανόντων<sup>4</sup> (o).      ˘ > ˘ ˘ ˘ ˘ ˘ ˘  
 πλήρης μὲν ἐφαίνεθ' ἁ σελάνῃ<sup>5</sup> (p).      > ˘ ˘ ˘ ˘ ˘ ˘ ˘

*Pentapodies.*

q. Phalaecæan (hendecasyllable):

- ἐν μύρτου κλαδί τὸ ξίφος φορήσω.<sup>6</sup>      ˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

r. Sapphic (hendecasyllable):

- ποικιλόθρον' Ἀθήναι' Ἀφροδίτᾳ.<sup>7</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

s. Alcaic (hendecasyllable), begins with anacrusis:

- οὐ χρὴ κακοῖσι θυμὸν ἐπιτρέπειν.<sup>8</sup>      > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1112. The following have more than one dactyl:

- a. οἶνον ἐνειαμένοις μεθύσθην.<sup>9</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. μέλει τέ σφισι Καλλιπᾷ.<sup>10</sup>      ˘ — ˘ ˘ ˘ ˘ ˘  
 c. παρθένε τὰν κεφαλὰν τὰ δ' ἔνερθε νόμφᾳ.<sup>11</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. οἶνος δ' φίλε καὶ λέγεται καὶ ἀλάθεα.<sup>12</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 e. ἦρος ἀνθεμόεντος ἐπῆιον ἐρχομένοιο.<sup>13</sup>  
 ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

The forms d and e belong to the so-called *Aeolic dactyls*. The form c is called *Praxillaean*.

1113. The following have a *double anacrusis* (logaoedic anapaestic):

- a. ἱκετεύσατε δ', ὦ κόραι.<sup>14</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 b. κατέλαμψας, εἰδείας ἐμφανῇ.<sup>15</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 c. Ἑλένᾳν ἐλύσατο Τροίᾳς.<sup>16</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘  
 d. τίνι τῶν πάρος, ὦ μάκαιρα Θήβᾳ.<sup>17</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘

Trochaic forms with double anacrusis are also regarded as logaoedic anapaestic:

- e. Χαρίτων ἑκάτι τόνδε κῶμον.<sup>18</sup>      ˘ ˘ ˘ ˘ ˘ ˘ ˘

1114. SYNCOPATED FORMS are very numerous. The following are specimens:

- a. ναυτιλίᾳς ἐσχάτᾳς.<sup>19</sup>      ˘ ˘ ˘ ˘ ˘ ˘  
 b. οὐ ψεύδει τέγξω λόγον.<sup>20</sup>      > ˘ ˘ ˘ ˘ ˘ ˘  
 c. ἔρως ἀνίκᾳτε μάχᾳν.<sup>21</sup>      ˘ ˘ ˘ ˘ ˘ ˘

<sup>1</sup> ArEq. 554. <sup>2</sup> Anacreon. <sup>3</sup> EOr. 807. <sup>4</sup> Simonides. <sup>5</sup> Sappho. <sup>6</sup> Scolion.  
<sup>7</sup> Sappho. <sup>8</sup> Alcaeus. <sup>9</sup> Alcaeus. <sup>10</sup> Pind. Ol. 10.18. <sup>11</sup> Praxilla. <sup>12</sup> Theoc. 29.1.  
<sup>13</sup> Alcaeus. <sup>14</sup> Elon 468. <sup>15</sup> EEI. 586. <sup>16</sup> Pind. Isth. 8.112. <sup>17</sup> Pind. Isth. 7.1. <sup>18</sup> Pind. Ol. 4.15.  
<sup>19</sup> Pind. N. 3.39. <sup>20</sup> Pind. Ol. 4.28. <sup>21</sup> SAnt. 781.



The following verses are specimens:

ἄνω ποταμῶν ἱερῶν χωροῦσι πᾶγαί,    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
καὶ δικά καὶ πάντα πάλιν στρέφεται.<sup>1</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
ὃν αἰόλα νύξ ἐναριζομένη.<sup>2</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
ἔρχεται τιμὰ γυναικέφ' ἑνέει.<sup>3</sup>    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
κέκλυτε, παῖδες ὑπερβύμων τε φωτῶν καὶ θεῶν.<sup>4</sup>  
˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

1118. DACTYLO-TROCHAIC RHYTHMS.—In another class of lyric strophes, we find a mixture of dactylic and trochaic verses, in greater variety than those just described; these probably moved in  $\frac{3}{4}$  time, so that the dactyls were cyclic. Sometimes dactylic and trochaic groups are united in one verse. Examples of such compound verses are:

- a. dactylic tripod (with anacrusis, and syll. anceps), and trochaic tripod:  
τούτοιαι δ' ὕπισθεν ἴτω φέρων Διόφυρον Λυκούργου.<sup>5</sup>  
> ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- b. dactylic tetrapody and trochaic tetrapody doubly catalectic:  
τοῖος γὰρ φιλόδητος ἔρως ὑπὸ καρδίᾳν ἐλυσθείς.<sup>6</sup>  
˘ > ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘

## CRETIC RHYTHMS.

1119. *Apparent* cretics often occur, as the result of syncope (1076), in trochaic, iambic, and logaoedic rhythms. Examples may be seen in 1086, 1097, 1114.

Much rarer are the real cretic rhythms, in which the cretic (or, by resolution, the first or fourth paeon) stands as the fundamental foot. In these, the movement is in  $\frac{3}{4}$  time (see 1068 b).

The ictus falls on the first long syllable of the cretic; at the same time there is a certain stress, though weaker, on the second long.

The following will serve as specimens:

- a, b, c. dimeter; c, with anacrusis:
- ἦδομαι γ' ἦδομαι<sup>7</sup> (a).    ˘ ˘ — ˘ ˘ —  
μηδὲ λέγε μοι σὺ λόγον<sup>8</sup> (b).    ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘  
ὦ Ζεῦ, τί ποτε χρυσόμεθα<sup>9</sup> (c).    — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘
- d. dimeter catalectic:  
κᾶτ' ἐλαγοθήρει.<sup>10</sup>    ˘ ˘ ˘ ˘ ˘ ˘
- e. trimeter:  
ὥς ἐμὲ λαβοῦσα τὸν δημότην.<sup>11</sup>    ˘ ˘ ˘ ˘ ˘ ˘ — ˘ ˘ —
- f. tetrameter:  
ἀλλ' ἀφίει τὸν ἄνδρ', εἰ δὲ μή, φήμ' ἐγώ.<sup>12</sup>    ˘ ˘ — ˘ ˘ — ˘ ˘ — ˘ ˘ —

<sup>1</sup> EMed.410. <sup>2</sup> Str.94. <sup>3</sup> EMed.418. <sup>4</sup> Pind.P.4.22. <sup>5</sup> Cratinus. <sup>6</sup> Archilochus.  
<sup>7</sup> ArPax.1127. <sup>8</sup> ArAch.297. <sup>9</sup> ArLys.476. <sup>10</sup> ArLys.789. <sup>11</sup> ArAch.675. <sup>12</sup> ArVesp.423.

g. pentameter :

σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσσομεν τοῖς λίθοις.<sup>1</sup>

— — — — —

### CHORIAMBIC RHYTHMS.

1120. *Apparent* choriambi are very frequent in logaoedic verse as the result of syncope (1076). These have the rhythmical value — — — — —. For examples, see 1114.

Verses with the real choriambus (— — — — —) as the fundamental foot, would move in  $\frac{1}{2}$  time. But such, if they were ever used at all by the Greeks, were exceedingly rare. The following is perhaps an instance :

δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας.<sup>2</sup>

— — — — —

### IONIC RHYTHMS.

1121. The fundamental foot is the *ionic a minore* (— — — — —), with the ictus on the first long syllable.

a. *ANACLASIS*.—Two trochees (— — — — —) may be substituted for the two longs of one foot with the two shorts of the next (— — — — —). This change is very frequent: its effect is to produce a breaking up (*anac-lasis*) of the ionic rhythm, which passes into the trochaic.

1122. Specimens of ionic rhythms :

a, b. dimeter ; b, with anacclasis :

τίεται δ' αἰολόμητις<sup>3</sup> (a).

— — — — —

πολιοὶ μὲν ἤμιν ἦδη<sup>4</sup> (b).

— — — — —

c. dimeter catalectic :

Ζικελὸς κομψὸς ἀνὴρ.<sup>5</sup>

— — — — —

d, e. trimeter (acatalectic) ; e, with anacclasis :

πεπῆρακεν μὲν ὁ περσέπολις ἦδη<sup>6</sup> (d).

— — — — —

λῶσις ἐκ πόνων γένοιτ', οὐδαμὰ τῶνδε<sup>7</sup> (e).

— — — — —

f. trimeter catalectic :

κατάρως Οἰδιπόδᾶ βλαψίφρονος.<sup>8</sup>

— — — — —

g, h. tetrameter (acatalectic) ; h, with anacclasis :

ἐμὲ δειλᾶν, ἐμὲ πᾶσιν κακοτάτων πεδέχουσιν<sup>9</sup> (g).

— — — — —

κατέρων τε καὶ τεκόντων γόος ἔνδικος ματεύει<sup>10</sup> (h).

— — — — —

<sup>1</sup> ArAch.295. <sup>2</sup> Sot.484. <sup>3</sup> ASupp.1037. <sup>4</sup> Anacreon. <sup>5</sup> Timocreon. <sup>6</sup> APers.65.  
<sup>7</sup> Anacreon. <sup>8</sup> ASept.726. <sup>9</sup> Alcaeus. <sup>10</sup> ACho.330.

i, j. tetrameter catal. (*Galliambic*); j, with anacalasis:

θανάτῳ λῦσιμελεῖ θηρῶν δρείουσι βοράν<sup>1</sup> (i).

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

φύσις οὐκ ἔδωκε μόσχῳ λάλῶν Ἀπιδί στόμα<sup>2</sup> (j).

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

1123. a. Sometimes the last long of the ionic is omitted by *syncorpe* (1076); the first long is then prolonged to supply its place:

πολύγομφον ὄδισμα.<sup>3</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

b. Very seldom indeed, one of the long syllables is resolved into two shorts, or the two short syllables contracted into a long:

χρυσέαν πτέρυγα φέρεις.<sup>4</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

Διονύσου σαύλα βασσαρίδες.<sup>5</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

c. In the form with anacalasis, the first of the two trochees is sometimes irrational (⏏ >):

περιναίονται παλαιόν.<sup>6</sup>

⏏ ⏏ ⏏ > ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

1124. The SOTADEAN VERSE of the Alexandrian period has the *ionic a majore* as its fundamental foot. It is a catalectic tetrameter. Each of the three complete ionic may be replaced by two trochees, either of which may be irrational. Resolutions and contractions are frequent; so that the verse has a great variety of forms. Two examples will suffice:

τῶν χρυσοφόρων οὐδὲ γυναικῶν βαθυκόλπων.<sup>7</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

εὐσεβὴς τίς ἐστιν, πενίᾳ δέδωκεν αὐτῷ.<sup>8</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

## DOCHMIAC AND BACCHIC RHYTHMS.

1125. The *dochmius* is a dipody, consisting of a *bacchius* with a following *iambus* (⏏ ⏏ ⏏ ⏏). The ictus is on the first long of the *bacchius*, and the long of the *iambus*.

a. *Dochmii* have, therefore, a broken rhythm, in which  $\frac{3}{4}$  time (1068 b) alternates with  $\frac{1}{4}$ . They are used only in lyric passages which express great mental agitation.

1126. Either of the two shorts may be replaced by an irrational syllable; and each of the three longs may be resolved into two shorts. These liberties give rise to a great variety of forms, most of which are given below. The forms a, c, d are the most frequent.

a. ἰὼ πρόσπολοι.<sup>9</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

b. ἐν γὰρ τὰδε φεῦ.<sup>10</sup>

> ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

c. στρατόπεδον λιπῶν.<sup>11</sup>

⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

d. δουλοσύνᾳς ὕπερ.<sup>12</sup>

> ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏ ⏏

<sup>1</sup> ESupp. 46. <sup>2</sup> Diog. La. viii end. <sup>3</sup> APers. 72. <sup>4</sup> EBacch. 372. <sup>5</sup> Anacreon. <sup>6</sup> ASupp. 1021. <sup>7</sup> Lycophronides. <sup>8</sup> Sotades. <sup>9</sup> SAnt. 1321. <sup>10</sup> AEum. 781. <sup>11</sup> ASep. 79. <sup>12</sup> ASep. 112.



e. ἄτιτον ἔτι σε χρή. <sup>1</sup>	υ υ υ υ υ υ
f. ῥεῖ πολὺς ὄδε λεώς. <sup>2</sup>	> υ υ υ υ υ υ
g. ἀνέφελον ἐπέβαλες. <sup>3</sup>	υ υ υ υ υ υ υ υ
h. οὐποτε καταλύσιμον. <sup>4</sup>	> υ υ υ υ υ υ υ υ
i. ἀπάγερ' ἐκτόπιον. <sup>5</sup>	υ υ υ — υ υ υ
j. τὸν καταρᾶτότατον. <sup>6</sup>	> υ υ — υ υ υ
k. τί μ' οὐκ ἀνταῖαν. <sup>7</sup>	υ υ — > υ
l. ἔχθεις Ἀτρεΐδης. <sup>8</sup>	> υ — > υ
m. μεσολαβεῖ κέντρον. <sup>9</sup>	υ υ υ — > υ
n. πλαζόμενον λεύσσω. <sup>10</sup>	> υ υ — > υ
o. σύ τ', ὦ Διογενές. <sup>11</sup>	υ υ υ υ υ υ
p. εἴθ' αἰθέρος ἔνω. <sup>12</sup>	> υ υ υ υ υ υ
q. μανείσῃ πραπίδι. <sup>13</sup>	υ υ — υ υ υ

REMARK.—Forms like o, p, q, in which the second or third long is resolved when the first is not, are very uncommon.

Dochmii are oftenest combined in groups of two (dimeters). Usually two or more groups unite to form a *system* (1074 b).

1127. OTHER BACCHIC RHYTHMS are little used in Greek poetry, and only in connection with dochmii. Thus we find a bacchic

a. dimeter :

χορευθέντ' ἀναύλοισ.<sup>14</sup> υ υ — υ υ —

b. trimeter catalectic (= bacchius and dochmius):

ἰὼ γὰρ τε καὶ παμφαῆς.<sup>15</sup> υ υ — υ υ — υ υ

ἔκετο τερμόνιον ἐπὶ πάγον.<sup>16</sup> υ υ υ — υ υ υ υ υ υ

c. tetrameter :

τίς ἀχῶ, τίς ὀδμὰ προσέπτᾱ μ' ἀφεγγής.<sup>17</sup> υ υ — υ υ — υ υ — υ υ —

<sup>1</sup> AAg.1428. <sup>2</sup> ASept.80. <sup>3</sup> SEL.1246. <sup>4</sup> SEL.1246. <sup>5</sup> Sot.1340. <sup>6</sup> Sot.1344. <sup>7</sup> SAnt.1307.  
<sup>8</sup> SPhil.510. <sup>9</sup> AEum.157. <sup>10</sup> SAj.886. <sup>11</sup> ASept.127. <sup>12</sup> SPhil.1002. <sup>13</sup> EBacch.999.  
<sup>14</sup> EHf.879. <sup>15</sup> EMed.1251. <sup>16</sup> APr.117. <sup>17</sup> APr.115.

# ABBREVIATIONS

USED IN CITING THE EXAMPLES.

**A.** = *Aeschylus*.

Ag(*amemnon*), Cho(*ephori*),  
Eum(*enides*), Pers(*ae*),  
Pr(*ometheus*), Sept(*em*),  
Supp(*lices*).

**Ae.** = *Aeschines*.

**Andoc.** = *Andocides*.

**Ant.** = *Antiphon*.

**Antiph.** = *Antiphanes*.

**Ar.** = *Aristophanes*.

Ach(*arnenses*), Av(*es*),  
Ecl(*esiazusae*), Eq(*uites*),  
Lys(*istrata*), Nub(*es*), Plut(*us*),  
Ran(*ae*), Thesm(*ophoriazusae*),  
Vesp(*ae*).

**Arist.** = *Aristotle*.

Pol(*itica*), Rhet(*orica*).

**Carc.** = *Carcinus*.

**Chaer.** = *Chaeremo*.

**D.** = *Demosthenes*.

**E.** = *Euripides*.

Alc(*estis*), And(*romache*),  
Bacch(*ae*), Cycl(*ops*), El(*ectra*),  
Hec(*uba*), Hel(*ena*), Heracl(*idae*),  
Hf. = *Hercules furens*,  
Hipp(*olytus*), Ia. = *Iphigenia*  
*Aulidensis*, Med(*ea*), Or(*estes*),  
Phoen(*issae*), Supp(*lices*), Tro(*ades*).

**Hd.** = *Herodotus*.

**Hm.** = *Homer*.

**I.** = *Isocrates*.

**Isae.** = *Isaeus*.

**Luc.** = *Lucian*.

Herm(*otimus*), Marin(*orum dialogi*).

**Lycurg.** = *Lycurgus*.

**Lys.** = *Lysias*.

**M.** = *Menander*.

Mon(*ostichi*).

**Philem.** = *Philemon*.

**Pind.** = *Pindar*.

**P.** = *Plato*.

Alc(*ibiades*), Ap(*ology*),  
Charm(*ides*), Cr(*ito*), Crat(*ylus*),  
Criti(*as*), Euthyd(*emus*),  
Euthyphr(*o*), Go(*rgias*),  
Hipp(*ias*) maj(*or*), Lach(*es*),  
Lg. = *Leges*, Lys(*is*), Men(*o*),  
Menex(*enus*), Par(*menides*),  
Phaed(*o*), Phaedr(*us*), Phil(*ebus*),  
Pol(*iticus*), Prot(*agoras*),  
Rp. = *Republic*, Soph(*istes*),  
Sym(*posium*), Theaet(*etus*),  
Theag(*es*), Tim(*aeus*).

**Plut.** = *Plutarch*.

Them(*istocles*), Sol(*on*).

**S.** = *Sophocles*.

Aj(*ax*), Ant(*igone*), El(*ectra*),

Oc. = *Oedipus Coloneus*,

Ot. = *Oedipus Tyrannus*,

Phil(*octetes*), Tr(*achiniai*).

**Stob.** = *Stobaeus*.

Flor(*ilegium*).

**T.** = *Thucydides*.

**X.** = *Xenophon*.

A(*nabasis*), Ages(*ilanus*),

Cyropae(*dia*), Eq. = *de re equestri*,

H(*ellenica*), Hier(*o*), Hipp(*archicus*),

M(*emorabilia*), O(*economicus*),

Ra. = *Respublica Atheniensis*,

Rl. = *Respublica Lacedaemonia*,

Sym(*posium*).

The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.). Tragic fragments (*Fr.* or *Frag.*) are cited by Nauck's numbers, Comic fragments (except Menander's monostichi) by Meineke's volumes and pages. Otherwise, the dramatists are cited by Dindorf's lines. The Orators are cited by numbers of the speeches and sections.

## ALPHABETICAL LIST OF VERBS.

THIS list contains all the verbs described in the classified verb-list (502 ff.), besides a few mentioned in other sections, on account of some peculiarity of inflection or tense-formation. For other verbal forms, see the general Greek index.

The Attic 'principal parts' of the verbs contained in the body of the classified verb-list, are given here in full.

- ἁά-ω *harm* (ἡασα, ἄσα, ἄδοσθην) 504 D, 9.  
 ἄγα-μαι *admire* (ἡγάσθην, ἡγασάμην) 535, 4.  
 ἀγά-ομαι, ἀγαλομαι, 535 D, 4.  
 ἀγείρω *collect* (ἡγειρά) 518, 1;  
 ἡγερέθονται, ἀγρόμενος, D.  
 ἀγινέω = ἄγω, 508 D, 6.  
 ἄγ-νύμι *break* (ἄξω, ἔαξα, ἔαγα, ἔαγην) 528, 1.  
 ἄγ-ω *lead* (ἄξω, ἡγαγον, ἦχα, ἦγμαι, ἦχθην) 508, 6.  
 ἀδήσειε, ἀδηκάς, 363 D.  
 ἀείρω *raise* (ἡείρα, ἡερέθονται, ἔωρτο) 518 D, 2.  
 ἀέξ-ω = αὔξω, αὐξάνω, 522 D, 3.  
 ἄεσα *sleep*; see λαύω, 506 D, 7.  
 ἄημι *blow* 538 D, 1.  
 αἰδέ-ομαι *am ashamed* (αἰδέσομαι, ᾗδεσμαι, ᾗδέσθην) 508, 7; αἰδ-ομαι *ib.*  
 αἰνέ-ω *praise* (αἰνέσω, ᾔνεσα, ᾔνεκα, ᾔνημαι, ᾔνέθην) 504, 4.  
 αἰνίζομαι, αἰνημι, 504 D, 4.  
 αἰ-νυμαι, ἀπ(ο)αἰνυμαι *take*, 526 D, 5.  
 αἰρέ-ω *seize* (αἰρήσω, εἶλον, ᾔρηκα, -μαι, ᾗρέθην) 539, 1; ἀραιρῆκα D.  
 αἶρω *lift* (ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην) 518, 2.  
 αἰσθ-άνομαι *perceive* (αἰσθήσομαι, ᾔσθημαι, ᾔσθημαι, εἶλον, ᾔσθ-ομαι, *ib.*)  
 ἀτ-ω *hear* (ἄτιον, ἐπ-ήισα) 356 a.  
 ἀκαχίζω *rain* (ἡκαχον, ἀκάχησα) 528 D, 17.  
 ἀκέ-ομαι *heal* (ἡκεσάμην) 503, 8.  
 ἀκού-ω *hear* (ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην) 507, 1.  
 ἄλαλκον, ἀλκαθεῖν, 510 D, 1.  
 ἀλά-ομαι *wander* (ἀλάλημαι) 368 D, 389 D b, 497 a.  
 ἀλδ-αίνω, -ήσκω, *nourish*, 518 D, 22.  
 ἀλείφ-ω *anoint* (ἀλείψω, ἤλειψα, ἀλήλιφα, -ιμμαι, ἠλείφθην) 511, 5.  
 ἀλέξ-ω *ward off* (ἀλέξομαι, ἠλεξάμην) 510, 1; ἄλαλκον D.  
 ἀλέ-ομαι *or* ἀλεβ-ομαι *avoid* (ἠλεβόμην, ἠλεβόμην) 512 D, 7; ἀλεείνω *ib.*  
 ἀλέ-ω *grind* (ἠλεσα, ἀλήλε(σ)μαι) 503, 9.  
 ἀλ-ῆναι, ἔδλην; see εἶλω, 518 D, 23.  
 ἄλθ-ομαι *am healed* (-ήσομαι) 510 D, 20.  
 ἀλ-ίσκομαι *am taken* (ἄλωσομαι, ἔάλων *or* ἤλων, ἔάλωκα *or* ἤλωκα) 533, 1.  
 ἀλιτ-αῖνος *ein* (-ήμενος, ἤλιτον) 522 D, 11.  
 ἀλλάσσω *change* (ἀλλάξω, ἡλλαξα, ἡλλαχα, -γμαι, ἡλλάγην *or* -χθην) 514, 1.  
 ἄλ-λομαι *leap* (ἄλοῦμαι, ἠλάμην) 518, 3; ἄλτο 489 D, 35.  
 ἄλυκτάζω *am troubled* (ἀλαλύκτημαι) 368 D.  
 ἀλύσκει *avoid* (ἀλύξω, ἡλυξα) 533, 7; ἀλυσκ-άξω, -άνω, D.  
 ἀλφ-άνω *procure* (ἡλφον) 522 D, 10.  
 ἄμαρτ-άνω *err* (ἄμαρτήσομαι, ἡμαρτον, ἡμάρτηκα, -ημαι, ἡμαρτήθην) 522, 2; ἡμβροτον D.  
 ἄμβλ-ίσκει *miscarry* (ἡμβλωσα, ἡμβλωκα, -μαι) 533, 3.

ἔμεναι 489 D, 19.

ἀμιλλᾶ-ομαι contend (ἡμιλλήθην) 497 a.

ἀμπ-ισχνόμαι, ἀμπ-έχομαι have on (ἀμφέξομαι, ἡμπισχόμεν) 524, 4.

ἀμπ-ισχω, ἀμπ-έχω put on (ἀμφέξω, ἡμπισχόν) 524, 4.

ἀμπλακ-ίσκω miss (ἡμπλακόν) 533 D, 12.

ἀμύν-ω, ἀμυνάδω defend 494.

ἀν-ᾠλ-ίσκω, ἀν-ᾠλ-ω spend (ἀναλώσω, ἀνήλωσα, -κα, -μαι, -θην) 533, 2.

ἀνδάνω please 523, 1; ἀδήσω, ἐήνδανον, ἔδων, εἰδον, ἔαδα, D.

ἀν-έχ-ομαι endure (ἡνείχόμεν) 361 a.

ἀήνοθε 368 D.

ἀν-ολύ-ω open (ἀνοίξω, ἀνέφξα, ἀνέφωγα, ἀνέφωγα, ἀνέφωμαι, ἀνέφωχθην) 508, 20; ἀν-ολύ-νυμι ib.

ἀν-ορθ-ω erect (ἡνώρθωσα, -ομαι) 361 a.

ἀντί-ω, ἀντίως accomplish (ἀντίσω, ἦνυσα, ἦνυκα, ἦνυσμαι) 503, 17; ἄνω D.

ἀνωγ-α command (ἀνωχθι; ἡνώγεα, ἡνώγον; ἀνώξω, ἡνώξα) 492 D, 11.

ἀπαφ-ίσκω deceive (ἡπαφον, ἡπάφθησα) 533 D, 13.

ἀπονοέομαι despair (ἀπενοήθην) 497 a.

ἀπό-χρη suffice 486; ἀποχρῆ D.

ἄπτω touch (ἄψω, ἤψα, ἤμμαι, ἤφθην) 513, 1.

ἄρδ-ομαι pray (ἄρήμεναι) 535 D, 9.

ἄρ-αρ-ίσκω fit (ἤρσα, ἤραρον, ἤρηρα, ἄρμενος) 533 D, 14; ἄρᾶρα ib.

ἄρέ-σκω please (ἄρέσω, ἤρεσα, ἡρέσθην) 530, 10.

ἄρήμενος 363 D.

ἄρκέ-ω suffice (ἄρκέσω, ἤρκεσα) 503, 10.

ἄρμόζω = ἄρμόττω, 516, 1.

ἄρμόττω fit (ἄρμόσω, ἤρμοσα, ἤρμοσμαι, ἡρμόσθην) 516, 1.

ἀρνέ-ομαι deny (ἡρνήθην) 497 a.

ἄρ-νυμαι win (ἄρνούμαι, ἡρόμην) 528, 2.

ἄρδ-ω plough (ἤρσα, ἡρόθην) 503, 16.

ἄρπάζω snatch (ἄρπάσω, ἤρπασα, ἤρπακα, -σμαι, ἡρπάσθην) 517, 1.

ἀρύ-ω or ἀρύτως draw (ἤρυσσα, ἡρύθην) 503, 18.

ἄρχ-ω rule (ἄρξω, ἤρξα, ἤρχμαι, ἤρχθην) 508, 7.

ἄσα, see ἄδω; ἄσαμεν, see ἰάσω.

ἄσμενος (ἄδ-, ἀνδάνω) 489 D, 46.

αὔξ-ανω, αὔξ-ω increase (αὔξησω, αὔξησα, αὔξηκα, -μαι, αὔξηθην) 522, 3.

ἀπ-αυρδ-ω deprive (ἀπούρας) 489 D, 20.

ἐπ-αυρ-ίσκομαι enjoy (ἐπαυρήσομαι, ἐπ-ῆυρον, -όμην) 533, 4.

ἀφάσσω feel (ἡφασα) 516 D, 8.

ἀφύσσω dip up (ἀφύξω, ἡφυσσα) 517 D, 10.

ἄχθ-ομαι am vexed (ἄχθέσομαι, ἡχθέσθην) 510, 2.

ἄχ-νυμαι am rained (ἡκαχόμεν, ἀκαχῆμαι, ἀκηχεμαι), ἀκαχίζω, ἀχέων, ἀχεύων, 528 D, 17.

ἄωργο (ἄειρω) 518 D, 2.

βαίνω go (βήσομαι, ἔβην, βέβηκα) 519, 7; ἔβησα, βέβαιμαι, ἐβάρην ib.

βάλ-λω throw (βαλῶ, ἔβαλον, βέβληκα, -μαι, ἐβλήθην) 518, 4; βεβλήκατο, ἔβλητο, βλείο, D.

βάπτω dip (βάψω, ἔβαψα, βέβαμμαι, ἐβάφην) 513, 2.

βά-σκω = βαίνω, 519 D, 7; 530 D, 11.

βαστάζω carry (βαστάσω, ἐβάστασα) 517, 2.

βελομαι, βέομαι (βιδώ) 507 D, 2.

βιδάζω make go (βιδάσω, βιδῶ) 424.

βιδάς, βιδῶν, 519 D, 7; 534 D, 10.

βιβρώσκω eat (βέβρωκα, -μαι, ἐβρώθην) 531, 3; βεβρώθω, ἔβρων, D.

βιδ-ω live (βιδώσομαι, ἐβίων, -ωσα, βεβίωκα, βεβίωμαι) 507, 2.

ἀνα-βιδώσομαι revive (ανεβίων) 531, 1.

βλάπτω hurt (βλάψω, ἔβλαψα, βέβλαφα, -μμαι, ἐβλάφθην, ἐβλάβην) 513, 3; βλάβεται D.

βλαστ-άνω sprout (βλαστήσω, ἔβλαστον, (β)ἐβλάστηκα) 522, 4.

βλέπ-ω look (βλέψω, ἔβλεψα) 508, 8.

βλίττω take honey (ἐβλισα) 516, 2.

βλώσκω go (μολοῦμαι, ἔμολον, μέμβλωκα) 531, 2.

βόλεσθαι (βοῦλομαι) 510 D, 4.

βόσκω feed (βοσκήσω) 510, 3.

βούλ-ομαι wish (βουλήσομαι, βεβούλημαι, ἐβουλήθην) 510, 4.

βράσσω boil 516, 3.

ξ-βραχε, -βρόξειε, -βροχείς, 508 D, 9.

βρέχ-ω wet (έβρεξα, βέβρεγμα, έβρέχ-  
θην) 508, 9.

βρίθ-ω at heavy (βρίσω, ξβρίσα, βέβρι-  
θα) 508, 10.

βρύχ-όμαι roar (βέβρυχα) 509 D, 18.

βύ-νέω stop up (βύσω, ξβύσα, βέβυσμαι)  
524, 1.

Γαμ-έω wed (γαμῶ, ξγημα, γεγάμηκα,  
-ημαι) 509, 1.

γά-νυμι rejoice, γαίωv, 525 D, 5.

γέ-γων-α, γεγων-ίσκω, -έω, θλουί 508 D,  
30.

γείνομαι am born (έγεινάμην tr.) 506 D, 1.

γελά-ω laugh (γελάσομαι, έγέλασα,  
έγελάσθην) 503, 1.

γέμ-το 489 D, 37; ξ-γεν-το 506 D, 1.

γηθέ-ω rejoice (γηθήσω, έγήθησα, γέγη-  
θα) 509, 2.

γηρά-σκω grow old (γηράσω, έγήρασα,  
γεγηράκα) 530, 1; γηρά-ω ib.

γίγνομαι become (γενήσομαι, έγενόμην,  
γέγονα, γεγέννημαι) 506, 1.

γινώσκω know (γνώσομαι, έγνων, έγνω-  
κα, -σμαι, έγνώσθην) 531, 4.

γνάμπ-τω bend 513 D, 19.

γοά-ω wail (έγοον) 509 D, 19.

γράφ-ω write (γράφω, ξγραφα, γέγραφα,  
-μμαι, έγράφηv) 508, 11.

Δα-, δήω, δέδωv, δεδάηκα, έδάν, 533  
D, 8.

δαί-νυμι feast (έδαισα) 526 D, 6.

δαλομαι divide (έδασάμην, δέδασται),  
520 D, 4.

δαίω burn (δέδηα, δάηται) 520 D, 3.

δάκ-νω bite (δήξομαι, έδακον, δέδηγμα,  
δέηχθην) 521, 6.

δάμ-νυμι, -νάω subdue (έδάμην, έδαμάσ-  
θην, έδμήθην), δαμάζω, 529 D, 1.

δαρθ-άνω sleep (έδαρθον, δεδάρθηκα) 522,  
5; έδαρθον D.

δατέομαι divide (δατέασθαι) 520 D, 4.

δέ-ατο seemed 430 D.

δέδοικα, δέδια fear (έδεισα) 490 5; δει-  
σσομαι, έδεισα, D.

δει oportet (δεήσει, έδήσε) 510, 5 a.

δει-δι-α, δειδω fear, 490 D, 5.

δεικ-νυμι show (δείξω, έδειξα, δέδειχα,  
-γμαi, έδειχθην) 528, 3; δέξω, δει-  
δεγμαι, δεικανάομαι, δειδίσκομαι, D.

δέμ-ω build (έδειμα, δέδμημαι) 529 D, 1.

δέρκ-ομαι look (έδρακον, δέδορκα) 508 D,  
31.

δέρ-ω, δείρω flay (δερά, έδειρα, δέδαρμαι,  
έδάρην) 508, 12.

δεύ-ομαι lack (έδεύησε, δῆσε) 510 D, 5.

δέχ-ομαι receive (δέξομαι, έδεξάμην,  
δέδεγμαι, έδέχθην) 499; έδέγμην,  
δέκτο 489 D, 38; δέχεται 363 D.

δέ-ω bind (δήσω, έδησα, δέδεκα, δέδεμαι,  
έδέθην) 504, 1.

δέ-ω lack (δεήσω, έδήσα, δεδήκα, -μαι,  
έδεήθην) 510, 5.

δηριά-ομαι quarrel (έδηρίνηv) 509 D, 20.

διατά-ω live (διήττησα) 362 b.

δια-λέγ-ομαι converse (διελέχθην) 497 a.

διανοέομαι meditate (διενοήθην) 497 a.

διδάσκω teach (διδάξω, έδίδαξα, δέδιδασχα,  
-γμαi, έδιδάχθην) 533, 8.

δίδημι bind = δέ-ω, 534, 2.

δι-δρά-σκω escape (δράσομαι, έδράv, δέ-  
δράκα) 530, 2.

δίδωμι give (δώσω, έδωκα, δέδωκα, δέδο-  
μαι, έδόθην) 534, 4.

διδε, δίδω 490 D, 5.

δι-ενται, εν-δίσσαν, διώμαι, 538 D, 2.

δί-ζημαι seek (διζήσομαι) 538 D, 3.

διψά-ω thirst (διψή, διψήσω) 412.

διώκ-ω pursue, διωκάω, 494.

δοκέ-ω seem (δόξω, έδοξα, δέδογμαi,  
έδόχθην) 509, 3.

δόσκον (δίδωμι) 534 D, 4.

δουπέ-ω sound (έγδούπησα) 509 D, 9.

δραμ-ούμαι, έ-δραμον etc.; see τρέχω,  
539, 5.

δρά-ω do (δράσω, έδράσα, δέδράκα, δέ-  
δράμαι, έδράσθην) 505, 1.

δύνα-μαι can (δυνήσομαι, δεδύνημαι,  
έδυνήθην) 535, 5; 487.

δύνω = δύω, 507 D, 3.

δύ-ω enter (δύσω, έδύσα, έδύν, δέδυκα,  
-υκα, δέδυμαι, έδύθην) 507, 3.

- ἔδω permit (εἶναι, εἶκα) 359.  
 ἐγείρω rouse (ἐγερῶ, ἡγεραι, ἡγρόμεν, ἐγρήγορα, ἐγήγερμαι, ἡγέρθη) 518, 5; ἔγρω, -ομαι, ib.  
 ἐδ-ομαι, ἐδήδοκα, see ἐσθίω, 539, 3.  
 ἐδ-ω eat, ἐδ-μεναι 538 D, 9.  
 ἐζομαι sit 517, 7; see καθέζομαι.  
 ἐέλ-ω wish (ἐελέησω, ἡθέλησα, ἡθέληκα) 510, 10.  
 ἐθίζω accustom (εἶθισα, εἶθικα) 359.  
 εἶδον saw; see ὁράω, 539, 4.  
 εἶδ-άς, εἶδ-έναι (οἶδα) 491.  
 εἶκ-ω, εἰκάδω yield, 494.  
 εἰκ-άς, εἰκ-έναι (ξοικα) 492, 7; εἰκε, εἰκτην etc. D.  
 εἶλω press (ἔλσα, ἔελμαι, ἐάλην, ἐόλει), εἶλτω, εἶλτω, εἶλλω, ἔλλω, 518 D, 23.  
 εἶμαι, εἶατο (ἐννύμι) 526 D, 1.  
 εἶμι am (ἔσομαι) 537, 1; 478; ἦα, ἔα, ἔον, ἔην, ἦην, ἔοις, ἔσσο etc. 478 D.  
 εἶμι go (ἦα, ἦειν) 536, 1; 477; ἦε, ἦε, ἴσαν, (ἐ)ισάμην, 477 D.  
 εἶνουν (ἐννύμι) 526 D, 1.  
 εἶπ-ον said (ἐρῶ, εἶρηκα, -μαι, ἐρρήθη) 539, 8; εἶρω, ἐν(ν)-έπω, ἐνισπον, ἐνίψω, D.  
 εἶργ-νύμι, εἶργω shew in (εἶρξα, εἶρξα, εἶργμαι, εἶρχθην) 528, 4; εἶργω ib.; ἐέργω, ἐέρχατο, ἐργαθον, D.  
 εἶρ-ομαι = ἔρομαι, 508 D, 14.  
 εἶρῶ-αται, εἶρῶτο, εἶρυσθαι, εἶρύσσομαι, etc. 538 D, 6.  
 εἶρω say 539 D, 8.  
 εἶρω join (ἐερμένος) 369 D.  
 εἶσα (ἔσσαι, ἔσας) 517 D, 7.  
 εἶσκα, ἴσκα liken 533 D, 15.  
 εἶωθα am wont 369; ἔωθα D.  
 εἰλύνω drive, ἐλῶ, ἤλασα, ἐλήλακα, -μαι, ἡλάθην) 521, 1; ἐλῶ ib.  
 ἐλέγχ-ω convict (ἐλήλεγμαι) 368.  
 ἐλ-εἶν, εἶλον, see αἰρέω, 539, 1.  
 ἐλεύσομαι, ἐλήλυθα; see ἔρχομαι, 539, 2.  
 ἐλήλατο, ἐληλέδατο, 521 D, 1; 464 D a.  
 ἐλθ-εἶν, ἦλθον, see ἔρχομαι, 539, 2.  
 ἐλίσσω wind (ἐλίσσον) 359.  
 ἐλκ-ω drag (ἔλξω, ἐλκυσα, ἐλκυκα, ἐλκυσμαι, ἐλκύσθην) 503, 19; ἐλκέω D.  
 ἐλπ-ω hope (ἐόλπω) 508 D, 32.  
 ἐμέ-ω vomit (ἤμεσα) 503, 11.  
 ἐναίρω alay (ἦναρον, ἐνήρατο) 518 D, 24.  
 ἐναντιόομαι oppose (ἡναντιώθη) 497 a.  
 ἐνεγκ-εἶν, ἤνεγκα, -ον, ἐνήνοχα, ἐνήνεγμαι; see φέρω, 539, 6; ἤνεκα, -ον, D.  
 ἐνέπω, ἐνέπει, ἐνίσπε(s), ἐνίψω, ἐνίσπῃω; 539 D, 8.  
 ἐπ-ενήνοθε 368 D.  
 ἐνθυμέομαι consider (ἐνεθυμήθη) 497 a.  
 ἐνίπ-τω chide (ἡνίπαπον, ἐνένιπον) 513 D, 20.  
 ἐνίσσω (= ἐνίπτω) 515 D, 3.  
 ἐννοέομαι consider (ἐνενοήθη) 497 a.  
 ἐννύμι, ἀμφι-ἐννύμι clothe (ἀμφιῶ, -έσομαι, ἡμφίεσα, ἡμφίεσμαι) 526, 1; εἶνουν, ἔσσα, εἶμαι, ἔσται, εἶατο, D.  
 ἐνοχλέ-ω annoy (ἡνώχλησα, -κα) 361 a.  
 ξοικα am like (ἐφίκα, εἰκάς; εἴξω) 492, 7.  
 ξοργα, ξωργα 514 D, 14.  
 ξορτάζω keep festival (ἐξορτάζον) 359 d.  
 ἐπιμέλομαι care (ἐπεμελήθη) 497 a.  
 ἐπίστα-μαι understand (ἐπιστήσομαι, ἡπιστήθη) 535, 6; 487.  
 ἐπ-ομαι follow (ἐψομαι, ἐσπόμην) 508, 13; ἐπ-ω, ἔσπον, σπείω, D.  
 ἐρα-μαι love 503, 2; 535, 7.  
 ἐρά-ω love (ἡράσθη) 503, 2.  
 ἐργάζομαι work (ἐργασμαι) 359.  
 ἔργω = ἐργω, 528 D, 4.  
 ἔρδω do (ἐρξω, ἐρξα) 514, 14; ξοργα, ἔωργα D.  
 ἐρεῖδ-ω leap (ἐρήρειαμαι, ἐρηρέδατο) 464 D a.  
 ἐρείκω rend (ἤρικον, ἐρήρηγμαι) 511 D, 18.  
 ἐρείπω overthrow (ἐρεῖψω, ἐρείφθη) 511, 6; ἤριπον, ἐρήριπα D.  
 ἐρέσσω row 516, 4; ἤρεσα D.  
 ἐρεύγομαι spew (ἤρυγον), ἐρυγγάνω, 511 D, 19.  
 ἐρεῦθω redder, ἐρυθ-αίνομαι, 511 D, 20.

ἐριδ-αίνω *conferend* (-ήσασθαι), ἐριδιμαίνω, 522 D, 12.

ἐρ-ομαι *ask* (ἐρήσομαι, ἡρόμην) 508, 14; εἶρομαι, ἐρέ-ω, -ομαι, -εἶνω, D.

ἐρπ-ω, -ύς *creep* (εἶρπον, εἶρπυσα) 359.

ἐρβ-ω *go* (ἐρβήσω, ἡρβήσα, ἡρβήκα) 510, 7.

ἀπό-ερ-σα 431 D c.

ἐρύκ-ω *hold back* (ἡρύξα) 508, 15; ἡρύκακον, ἐρύκ-ανω, -ανῶ, D.

ἐρύδομαι *preserve*, εἰρύταται, ἔρῡτο, etc. 538 D, 6.

ἐρύ-ω *drag* (εἶρσα, εἶρμαι) 504 D, 11.

ἐρχ-ομαι *go* (ἐλεύσομαι, ἦλθον, ἐλήλυθα) 539, 2; ἦλυθον, ἦνθον, εἰλήλυθα, D.

ἐρ-ῶ, εἶρηκα, ἐρβήθην; see εἶπον, 539, 8.

ἐσθίω *eat* (ἔδομαι, ἔφαγον, ἐδήδοκα, ἐδήδεσμαι, ἡδέεσθην) 539, 3; ἔσθω, D.

ἔσκον (εἶμι) 478 D.

ἔσπετε 539 D, 8.

ἐσπόμην; see ἔπομαι 508, 18.

ἔσ-σα, ἔσ-ται (ἐννύμι) 526 D, 1.

ἔσσαι, ἔσσομαι (ἴζω) 517 D, 7.

ἐστιδ-ω *entertain* (εἰστιάσα, -κα) 359.

εὔδ-ω *sleep* 510, 8.

εὐλαβέ-ομαι *beware* (ἡυλαβήθην) 497 a.

εὐρ-ίσκω *find* (εὐρήσω, ἦϋρον, ἦϋρηκα, -μαι, ἠύρέθην) 533, 5.

ἀπ-εχθ-άνομαι *am hated* (-εχθήσομαι, -ηχθόμην, -ήχθημαι) 522, 6; ἔχθω, -ομαι, ib.

ἔχ-ω *have* (ἔξω, σχήσω, ἔσχον, ἔσχηκα, -ημαι) 508, 16; ὄχωκα, ἐπ-ώχατο, ἔσχεθον, D.

ἔψ-ω *boil* (ἐψήσω, ἥψησα) 510, 9.

ἔωμεν (ἔ-ω) 489 D, 19.

ἄν-έωνται (ἔημι) 476 D.

Ζά-ω *live* (ζῆ, ζῆν), Ion. ζῶω, 412.

ζεύγ-νυμι *yoke* (ζεύξω, ἔζευξα, ἔζευγμαι, ἔζυγην) 523, 5.

ζέ-ω *boil* (ζέσω, ἔζεσα) 503, 12.

ζά-ννυμι *gird* (ἔζωσα, ἔζω(σ)μαι) 527, 1.

Ἡβά-σκω *come to puberty*, ἡβά-ω (ἡβήσω, ἡβησα, ἡβηκα) 530, 3.

ἦδη, ἦσμεν etc. (οἶδα) 491; ἡεῖδη etc. D.

ἦδ-ομαι *am glad* (ἦσθην, ἦσθήσομαι) 497 a.

ἦμαι *sit* 537, 2; 483; ἔϊται, ἔϊται, 483 D.

ἦμι *say* (ἦν, ἦ) 535, 2.

Θάλ-λω *flourish* (τέθηλα) 518, 6; θαλέθων, τηλεθάων, D.

θάπ-τω *bury* (θάψω, ἔθαψα, τέθαμμαι, ἐτάφην) 513, 4.

θεῖνω *beat* (θενῶ, ἔθενον) 518 D, 25.

θέλ-ω (θελήσω) = ἐθέλ-ω, 510, 10.

θέουσι, θέοιτο (τίσημι) 534 D, 1.

θέρ-ομαι *grow warm* 508, 17; θέρσομαι, θερέω, D.

θέω *run* (θεύσομαι) 512, 1.

θηλέ-ω = θάλλω, 518 D, 6.

θιγγάνω *touch* (θίξομαι, ἔθιγον) 523, 2.

θλά-ω *bruise* 503, 5.

θλίβ-ω *press* (θλίψω, ἔθλιψα, ἐθλίφθην) 508, 1.

θνήσκω *die* (θανοῦμαι, ἔθανον, τέθνηκα) 530, 4.

θόρ-νυμι = θρώσκω, 531, 5.

θράσσω *trouble* (ἐθραξα) 514, 8.

θραύ-ω *break* (θραύσω, ἔθραυσα, τέθραι(σ)μαι, ἐθραύσθην) 505, 16.

θρέξομαι, ἔθρεξα; see τρέχω 539, 5.

θρέψω, ἔθρεψα; see τρέφω 508, 29.

θρύπ-τω *weaken* (θρύψω, ἔθρυψα, τέθρυμαι) 513, 5.

θρώσκω *leap* (θοροῦμαι, ἔθορον) 531, 5.

θύ-νω, θύ-νέω *rush* (= θύ-ω), 521 D, 10.

θύ-ω *sacrifice* (θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην) 504, 2.

θύω *rush* 521 D, 10.

ἱά-ομαι *heal* (ἱάσθην, ἱάθην) 499.

ἰάω *sleep* (ἵεσα, ἄσασμεν) 506 D, 7.

ἰάχ-ω, ἰαχέ-ω *cry*, 508 D, 33.

ἰδ-εῖν, εἶδον; see ὁράω 539, 4.

ἰδ-μεν, ἴσθι, ἴσασι (οἶδα), 491.

ἰδρύ-ω *seat* (ἰδύθην, ἰδρύθην) 469 D.

ἴω *sit* 517, 7; εἴσα, ἔεσσατο D.

ἴημι *send* (ἦσω, ἦκα, εἶμαι, εἴθην) 534, 3; 476.

ἰκ-άνω, ἴκω 524 D, 2.

ἰκμενος 489 D, 47.

ἰκ-νέομαι come (ἵξομαι, ἰκόμεν, ἱγμαί) 524, 2.

ἱλα-μαι propitiate (ἱλῆθι, ἱλαθι) 535 D, 10.

ἱλά-σκομαι propitiate (ἱλάσσομαι, ἱλασάμην, ἱλάσθην) 530, 5; ἱλάομαι, ἱληκα D.

ἱλλω roll 518 D, 23.

ἱμάσσω whip (ἱμασα) 516 D, 9.

ἱπταμαι fly 508 D, 23.

ἱσάμι 491 D.

ἱσχω, ἔισκω liken, 533 D, 15.

ἱστημι station (στήσω, ἕστησα, ἕστην, ἕστηκα, ἐστήθην) 534, 5.

ἰσχάνω, ἰσχανῶ, 506 D, 2.

ἴσχω = ἔχω, 506, 2.

καθέζομαι sit (καθεδοῦμαι) 517, 7.

καθεύδω sleep (καθευδήσω) 510, 8.

κάθηνμαι sit 537, 2; 484.

καθίζω sit (καθῖω, καθίζησομαι, ἐκάθισα or καθίσα) 517, 7; καθέισα D.

καίνυμαι surpass (κέκασμαι) 528 D, 18.

καίνω kill (έκανον) 518, 7.

καίω, κάω burn (καύσω, έκαυσα, κέκαυκα, -μαι, έκαύθην), 520, 1; έκηα, κέας, έκάην D.

καλέω call (καλῶ, έκάλεσα, κέκληκα, κέκλημαι, έκλήθην) 504, 5.

προ-καλίζομαι, κικλήσκω, 504 D, 5.

καλύπτω cover (καλύψω, έκάλυψα, κεκάλυμμαι, έκαλύφθην) 513, 6.

κάμ-νω am weary (καμοῦμαι, έκαμον, κέκμηκα) 521, 7.

κάμπτ-τω bend (κάμψω, έκαμψα, κέκαμμαι, έκάμφθην) 513, 7.

καυάξαις 528 D, 1.

κεδά-ννυμι, κίδνημι scatter, 525 D, 4.

κεῖ-μαι lie (κείσομαι) 536, 2; 482; κέαται, κέσκετο, κείω, κέω, 482 D.

κείρω shear (κερῶ, έκειρα, κέκαρμαι) 518, 8; έκερσα, έκάρην D.

κέκαδον, -ήσω 514 D, 18; κεκαδήσομαι 510 D, 21.

κελαδέ-ω roar (κελάδων) 509 D, 10.

κελεύ-ω did (κελεύσω, έκέλευσα, κεκέλευκα, -σμαι, έκελεύσθην) 505, 18.

κέλ-λω land (κέλσω, έκელσα) 422 b, 431 c.

κέλ-ομαι compass (έκεκλόμην) 508 D, 34.

κεντέ-ω goad (κένσαι) 509 D, 11.

κερά-ννυμι mix (έκέρασα, κέκραμαι, έκράθην, έκεράσθην) 525, 1; κεράω, κεραίω D.

κερδαίνω gain (κερδανῶ, έκέρδανα, κεκέρδηκα) 519, 6.

κευθάνω = κεύθω 511 D, 12.

κεύθω hide (κεύσω, έκευσα, κέκευθα) 511, 12.

κεχλαδῶς, -οντας 455 D a.

κήδ-ω trouble (κεκαδήσομαι) 510 D, 21.

κηρύσσω proclaim (κηρύξω, έκήρυξα, κήρύχαι, -γμαι, έκηρύχθην) 514, 2.

κιγχάνω reach (κιχήσομαι, έκιχον) 523, 3.

κίδνημι = κεδά-ννυμι, 529 D, 8.

κικλήσκω = καλέω, 530 D, 12.

κί-νυμαι move (έκινω, έκίαθον) 526 D, 4.

κίρνημι, -νῶω (= κερά-ννυμι) 529 D, 2.

κιχ-άνω reach 523 D, 3; έκίχεις, κιχήτην, κιχῆναι etc., 538 D, 4.

κίχρημι lend (χρήσω, έχρησα, κέχρηκα, κέχρημαι) 534, 9.

κλάζω resound (κλάγξω, έκλαγξα, κέκλαγγα) 514, 12; έκλαγον, κέκληγώς, D.

κλαίω, κλάω weep (κλαύσομαι, -σοῦμαι, έκλαυσα, κέκλαυμαι) 520, 2.

κλά-ω break (έκλασα, κέκλασμαι, έκλάσθην) 503, 3.

κλεί-ω shut (κλείσω, έκλεισα, κέκλει(σ)-μαι, έκλείσθην) 505, 14.

κλείω, κλέω celebrate, 512 D, 8.

κλέπ-τω steal (κλέψω, έκλεψα, κέκλοφα, κέκλεμμαι, έκλάπην) 513, 8.

κλή-ω shut (κλήσω, έκλησα, κέκληκα, κέκλημαι, έκλήσθην) 505, 14.

κλίνω lean (κλινῶ, έκλινά, κέκλιμαι, έκλίθην, -εκλίην) 519, 1.

κλύω hear (έκλυον, κλύθι, κέκλυθι, κλύμενος) 512 D, 8.



κναι-ω *scrape* (κνάισω, ἐκναισα, κένναι-κα, -σμαι, ἐκναισθην) 505, 11.

κνά-ω *scrape* (ἐκνῆσθην) 505, 2.

κόπ-τω *cut* (κόψω, ἐκοψα, κέκοφα, -ομαι, ἐκόπην) 513, 9.

κορέ-ννυμι *satiare* (κεκόρεσμαι, ἐκορέσθην) 526, 2; κορέ(σ)ω, κεκορηώς, κεκόρημαι, D.

κορύσσω *equip* (κεκορυθμένος) 516 D, 10.

κοτέ-ω *apt angry* (ἐκότεσα, κεκοτηώς) 504 D, 10,

κράζω *cry* (ἐκραγον, κέκραγα) 514, 13.

κρέμα-μαι *hang* (κρεμήσσομαι) 535, 8; 487.

κρεμά-ννυμι *hang* (κρεμῶ, ἐκρέμασα, ἐκρεμάσθην) 525, 2.

κρήμναμαι (= κρέμα-μαι) 529 D, 3.

κρίζω *creak* (κρίκε, κέκρυγα) 514 D, 20.

κρίνω *judge* (κρινῶ, ἐκρίνα, κέκρικα, -μαι, ἐκρίθην) 519, 2.

κρού-ω *beat* (κρούσω, ἐκρουσα, κέκρουκα, κέκρου(σ)μαι, ἐκρούσθην) 505, 21.

κρύπτω *hide* (κρύψω, ἐκρύψα, κέκρυμμαι, ἐκρύφθην, -φην) 513, 10.

κτά-ομαι *acquire* (κέκτημαι) 365 b, 465 a.

κτείνω *kill* (κτενῶ, ἔκτανον, ἀπ-έκτονα) 519, 4; ἔκταν 489, 4.

κτίζω *found* (κτί-μενος) 489 D, 28.

ἀπο-κτίννυμι *kill* 528, 6.

κτυπέ-ω *crash* (ἐκτυπον) 509 D, 12.

κυ-ίσκομαι *conspire* (ἐκῦσα, κύω, κνέω, 532, 1.

κυλί-ω *roll* (κυλίσσω, ἐκυλίσθην) 505, 5.

κυ-νέω *kiss* (ἐκῦσα) 524, 3.

κῦπ-τω *stoop* (κῦψω, ἐκῦψα, κέκῦφα) 513, 11.

κυρέ-ω *happen* (ἐκυρσα, κύρ-ω, 509, 4.

Λαγχάνω *get by lot* (λήξομαι, ἔλαχον, ἐληχα, -γμαι, ἐλήχθην) 523, 4; λάξομαι, ἔλαχον, λέλογχα D.

λάξομαι *take* 515 D, 5.

λαμβάνω *take* (λήψομαι, ἔλαβον, εἴληφα, ἐλημμαι, ἐλήφθην) 523, 5; λάμ-ψομαι, λελάβηκα, D.

λάμπ-ω *shine* (λαμψώ, ἔλαμψα, λέλαμπα) 508, 18.

λαυθάνω *lie hid* (λήσω, ἔλαβον, λέληθα, -σμαι) 523, 6; ἔλαβον D.

λάσσω *speak* (λακήσομαι, ἐλάκησα, ἔλακον, ἐλάκα) 533, v; ληκέω D.

λέγ-ω *gather* (λέξω, ἔλεξα, εἴλοχα, εἴλεγμαι, ἐλέγην) 508, 19 a; ἐλέγ-μην D.

λέγ-ω *speak* (λέξω, ἔλεξα, εἴρηκα, λέλεγμαι, ἐλέχθην) 508, 19 b.

λείπω *leave* (λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην) 511, 7.

λεύ-ω *stone* (λεύσω, ἔλευσα, ἐλεύσθην) 505, 19.

λεχ- *lay* (ἐλεκτο, λέχθαι, λέγμενος) 489 D, 40.

λήθω = λαυθάνω, 511, 1.

ληθάνω *make forget* 523 D, 6.

ληκέω = λάσσω, 533 D, 9.

λιμπάνω = λείπω 511, 7.

λίσσομαι, λίτ-ομαι *pray*, 516 D, 11.

λιχμά-ω *lick* (λελειχμότες) 509 D, 21.

λού-ω *wash* (ἐλου, λοῦμαι, λόε) 412 b.

λῶ-ω *loose* (λῶσω, ἔλῶσα, ἐλέλυκα, ἐλύ-μαι, ἐλύθην) 504, 3; ἐλύμην D.

Μαίνομαι *am mad* (μανοῦμαι, μέμνηνα, ἐμάνην) 518, 11.

μαίνομαι *reach after* (μέμονα, μέμαμεν) μαιμάω, 520 D, 5; μόμενος ib.

μακ-ών (μηκόμεμαι) 509 D, 22.

μανθάνω *learn* (μαθήσομαι, ἔμαθον, μεμάθηκα) 523, 7.

μάρναμαι *fight* 529 D, 4.

μάρπ-τω *seize* (μέμαρπον, μεμάποιεν) 513 D, 21.

μαρτυρέ-ω, μαρτύρομαι *witness*, 509, 5.

μάσσω *knead* (μάξω, ἔμαξα, μέμαχα, -γμαι, ἐμάγην) 514, 3.

μαχέομαι 510 D, 11.

μάχ-ομαι *fight* (μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι) 510, 11.

μέδ-ομαι *attend to* (μεθήσομαι), μήδομαι, 510 D, 22.

μεθύ-σκω *intoxicate* (ἐμέθυσα, ἐμεθύσθην), μεθύω, 532, 2.

μείρομαι receive part (έμμορε, έμμορται) 518 D, 26.

μέλλ-ω am about (μελλάησω, έμέλλησα) 510, 13.

μέλ-ω care (μελήσω, έμέλησα, μεμέληκα, -ημαι, έμελήθην) 510, 12; μέμληα, D.

μέμβλεται (μέλω) 510 D, 12.

μέμβλωκα (βλώσκω) 531, 2.

μεμετιμένος (μεθήμι) 476 D.

μέμονα; see μαίομαι 520 D, 5.

μέν-ω remain (μενώ, έμεινα, μεμένηκα) 510, 14.

μεταμέλομαι repent (μετεμελήθην) 497 a.

μηκά-ομαι bleat (μακών, μεμηκώς) 509 D, 22.

μητιά-ω, μητίομαι plan, 509 D, 23.

μίγ-νύμι, μίσγω mix (μίξω, έμίζα, μέμγμαι, έμίχθην, έμίγην) 523, 7; μίκτη D.

μίμέ-ομαι imitate (μεμίμημαι) 499 a.

μυνησκάω remind (μνήσσω, έμνησα, μέμνημαι, έμνήσθην) 530, 6.

μίνω = μέν-ω, 506, 3.

μίσγω = μίγνύμι, 528, 7; 533, 10.

μολ-είν, έ-μολ-ον (βλώσκω) 531, 2.

μύζω suck (έμύζησα) 517 D, 9.

μυκά-ομαι roar (έμυκον, μέμυκα) 509 D, 24.

μύ-ω dilute (έμυσσα, μέμυκα) 504, 6.

Ναίω dwell (ένασσα, ένάσθην) 520 D, 6.

νάσσω press (νένασμαι) 517, 3; έναια, D.

νεκτέ-ω quarrel (ένείκεσα) 503 D, 21.

νέμ-ω distribute (νεμώ, ένειμα, νενέμηκα, -ημαι, ένεμήθην) 510, 15.

νέομαι go 516 D, 12.

νέω swim (νευσούμαι, ένευσα, νένευκα) 512, 2.

νέ-ω hear (ήσω, ένησα, νένη(σ)μαι) 505, 4.

νήχ-ω swim 512 D, 2.

νίζω wash (νίψω, ένιψα, νένιμμαι, ένίφθην) 515, 2; νίπτομαι, D.

νίσσομαι go 516 D, 12.

Ξέ-ω scrape (ξέεσα, ξέεσμαι) 503, 13.

ξύ-ω polish (έξύσα, έξύσθην) 505, 9.

δδώνυται 368 D.

ύζω smell (δζήσω, έζήσα) 517, 8; ύδα, D.

ογ-ω open (ώζα), ογνύμι, 508 D, 20.

οἶδα know (ίσασσι, είδώς, ήδη) 491.

οἶδ-άω, οἶδέω swell (φθησα, φθηκα) 522, 7.

οἶκα, οἰκώς (οἶκα) 492 D, 7.

οἶνοχοέ-ω pour wine (έφνοχάει) 359 D.

οἶ-ομαι, οἶμαι think (οἶήσομαι, φήθην), 510, 18; οἶ-ω, οἶ-αι, οἶ-ομαι (ώισάμην, φῖσθην) D.

οἶσω, οἶσε etc.; see φέρω 539, 6.

οἶχ-ομαι am gone (οἶχήσομαι) 510, 17; οἶχνέω, παρ-έχθηκα, οἶχκα, D.

δλίσθ-άω slip (ώλισθον) 522, 8.

δλ-λῦμι destroy (δλῶ, έλεσα, έλόμην, δλώλεκα, δλώλα) 528, 8; έλέκα, ούλόμενος, D.

δμ-νύμι swear (δμοῦμαι, έμοσα, δμώμοκα, δμώμο(σ)μαι, ώμο(σ)θην) 528, 9.

δμόργ-νύμι wage (δμόρσομαι, έμορξα, ώμόρχθην) 528, 10.

δνήνημι benefit (δνήσω, ένησα, ώνήμην, ώνήθην) 534, 6.

ένο-μαι blame (ώνοσάμην, ώνόσθην) 538 D, 5.

δπύλω wed (δπύσω) 520 D, 7.

δπωπα, ύψομαι, έφθην; see δράω 539, 4.

δρά-ω see (ύψομαι, είδον, έδράκα ογ έδράκα, έδράμαι ογ έμμαι, έφθην) 539, 4; ύπωπα ib.

δργάνω enrage (δργάνα) 431 b.

δρέγ-νύμι, δρέγ-ω reach (δρωρέχεται), 528 D, 19.

δρίνω rouse 528 D, 11.

δρ-νύμι rouse (δρσω, έρσα, έρρα) 528, 11; έρρορον, έρρο, D.

δρούω rush 528 D, 11.

δρύσσω dig (δρύξω, έρυξα, δρώρυχα, -γμαι, ώρύχθην) 514, 4.

ύσσομαι foresee 515 D, 4.

δσφρ-αίνομαι smell (δσφρήσομαι, ώσφρόμην, ώσφράνθην) 519, 8.

οὔρέ-ω make water (έούρησα, -ηκα) 359.

οὔτά-ω wound (οὔτα, οὔτάζω, 507 D, 5.

δφείλω owe (δφείλησα, ώφειλησα,

- ὄφελον, ὠφείλῃκα, ὠφειλήθην) 518, 12; ὀφέλλω, D.
- ὀφάλλω *increase* (ὀφέλλει) 518 D, 12.
- ὀφλ-ισκάνω *incut* (ὀφλήσω, ὀφλον, ὀφλήκα, -μαι) 522, 9.
- Παθ-εῖν, ἔ-παθ-ον; see πάσχω 533, 11.
- παίζω *sport* (παιζοῦμαι, ἔπαισα, πέπαισμαι, 517, 4.
- παί-ω *strike* (παίσω οἱ παῖσσω, ἔπαισα, πέπαικα, ἐπάσθην) 505, 12.
- παλαί-ω *wrestle* (παλαίσω, ἐπάλαισα, ἐπαλαίσθην) 505, 13.
- πάλ-λω *brandish* (ἐπῆλα, -πεπαλῶν) 518 D, 27.
- παμφαίνων, παμφανῶν, 518 D, 19.
- παροινέ-ω *behave drunken* (ἐπαρφύων, πεπαρφύνηκα) 362 a.
- πάσσω *sprinkle* (πάσω, ἔπασα, ἐπάσθην) 516, 5.
- πάσχω *suffer* (πέλισμαι, ἔπαθον, πέπονθα) 533, 11; πέποσθε D.
- πατέ-ομαι *eat* (ἐπασάμην, πέπασμαι) 509 D, 13.
- παύ-ω *make cease* (παύσω, ἔπαυσα, πέ-παυκα, πέπαυμαι, ἐπαύθην, παυστέ-ος) 505, 17.
- πείθω *persuade* (πέλω, ἔπεισα, πέπεικα, πέποιθα, πέπεισμαι, ἐπείσθην) 511, 8; ἔπειθον ib.; πέπειθον, πεπιθήσω, πιθήσω, D.
- πεῖκω *comb, shear* 509 D, 6.
- πεινά-ω *hunger* (πεινῇ, πεινήσω) 412.
- πείρω *pierce* (περῶ, πέπαρμαι) 518, 13; ἐπάρην D.
- πέλισμαι; see πάσχω, 533, 11.
- πεκ-τέω *comb* (ἐπέχθην) 509, 6.
- πελάζω *approach* (πελῶ, πλῆτο, ἐπλά-θην); πελάω, πελάδω, πλάδω, πίλναμαι, 514 D, 21.
- πέλ-ομαι *move* (ἐπλόμην), πέλω, 508 D, 35.
- πέμπ-ω *send* (πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμψθην) 508, 21.
- πέπειθον, πεπιθήσω, 511 D, 8.
- πέπληγον (πλήσσω) 514 D, 5.
- πέπνυμαι (πνέω) 512 D, 4.
- πέπρωται, -μένος, 508 D, 37.
- πέρδ-ομαι *redo* (παρδήσομαι, ἔπαρδον, πέπορδα) 508, 22.
- πέρθ-ω *sack* (ἐπαρδον) 508 D, 36.
- πέρηνμι *sell* (περάω, ἐπέρασα) 529 D, 5.
- πέσσω *cook* (πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην) 515, 1.
- πέταμαι *fly* 508 D, 23.
- πετά-ννυμι *spread* (πετώ, ἐπέτασα, πέ-πταμαι, ἐπετάσθην) 525, 3.
- πέτ-ομαι *fly* (πτήσομαι, πετήσομαι, ἐπτόμην) 508, 23.
- πέυθομαι, = πυνθάνομαι, 511, 13.
- πεφιδόμην, -ήσομαι 511 D, 11.
- πέφνον, ἔφεφνον, πέφαμαι, πεφήσομαι 519 D, 9.
- πήγ-νυμι *fix* (πήξω, ἔπηξα, πέπηγα, ἐπά-γην) 528, 12; ἔπηκτο D.
- πίλναμαι, -νάω, = πελάζω, 514 D, 21, 529 D, 6.
- πίμπλημι *fill* (πλήσω, ἔπλησα, πέπληκα, πέπλη(σ)μαι, ἐπλήθην) 534, 7.
- πίμπρημι *buyn* (πρήσω, ἔπρησα, πέπρη-μαι, ἐπρήσθην) 534, 8.
- πινύ-σχω *make wise* (ἐπίνυσσα) 512 D, 4.
- πί-νω *drink* (πίομαι, ἔπιον, πέπωκα, πέπομαι, ἐπόθην) 521, 3.
- πιπίσκω *give to drink* (πίσω, ἐπίσα) 532 D, 3.
- πιπράσκω *sell* (πέπρῳκα, -μαι, ἐπράθην) 530, 7.
- πίπτω *fall* (πεσοῦμαι, ἔπεσον, πέπτωκα) 506, 4.
- πίτνυμι, -νάω (= πετά-ννυμι) 529 D, 7.
- πίτνω *fall* 521, 9.
- πιράσκω *declare* 532 D, 4.
- πλάζω *make wander* (ἐπλαγξα, ἐπλάγ-χθην) 398 b.
- πλάσσω *mould* (ἐπλασα, πέπλασμαι, ἐπλάσθην) 516, 6.
- πλέκ-ω *twist* (ἐπλεξα, πέπλεγμαι, ἐπλά-κην) 508, 24.
- πλέω *sail* (πλεύσομαι, -σοῦμαι, ἔπλευσα, πέπλευκα, -σμαι) 512, 3.
- ἐκ-πλήγνυσθαι 514, 5.
- πλήθω *am full* (πέπληθα) 534, 7.
- πλήσσω *strike* (πλήξω, ἔπληξα, πέπλη-γα, -γμαι, ἐπλήγην) 514, 5.

πλύνω *wash* (πλυνῶ, ἐπλύνω, πέπλυμαι, ἐπλήσθην) 519, 3.

πλώω, = πλέω, 512 D, 3.

πνέω *blow* (πνεύσομαι, -σούμαι, ξπνευσά, πέπνευκα) 512, 4.

πνίγ-ω *choke* (πνίξω, ἐπνίξω, πέπνιγμαι, ἐπνίγην) 508, 2.

ποθέ-ω *desire* 504, 8.

ποιπνύ-ω *ruff* 574.

πορ-εῖν, ξ-πορ-ον, πέπρωται, 508 D, 37.

πορφύρ-ω *boil* 574.

ποτά-ομαι *fly* 508 D, 23.

πράσσω *do* (πράξω, ἐπράξα, πέπράγα, -χα, -γμαι, ἐπράχθην) 514, 6.

πρήθω *burn* 534 D, 8.

πρίασθαι, ἐπριάμην; see ὠνέομαι, 539, 7.

πρί-ω *gain* (ἐπρίσσω, πέπρισμαι, ἐπρίσθην) 505, 6.

προθυμέ-ομαι *am eager* (προθυμήθην) 497 a.

προνοέ-ομαι *foresee* (προνοήθην) 497 a.

πτάρ-νυμαι *sneeze* (πτάρῶ, ἔπτарон) 528, 13.

πτήσσω *crouch* (ἐπτήξα, ἐπτήχα) 514, 7; -πτήτην, πεπτήώς, D.

πτίσσω *round* (ἐπτίσσω, ἐπτίσμαι) 516, 7.

πτύ-ω *spit* (ἐπτυσσα) 503, 20.

πτώσσω, = πτήσσω, 514, 7.

πυνθάνομαι *inquire* (πεύσομαι, ἐπυνθόμην, πέπυσμαι) 523, 8.

ῥαί-ω *shatter* (ῥαίω, ἐρραίσθην) 505 D, 22.

ράπτω *sew* (ράψω, ἐρράψα, ἐρραμμαι, ἐρράφην) 513, 12.

ρέξω *do* (ρέξω, ἔρεξα, ἐρέχθην) 514, 14.

ρέω *flow* (ρεύσομαι, ῥηύσομαι, ἐρρύηκα, ἐρρύην) 512, 5.

ρήγ-νυμι *break* (ρήξω, ἐρρήξα, ἐρρώγα, ἐρράγην) 528, 14.

ρίγέ-ω *shudder* (ἐρρίγα) 509 D, 14.

ρίγ-ω *am cold* (ρίγων, ῥιγφην) 412 a.

ρίπτέ-ω, = ῥίπτω, 509, 7.

ρίπτω *throw* (ρίψω, ἐρρίψα, ἐρρίφα, -μμαι, ἐρρίφθην, ἐρρίφην) 513, 13.

ρύ-ομαι *preserve* (ρύσσομαι, ῥύσσομαι, ἐρρύ-σσομαι) 538 D, 7.

ρύπ-ω *soil* (ῥεμπωμένος) 365 D.

ῥά-νυμι *strengthen* (ἐρρώσα, ἐρρωμαι, ἐρρώσθην) 527, 2.

Σαίρω *weave* (ἔσσηρα, σέσσηρα) 518, 14.

σαλπίζω *blow trumpet* (ἐσάλπιγξα) 398 b.

σαδ-ω *have* (ἐσάδωσα) 517 D, 5.

σβέ-νυμι *quench* (σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβηκα, ἔσβέσθην) 526, 3.

σέβ-ομαι *revere* (ἐσέφθην) 497 a.

σει-ω *shake* (σεισω, ἔσεισα, σέσεικα, σέσειμαι, ἐσεισθην) 505, 15.

σεύω *drive* (ἐσσευα, ἔσσυμαι, σέτο) 512 D, 9.

σήπω *make rot* (σήψω, σέσηπα, ἐσάπην) 511, 2.

σκάπτω *dig* (σκάψω, ἔσκαψα, ἔσκαφα, -μμαι, ἐσκάφην) 513, 14.

σκεδά-νυμι *scatter* (σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην) 525, 4.

σκέλ-λω *dry* (ἔσκλην) 518, 15; ἔσκη-λα D.

σκέπ-τομαι, σκοπέ-ω *view* (σκέφτομαι, ἐσκεψάμην, ἐσκεμμαι) 513, 15.

σκήπ-τω *prop* (σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην) 513, 16.

σκίδνημι (= σκεδάννυμι) 529 D, 8.

σκάπτω *jeer* (σκάψομαι, ἔσκαψα, ἐσκάφθην) 513, 17.

σμά-ω *wash* (σμή) 412.

σό-ης, σή, σόωσι, 517 D, 5.

σπά-ω *draw* (σπάσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην) 503, 4.

σπείρω *soil* (σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην) 518, 16.

σπένδ-ω *pour* (σπέσω, ἔσπειρα, -σμαι) 421 a, 429, 463 c.

ἐνι-σπον, ἔ-σπ-ετε, 539 D, 8.

στάσκον (ἴσσημι) 534 D, 5.

στείβω  *tread* (ἔστειψα, ἐστίβημαι) 511, 9.

στείχω *march* (ἔστιχον) 511, 10.

στέλ-λω *send* (στέλω, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην) 518, 17.

στέργω *love* (στέρξω, ἔστερξα, ἔστοργα) 508, 25.

στερ-ίσκω, στερέω *deprive* (στερήσω, ἐστέρησα, ἐστέρηκα, -μαι, ἐστερήθη) 533, 6; στέρομαι *ib.*

στεύ-ται *thineateis*, στεύ-το, 538 D, 8.

στόρ-νυμι *spread* (στορώ, ἐστόρεσα) 523, 15.

στρέφ-ω *turn* (στρέψω, ἐστρεψα, ἐστροφά, ἐστραμμαι, ἐστράφην) 508, 26.

στρώ-νυμι *spread* (στρώσω, ἐστρωσα, ἐστρωμαι, ἐστράθην) 527, 3.

στυγέ-ω *hate* (ἐστυγον) 509 D, 15.

σφάζω οἱ σφάττω *slay* (σφάζω, ἐσφαξα, ἐσφαγμαι, ἐσφάγην) 514, 15.

σφάλ-λω *trip* (σφαλῶ, ἐσφηλα, ἐσφαλμαι, ἐσφάλην) 518, 18.

σχεθεῖν, ἐσχέθον, σχήσω; *see* ἔχω, 508, 16.

σφίζω *save* (σώσω, ἔσωσα, σέσωκα, σέσω-σμαι, ἐσώθην) 517, 5.

Τα-θῆναι, ἐτάθην, τέτακα; *see* τείνω, 519, 5.

τάμνω = τέμνω 521 D, 8.

τανύ-ω *stretch* (ἐτάνυσα, τετάνυσμαι) 519 D, 5.

ταράσσω *trouble* (ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην) 514, 8.

τάσσω *arrange* (τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην) 514, 9.

ταφ-ῆναι, ἐτάφην; *see* θάπτω, 513, 4.

ταφ-ών, τέθηπα *am amazed*, 511 D, 16.

τείνω *stretch* (τενῶ, ἔτεινα, τέτακα, τέταγμαi, ἐτάθην) 519, 5.

τεκ-εῖν, ἔτεκεν, τέτοκα; *see* τίκτω, 506, 5.

-ελέ-ω *finish* (τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην) 503, 14.

τέμνω = τέμνω 521 D, 8.

τέμ-νω *cut* (τεμῶ, ἔτεμον, ἔταμον, τέτμηκα, -μαι, ἐτμήθην) 521, 8.

τέρπ-ω *delight* (τέρψω, ἔτερψα, ἐτέρφθην) 508, 27; τεταρπύμην D.

τέρο-μαι, τεροαίνω *dry* 508 D, 38.

τεταγών *having seized* 436 D.

τετήμηαι *grieve*, τετηνός 446 D.

τέτμον *attained*, 436 D.

τετραίνω *bore* 506, 6.

τεύχω *make* (τεύξω, ἔτευξα, τέτυγμαi) 511, 14; τέτυκον, -όμην, D.

τήκω *melt* (τήξω, ἔτηξα, τέτηκα, ἐτάκην) 511, 3.

τηλεθάω *blooming* 518 D, 6.

τίθηναι *put* (θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην) 534, 1.

τίκτω *bear* (τέξομαι, ἔτεκεν, τέτοκα) 506, 5.

τί-νω *pay* (τίσω, ἔτισα, τέτικα, τέτισμαι, ἐτίσθην) 521, 4; τίνυμι D.

τιταίνω *stretch* 519 D, 5.

τιτρώω *bore* (ἐτρησα, τέτρημαι) 506, 6.

τιτρώσκω *wound* (τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην) 531, 6; τρώω D.

τιτυσκομαι *aim* 533 D, 16.

τλα-, ἔτλην *endured* 489, 7; τέτληκα 492 D, 10.

τιμήγω *cut* (ἐτμαγον) 511 D, 17.

τραπ-εῖομεν (τέρπω) 508 D, 27.

τράπω, τραπέω, = τρέπω, 508 D, 28.

τράφω, = τρέφω, 508 D, 29.

τρέπ-ω *turn* (τρέψω, ἔτρεψα, τέτροφα, τέτραμμαi, ἐτράπην) 508, 28.

τρέφ-ω *nourish* (θρέψω, ἔθρεψα, τέτροφα, τέτραμμαi, ἐτράφην) 508, 29.

τρέχ-ω *run* (δραμοῦμαι, ἔδραμον, δεδράμκα, -μαι) 539, 5; θρέξομαι, ἔθρεξα *ib.*; τράχω, δέδρομα, D.

τρέω *tremble* (ἔτρεσα) 503, 15.

τρίβ-ω *rub* (τρίψω, ἔτριψα, τέτριφα, τέτρίμμαi, ἐτρίβην) 508, 3.

τρίξω *squeak* (τέτριγα) 514, 16.

τροπέω, = τρέπω, 508 D, 28.

τρώγω *gnaw* (τρώξομαι, ἔτραγον, τέτρωγμαi) 511, 4.

τρώω, = τιτρώσκω, 531 D, 6.

τυγχάνω *happen* (τεύχομαι, ἔτυχον, τετύχηκα) 523, 9.

τύπ-τω *strike* (τυπτήσω, ἐτύπην) 513, 18.

τύφ-ω *smoke* (τέθυμμαi, ἐτύφην) 508, 4.

ὑπισχνέομαι *promise* (ὑποσχέσομαι, ὑπέσχομαι, ὑπέσχημαι) 524, 5.

ῥ-ω *rain* (ῥσω, ἔσα, ῥμαι, ῥσθην) 505, 10.

- φαγεῖν, ἔφαγον; see ἐσθίω, 539, 3.  
 φαίνειν *shine* (φάνθη) 518 D, 19.  
 φαίνω *show* (φάνω, ἔφην, πέφαγκα, πέφην, πέφασμαι, ἐφάνην, ἐφάνθη) 518, 19; φάε, πεφήσεται, D.  
 φάργγνυμι, = φράγγνυμι, 528, 16.  
 φάσσω, = φημί, 530, 8.  
 διαφάσκω, -φώσκω *discern* 532 D, 4.  
 φείδομαι *grieve* (φείσομαι, ἐφείσάμην) 511, 11; πεφιδόμην, ἥσομαι, D.  
 φέρτε 538 D, 10.  
 φέρω *bear* (οἶσω, ἤνεγκον οἱ -κα, ἐν-ήνοχα, ἐνήνεγμαι, ἤνέχθη) 539, 6; ἤνεια D.  
 φεύγω *flee* (φεύξομαι οἱ -οῦμαι, ἔφυγον, πέφευγα) 511, 15; πεφυγότες D.  
 φημί *say* (φήσω, ἔφησα) 535, 1; 481; ἐφάμην, φάσθαι, etc., 481 D.  
 φθά-ω *anticipate* (φθήσομαι οἱ φθάσω, ἔφθασα, ἔφθην) 521, 2.  
 φθεῖρω *corrupt* (φθερῶ, ἐφθειρα, ἐφθαρκα, -μαι, ἔφθορα, ἐφθάρην) 518, 20.  
 φθί-νω *perish* (φθίσω, ἐφθισα, ἐφθιμαι) 521, 5; ἐφθίμην, φθινύθω, D.  
 φιλέ-ω *love* (ἐφιλάμην) 509 D, 16.  
 φιλοτιμέ-ομαι *am ambitious* (ἐφιλοτιμήθην) 497 a.  
 φλά-ω *bruiise*, = θλά-ω, 503, 5.  
 φλέγ-ω, φλεγέθω *blaze*, 494.  
 φράγ-νυμι, φράσσω *enclose* (ἐφραξα, πέφραγμα, ἐφράχθη) 528, 16.  
 φράζω *declare* (φράσω, ἐφρασα, πέφρακα, πέφρασμαι, ἐφράσθη) 514, 17; ἐπέφραδον D.  
 φρίσσω *bristle* (ἐφρίξα, ἐφρίκα) 514, 10.  
 φυγγάνω, = φεύγω, 511, 15.  
 φυλέσσω *guard* (φυλάξω, ἐφύλαξα, πεφύλαχα, -γμαι, ἐφυλάχθη) 514, 11.  
 φύρ-ω *mix* (φύρσω αογ., ἐφύρμαι) 431 D c.  
 φύ-ω *produce* (φύσω, ἐφύσα, ἐφῦν, πέφύκα) 507, 4.  
 Χάζω *make retire* (ἐχασάμην) 514, 18; κέκαδ-ον, ἥσω, D.  
 χαίρω *rejoice* (χαίρῃω, κεχάρηκα, -μαι, ἐχάρην) 518, 21; κεχαρόμην, κεχαρηώς, D.  
 χαλδ-ω *loosen* (ἐχάλασα, ἐχάλασθη) 503, 6.  
 χαυνάω *conspire* (χεύσομαι, ἐχαιδον) 523 D, 10.  
 χάσσω *gape* (χαυνόμαι, ἐχασον, κέχρηνα) 530, 9.  
 χέζω *caso* (χεσοῦμαι, ἔχεσα, κέχοδα, κέχεσμαι) 514, 19.  
 χέω *pour* (χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθη) 512, 6; χέω, ἔχευα, χύτο, D.  
 χό-ω *heap* (χόσω, ἐχασα, κέχωκα, κέχασμαι, ἐχάσθη) 505, 8.  
 ἔ-χραισμον, ἐχραίσμηση, 509 D, 17.  
 χρά-ομαι *use* (χρήται) 412.  
 χρά-ω *give oracle* (χρήσω, ἐχρησα, ἐχρήσθη) 505, 3.  
 χρή *oportet* (χρήσει) 535, 3; 486.  
 χρί-ω *anoint* (χρίσω, ἐχρίσα, κέχρυσμαι, ἐχρίσθη) 505, 7.  
 χρώζω, χροῖζω, χρώ-νυμι *color* (κέχρωσμαι, ἐχρώσθη) 517, 6.  
 χύτο (χέω) 512 D, 6.  
 Ψά-ω *rub* (ψῇ) 412.  
 ψύχ-ω *cool* (ψύξω, ἐψύξα, ἐψύγμαι, ἐψύχθη, ἐψύχην) 508, 5.  
 ὠθέ-ω *push* (ώσω, ἔωσα, ἔωσμαι, ἐώσθη) 509, 8.  
 ὠνέ-ομαι *buy* (ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐωνήθη) 539, 7.

## GREEK INDEX.

NOTE.—The references are made in all cases to the *sections*, not the pages, of the Grammar. The letters *ff*, placed after the number of a section, show that the same subject extends into the following sections.

This index does not cover the Classified List of Verbs, sections 502–539. To find any of the verbs or verbal forms contained in that list, consult the foregoing Alphabetical List of Verbs.

- A, quant. 9; pronunc. 11.  
 α, ε, ο, interch. 28. 448 a.  
 451 a. 435 a. 455 a. 460  
 a. 469. 471. 544 c. 545  
 b. 548. 575 a, b.  
 α, η, interch. 32. 394. 451  
 c. 511.  
 α to ε 183 D. 190 D. 433 a.  
 α to ει 33 D. 444 D.  
 α to η 33. 138. 146. 412.  
 421 b. 429. 431 a. 451  
 b. 444 D.  
 ā for αι 35.  
 ā after ε, ι, ρ, 30. 138.  
 140. 146. 222 a. 431 a.  
 ā for η 30 D (2). 138 D b.  
 146 D. 363 D. 376 D a.  
 431 a, b. 442.  
 α for η 139 D. 451 D c.  
 ā for ω 409 D g.  
 α- priv. 589; bef. *F* 589  
 b; in adj. w. gen. 753 c.  
 α-, ā-, to η- (augm.) 356.  
 -α- theme-vowel 415 a.  
 444 D. 451 c. 489. 525.  
 535.  
 -α-stems 134; in comp.  
 575 a, b.  
 -ā- form. suff. 548.  
 -α- tense-suffix 372. 450.  
 455 a. 490.  
 -α quant. 136. 138–9.  
 146–7. 192. 208 c. 222  
 a, c.  
 -α acc. sing. 133. 169.  
 179 a; voc. sing. masc.  
 147; neut. pl. 123 (3).  
 151 b. 133.  
 -ā gen. sing. for ου 149.  
 -α adv. 258.  
 ā diphth. 13; pronunc.  
 14 c.  
 αα, αζ, for αε, αη 409 D.  
 αγαθός comp. 254, 1; adv.  
 εἰ 258.  
 αγαμαι pass. dep. 497 a, b;  
 w. gen. 744.  
 αγανακτέω w. dat. 778;  
 αγαν. εἰ 926; w. part.  
 983.  
 αγαπᾶω w. dat. 778; αγα-  
 πῶ εἰ 926; w. part. 983.  
 αγγέλλω pass. pers. 944  
 a; w. part. 981.  
 ἔγε δή 1037, 4.  
 ἀγέλω accent 389 D a;  
 syncope, 437 D; ἡγερέ-  
 θονται 494.  
 ἀγήρως (-αος) 160.  
 ἀγκάλη 213 D.  
 ἀγνώεω w. gen. 733; w.  
 part. 982.  
 ἀγνολᾶ 139 e; ἀγνολᾶ 776.  
 ἀγνύμι 72 D. 451 c; aug.  
 359; redupl. 369; pf.  
 intr. 501.  
 ἀγνός 246.  
 ἀγορά wt. art. 661; ἀγο-  
 ρῆθεν 217 D.  
 ἀγός 548 b.  
 ἀγρόμενοι (ἀγέλω) 437 D.  
 ἀγρός wt. art. 661.  
 ἀγρότερος, ἄγριος, 248 D.  
 ἄγχι, -οῦ, compar. 260 D.  
 ἄγων aor. 436; w. gen.  
 738 b; mid. 813; ἄγων  
 with 968 b.  
 ἀγωνίζομαι mid. 817; πά-  
 λην 716 a.  
 -αδ- verb-themes 424.  
 ἀδελφός voc. sing. 155 a.  
 ἀδήσειε, ἀδικώς, 363 D.  
 ἀδικέω fut. mid. 496 a; w.  
 part. 985; pres. for  
 pf. 827.  
 ἀδύνατα for ἀδύνατον 635;  
 ἀδύνατον ὅν 973.  
 ἄδω fut. mid. 495.  
 ἄδωρος χρημάτων 753 c.  
 αε to αα, etc. 409 D a;  
 493 b.  
 -αει to -αῖ, etc. 409 D a.  
 ἀεί 35.  
 αεικής 40 b. (*F*) 589 b.  
 αείρω 40 b. 494.  
 αἴκων 37 D f. 589 b.  
 -αζω vbs. 398. 514 ff. 446  
 a; der. 571, 6; fut. 424.  
 αη, αη, to αα, etc. 409 D a.  
 ἀηδών, ἀηδοί, 200.  
 ἔημι 414 D.  
 ἄηρ 216 D. 22.  
 Ἀθάνᾱ 30 D (2).  
 Ἀθηνᾶζε 219 a; -ῆθεν 218;  
 -ῆσι 220.  
 ἀθλέω 356 a.  
 ἄθρως w. μή 887 c.  
 ἀθρόος, -ᾶ, 222 a.

- Ἄθως 161; Ἀθῶως 159 D.  
 αἰ 13; pronun. 14 a.  
 -αι elided 80 D; short for  
 accent 102 a. 386; 2  
 sing. for σαι 383, 4.  
 462 D.  
 αἰ for εἰ 870 a.  
 Αἶψα 15 a.  
 αἰδέομαι pass. dep. 497 a;  
 w. acc. 712.  
 Ἀΐδης ("Αἰδης) 73 D. 216  
 D. 23; Ἀΐδόσδε 219 D;  
 ἐν (εἰς) Ἀΐδου 730 a.  
 αἰδοῖος 545 a.  
 Ἀἰδωνεύ-ς 216 D. 23.  
 αἰδώς 196.  
 αἰφεῖ 72 D.  
 αἰθε for εἴθε 870 b.  
 αἰθήρ 165. 215 a.  
 Αἰθιοψ 174. 213 D.  
 αἰκής 40 b. 589 b.  
 -αἰμι for -αω 409 D h.  
 -αῖνα 1 decl. 139 a.  
 -αῖνω denom. 571. 7.  
 -αῖο-σ adj. 564 b.  
 αἰρέω augm. aor. 359 a;  
 pf. 368 D; w. two acc.  
 726; w. gen. 745; mid.  
 816; pass. 819 d.  
 αἶρω 40 b. 431 b.  
 -αις, -αἰσι(ν), dat. pl. 142.  
 142 D (c).  
 -αις in acc. pl. 143 D.  
 -αῖσα for -αῖσα 34 D. 242 D.  
 αἰσθάνομαι w. acc. or gen.  
 712 b. 742; w. part.  
 982.  
 αἰσχρός compar. 253.  
 αἰσχύνομαι w. acc. 712;  
 w. dat. 778; w. part.  
 or inf. 983, 986; ῥισχύν  
 νόμην without ἔν 897 b.  
 -αἰτερος, -αἰτατος 250 a.  
 αἰτέω w. two acc. 724.  
 αἰτιος w. gen. 753 e.  
 αἰχμητά 147 D.  
 αἶτω 356 a.  
 ἀκάκητα 147 D.  
 ἀκανθα 139 e.  
 ἀκαχμένος 53 D a. 368 D.  
 ἀκηχέδαται (ἀχέω) 464  
 D a.  
 -άκεις adv. 297.
- ἀκμή 53 a.  
 ἀκο(υ)ή 44.  
 ἀκούουτος w. gen. 754 d;  
 w. dat. 772 b.  
 ἀκούω 2d perf. 450 a. 368;  
 fut. mid. 495; w. gen.  
 742 and c; w. part.  
 982; am called 820;  
 pres. 827.  
 ἀκράτος compar. 251 b.  
 ἀκροδομαι w. gen. 742  
 and c.  
 ἀκρόπολις 585 b; wt. art.  
 661.  
 ἄκρος w. art. 671.  
 ἀκτῖς(-ν-) 166.  
 ἄκων 37 D f. 589 b; adj.  
 for adv. 619 a; gen.  
 abs. 972 b.  
 ἀλαλκον (ἀλέξω) 436 D.  
 ἀλάομαι 368 D; accent  
 389 D b; pass. dep.  
 497 a.  
 ἀλαπάζω 398 D.  
 ἀλγεινός, ἀλγίων, ἀλγισ-  
 τος 254. 8.  
 ἀλειφαρ, -ατος 182.  
 ἀλείφω pf. 368. 451 d.  
 ἀλεκτρυνών 165. [D.  
 ἀλέξω 2 aor. redupl. 436  
 ἀλέομαι, ἀλεύομαι, aor.  
 430 D.  
 ἀλήθεια 139. 545 a; dat.  
 779 b.  
 ἀληθείη 139 D.  
 ἀληθής, ἄληθες 232 a.  
 ἄλις 72 D; w. gen. 753 c.  
 ἀλίσκομαι 72 D; augm.  
 359; 2 aor. 489, 13;  
 w. gen. 745; w. part.  
 982.  
 ἀλκή, ἀλκή, 213 D.  
 ἀλκωνών 166.  
 ἀλλά 1046, 2; ἀλλ' ἢ  
 1046, 2 c; οὐ μὴν (μὲν-  
 τοι) ἀλλά 1035 c; ἀλλά  
 γάρ, ἀλλ' οὐ γάρ 1050,  
 4 d; οὐ γὰρ ἀλλά 1050,  
 4 f.  
 ἀλλάσσω 346. 328. 452;  
 w. gen. 746.  
 ἀλλήλων 268; 686 b.  
 ἄλλοθι 217.
- ἄλλομαι aor. 431 b. 489  
 D, 35.  
 ἄλλος 267. 704; w. art.  
 653; appos. 705; w.  
 gen. 753 g; posit. 704;  
 ἄλλος ἄλλο 704 a; μέ-  
 γιστος (μόνος) τῶν ἄλ-  
 λων 755 b; εἴ τις ἄλλος  
 905; ἄλλος ἢ 1045, 1  
 b; ἄλλο τι (ἢ) 1015 b;  
 τί ἄλλο ἢ, οὐδὲν ἄλλ' ἢ  
 612.  
 ἄλλοσε 219 b.  
 ἄλλθω 84 D.  
 ἄλλως, τὴν ἄλλως 622;  
 ἄλλως τε καὶ 1042 b.  
 ἀλόθεν 217 D.  
 ἄλς 85 b. 187 a.  
 ἄλσο, ἄλτο 489 D, 35.  
 ἀλυκτάζω redupl. 368 D.  
 ἀλώπηξ 175.  
 ἄλως 213.  
 ἄμα 80 c. 258; w. dat.  
 772 c; w. part. 976.  
 ἄμαξα (ἄμαξα) 73 D.  
 ἄμαξιτός 152 c.  
 ἄμαρτάνω w. gen. 748; w.  
 part. 985.  
 ἄμβροτος 60 D.  
 ἄμέ 261 D b.  
 ἄμεινών (ἀγαθός) 254, 1.  
 ἄμελέω w. gen. 742.  
 ἄμές, -έων, -ῖν, 261 D b.  
 ἄμῆτωρ 589 a.  
 ἄμιλλομαι pass. dep.  
 497 a.  
 ἄμμες, -ι(ν), -ε, 261 D. 17  
 D b. 87 D.  
 ἀμνήμων w. gen. 753 d.  
 ἀμνός 216. 2.  
 ἄμός, ἄμός, 269 D.  
 ἄμος 283 D.  
 ἄμπελος fem. 152.  
 ἀμπέχω, -ίσχω, 73 d.  
 ἀμπνύονθην (πνέω) 469 D.  
 ἀμύμων 31.  
 ἀμύνω with dat. 767 a;  
 mid. 813 a; -άθω  
 494.  
 ἀμφί 110; w. case 791.  
 ἀμφιέννυμι w. two acc.  
 724; perf. 849.  
 ἀμφίς 88 D.



- ἀμφισβητέω w. gen. 739 a;  
 w. dat. 772.  
 ἀμφότεροι 296; -ον, -α,  
 appos. 626 b; w. art.  
 673 a.  
 ἀμφοτέρωθεν w. gen. 757.  
 ἄμφω 296; w. art. 673 a.  
 -av- verb-themes, 571, 8.  
 ἀν- priv. 589.  
 -αν from -δων gen. pl.  
 141 D c; from -αειν  
 410 b.  
 ἄν for ἀνά 84 D.  
 ἄν 857 ff; w. cond. sent.  
 889 ff; w. pot. opt.  
 872. 900; w. hyp. ind.  
 895; of customary ac-  
 tion 835 and a; w. fut.  
 ind. 845; w. subj. for  
 fut. 868; w. final ὥς,  
 ὅπως, 882; w. subj. in  
 rel. clauses, 913. 934;  
 w. inf. 964; w. part.  
 937; ἄν omitted 872 e.  
 894 b. 897 b. 898 b.  
 914 a, b. 921 a.  
 ἄν see ἐάν.  
 ἄν for ἄ ἄν 76 a.  
 ἀνά 110. 120; w. case 792.  
 ἀνα up 110. 120.  
 ἀνα voc. of ἀναξ 170 D b.  
 ἀναβιάσσομαι 817.  
 ἀναγκαῖος pers. constr.  
 944 a.  
 ἀνάγκη w. inf. 952.  
 ἀναμνησῆσκω w. two obj.  
 724.  
 ἀναξ 72 D. 170 D b.  
 ἀνάξιος w. gen. 753 f.  
 ἀνδάνω 72 D; augm. 359.  
 ἀνδράποδον 218 D.  
 -αν- tense-suffix, see  
 -αν-  
 ἄνευ w. gen. 753.  
 ἄνευθε(ν) 87 D.  
 ἀνέχομαι 361 a; w. part.  
 983.  
 ἀν-έργα, ἀν-έργα 369.  
 ἀνήνοθε 368 D.  
 ἀνήρ 188 b. 60; as appos.  
 (ἄνδρες δικασταί) 625 a;  
 ἀνήρ 77 b.  
 ἀνθ' ὧν 999.
- ἄνθρωπος 126; as appos.  
 (ἄνθ. γόης) 625 a.  
 ἀνίημι 476 D.  
 -ανο- form. suff. 555.  
 -αν- tense-suff. 372.  
 402 b, c. 522.  
 ἀνοίγω aug. 359; red. 369.  
 ἀνομίως w. dat. 773.  
 ἀνορθόω 361 a.  
 -αντ- stems in, 241.  
 ἀντάω 409 D a.  
 ἄντε for ἐάντε 1045, 2.  
 ἀντέχομαι w. gen. 738.  
 ἀντί 110; w. case 793;  
 after compar. 648; ἄνθ'  
 ὧν 999.  
 ἀντιδνεῖρα 246 D.  
 ἄντικρυ(ς), 88 D.  
 ἀντιποιέομαι w. gen. 739 a.  
 ἀνυστός w. superl. 651 a.  
 ἀνύα as fut. 427 D; ἀνύ-  
 σās 968 a.  
 ἄνω adv. compar. 260.  
 ἄνωγα 492 D, 11. 458 D;  
 redupl. 363 D.  
 ἀνώνυμος 31.  
 ἄξιος w. gen. 753 f; w.  
 inf. 952.  
 αἶ, εἰ, interch. 36. 141 D  
 b. 148 D, 2. 160. 409  
 D d.  
 αἶ to οἶ, etc. 409 D a;  
 to εἶ 409 D d.  
 -αῖ for -ου gen. 148 D, 1.  
 αἰδῆ 37 D f.  
 αἰοῖδα 409 D a.  
 ἄορ 166 D k.  
 αἶ to οἶ, etc. 409 D a;  
 to εἶ 409 D d.  
 -αῖ- for -αῖο- 84 D.  
 ἀπαγορεύω w. part. 981.  
 ἄπαις 246; w. gen. 753 c.  
 ἀπαντάω fut. mid. 495;  
 w. dat. 772.  
 ἄπαξ 288.  
 ἄπās w. art. 672.  
 ἀπατάω pass. w. gen.  
 750 a.  
 ἀπάτωρ 245.  
 ἀπαυράω aor. 489 D, 20.  
 ἀπειλέω, ἀπειλήτην 412  
 D c.  
 ἀπικάται, ἀπο 464 D a.
- ἀπιστέω pass. 819 a.  
 ἀπλοῦς 223. 295 b.  
 ἀπό with case 794; com-  
 par. 260; ἀφ' οὗ 999 b.  
 ἀποαίνυμαι 526 D, 5.  
 ἀποδιδράσκω w. acc. 712 c.  
 ἀποδίδωμι w. gen. 746;  
 mid. 816, 2.  
 ἀποέργαθε (εἶργω) 494.  
 ἀπόερα 431 D c.  
 ἀποθνήσκω att killed 820.  
 ἀπολαύω fut. mid. 495; w.  
 gen. 740.  
 Ἀπόλλων 185. 186.  
 ἀπονοέομαι pass. dep.  
 497 a.  
 ἀπορέω τι 716 b.  
 ἀποστερέω w. two acc.  
 724; w. gen. 748 a.  
 ἀπουράς 489 D, 20.  
 ἀποφαίνω w. part. 981.  
 ἀποφεύγω w. gen. 745.  
 ἀπόχρη 486.  
 ἀππέψει 84 D.  
 ἀπρεπής w. dat. 765.  
 ἄπτα mid. 816, 3; w. gen.  
 738; ἄπτεον 992.  
 ἀπώτερόω 260.  
 -ap-stems, 164 a; ap-nom.  
 from st. in -ατ-, 182.  
 ἄρ for ἄρα 84 D. 1048, 1.  
 ἄρα 1048, 1. 120.  
 ἄρα 1015. 1016. 120.  
 ἀραῖος 72 D.  
 ἀραίρηκα (αἰρέω) 368 D.  
 ἀραρίσκω red. 368 D; aor.  
 436 D; ἀραρία 451 D c.  
 ἀργᾶς, -ἄντα 238 D.  
 Ἀργεῖοι 1 D.  
 ἀρείων 254 D, 1.  
 ἀρήγω 28 a.  
 ἀρήμενος 368 D.  
 ἀρήν 216, 2.  
 Ἀρης 94 D. 216, 1.  
 -ario- form. suff. 558, 2.  
 ἀριστέω wt. art. 661.  
 ἀριστεύς 206 D.  
 ἄριστος (ἀγαθός) 254, 1.  
 ἀρν- (ἀρνός, ἄρνες), 216, 2.  
 ἀρνέομαι pass. dep. 497 a.  
 ἄρώ 409 D c.  
 ἄρπαξ 246.  
 -αρτ- stems in, 182.

- ἀρχαῖος 545 a.  
 ἀρχή; (τὴν) ἀρχήν 719 a.  
 -αρχος comp'ds, accent 582 c.  
 ἀρχω fut. mid. 496 a; w. gen. 741. 819 a; aor. 841; ἀρχομαι mid. 816, 4; w. gen. 738; w. part. 981; ἵν' ἀρχώμαι 883; ἀρχόμενος 968 a.  
 ἀρωγός 28 a. 544 c.  
 -ασ- stems in, 164 b. 190 ff.  
 -as nom. from st. in -ar- 183.  
 -as nouns of number 295 d.  
 -as acc. pl. 133. 169 a, b.  
 -as acc. pl. 143. 208 c.  
 -ασι dat. and loc. 220 and a.  
 -ασι 3 pl. 377. 385, 7. 455 a.  
 -α-σκον iterat. 493 a.  
 ἄσμενος 251 b. 489 D, 46.  
 ἄσπις coll. 609; ἐπ' (παρ') ἄσπιδος 661.  
 ἄσση 277 b; ἄσσα 280 D.  
 ἄσπον compar. 260 D. 255 D.  
 ἀστήρ 188 a.  
 ἀστράπτει subj. om. 602c.  
 ἄστν 72 D. 201-2; wt. art. 661.  
 ἀσύνδετον 1039.  
 -ατ- stems 161 a. 181 ff. 571, 8.  
 -αται, -ατο, 3 pl. 376 D d. 415 D c. 464 a.  
 ἀτάρ 1047, 2.  
 ἀταρπός 64 D.  
 ἄτε 1054, 5; w. part. 977.  
 ἄτερος 77 d.  
 Ἄτθις 52 a.  
 -ατο for -ντο 3 pl., see -αται.  
 ἀτραπός 64 D. 152 c.  
 ἀτρέμα(s) 88 D.  
 ἄττα 277 b; ἄττα 280 b.  
 av diphth. 13; pronounce. 14 a.  
 -av-stems 206; themes 401.  
 αἶ 1047, 1.  
 αἶθις 78 D.  
 αἰτάρ 1047, 2.  
 αἶτε 1047, 1.  
 αἰτή 16 a.  
 αἰτίκα w. part. 976.  
 αἰτῖς 78 D.  
 αἰτός 265;—Synt. 677 a. 678 ff. 690. 691, 2; w. and wt. art. 679; posit. 680; for refl. 684 a; for ἑ αὐτόν 687 a; w. dat. of accomp. 774 a; w. reflex. 644; αὐτὸς δ' ἄνθρωπος and δ' ἄνθρωπος αὐτός 680 ff; ἐμὲ αὐτόν etc. 687; αὐτὸ τοῦτο 626 b; αὐτὰ ταῦτα 719 c;—δ' αὐτός 265. 679. 680; w. dat. 773 a; ταὐτὸ τοῦτο 626 b.  
 αὐτός 77 b. 265.  
 αὐτοῦ gen. 673 b; adv. 760 a.  
 αὐτοῦ = ἐαυτοῦ 266.  
 ἀπαίρει w. obj. 724. 748 a.  
 ἀφάρτερος (ἄφαρ) 255 D.  
 ἀπειδέω w. gen. 742.  
 ἄφενος 215 D b.  
 ἀφήμι w. gen. 736.  
 ἀφικνέομαι pf. mid. 464 D.  
 ἀφύη, ἀφύης 150.  
 Ἀχαιοί 1 D.  
 ἄχαρι compar. 252 D c.  
 ἄχέω (ἀκηχέδαται) 464 D a.  
 ἄχθομαι pass. dep. 497 a; w. dat. 778; w. part. 983.  
 Ἀχιλ(λ)εύς 47 D.  
 ἄχυνται accent 389 D b.  
 ἄχρ(ι)ς 80 b. 88 D. 920 ff. 1055, 8; w. gen. 758.  
 αω, εω, interch. 36. 141 D. 409 D d. 444 D.  
 αω to οω, etc., 409 D a.  
 -αω vbs 571, 2; desid. etc. 573; contr. 323. 409-12. 493 b; fut. 424.  
 ἄω 2 aor. 489 D, 19.  
 -ἄων gen. pl. 141 D a.  
 B, 24 ff; bef. τ-mute 51; bef. μ 53; bef. σ 54.  
 β for μ 60; in (μ)β 60 D; to φ 452. 470. 464 a.  
 -βᾶ for βῆθι (βαίνω) 442.  
 βαδίζω fut. mid. 495.  
 βαθύς 229 D. 253 D.  
 βαίνω 2 aor. 489, 1; 2 pf. 490, 2; ἐβήσето 428 D b; βείω 444 D; intr. 500, 2; perf. 849; w. cog. acc. 716 a rem.  
 Βάκχος 47. 91 a.  
 βάλλω 376 D d. 448 c. 466. 489 D, 21; aor. mid. 496 D. 440 D; βεβλήατο 464 D a; w. dat. 776; in comp. 810 a.  
 βάρδιτος (βραδύς) 253 D.  
 βαρύς 98.  
 βάσανος 152 a.  
 βασιλειά 139 b. 545 a. 552.  
 βασιλεία 139 b. 545 a. 557 b.  
 βασιλείος 564.  
 βασιλεύς 206; wt. art. 660 c; βασιλεύετος, -ατος 255 D.  
 βασιλεύω w. gen. 741; aor. 841.  
 βασιλικός 545 c.  
 βασίλισσα 545 a.  
 βέβληαι 92 D c.  
 βείομαι, βέομαι (βιδώ) 427 D.  
 βείω (βαίνω) 444 D.  
 βέλτερος, -ατος 254 D, 1.  
 βελτίων, -ιστος, 254, 1.  
 βία dat. 776; w. gen. 729 c rem.; πρὸς βίᾳ 805 c; βίῃφι 221 D a.  
 βιάζομαι pass. 819 d.  
 βιβάζω fut. 424.  
 βίβλος 152 c.  
 βιβρώσκω 2 aor. 489 D, 26; pf. 492 D, 16.  
 βιδώ 2 aor. 489, 14; fut. 427 D.

βλ- redupl. 365 a.  
 βλάπτω aor. pass. 472 a;  
 w. cogn. acc. 725 c.  
 βλεῖο 489 D, 21.  
 βλέπω fut. mid. 495; w.  
 cog. acc. 716 b.  
 βλήχων 166.  
 βλώσκω 60 D.  
 βοάω fut. mid. 495.  
 βοή 138 a.  
 βόλλᾱ 34 D.  
 βορέας 149.  
 βότρυς 166. 201.  
 βουλεύω w. cogn. acc. 715  
 a; mid. 814 a.  
 βουλή 152 d.  
 βούλομαι aug. 355 b; 2  
 sing. 384; pass. dep.  
 497 a; βούλει with  
 subjunc. 866, 3 b; ἐμοὶ  
 βουλομένῳ 771 a; βου-  
 λοίμην ἄν, ἐβουλόμην  
 ἄν, 903; ἐβουλόμην  
 without ἄν 897 b.  
 βοῦς 206.  
 βραδύς compar. 253 D.  
 βραχύς compar. 253 D.  
 βρέτας 190 D.  
 βροτός 60 D.  
 βῶς 206 D.  
 βωτιδίαιρα 246 D.  
 Γ, pronunc. 19; bef. τ-  
 mute 51; bef. σ 54; to  
 χ 51. 452. 464 a. 470;  
 bef. ι 68. 397-8; in-  
 serted 402 c; dropped  
 398 b.  
 γ- nasal 20; from ν 53.  
 448 b.  
 γ-themes 397-8.  
 γαῖα 144 D.  
 γάλα 181.  
 γαλάς 159 D.  
 γαμέω mid. 816, 5.  
 γάρ 1050, 4; co-ord.  
 1038 a; after art. 666  
 c; after prep. 786 a;  
 after rel. clauses 1009  
 a; εἰ γάρ 871.  
 γαστήρ 166. 188.  
 γγ- 463 b; stems 174;  
 themes 398 b.

γέ 1037, 1. 80 a. 113 d;  
 after art. 666 c; after  
 prep. 786 a; before  
 iota paragogicum 274.  
 γέγωνα 458 D.  
 γεγώς 490, 3.  
 γείνομαι intr. 500, 8.  
 γελασείω 573.  
 γελάω fut. mid. 495; ἐγέ-  
 λασσα 428 D a; aor.  
 842.  
 γέλως 176 D.  
 γέμω w. gen. 743.  
 γένος ἴσον, διπλάσιον, ἡμι-  
 δλίον 1068 b.  
 γέντο 489 D, 37.  
 γεραίος compar. 250.  
 γέρας 191. 190 D.  
 γεύω, γεύομαι w. gen. 742.  
 γῆ 144; om. 621 c; wt.  
 art. 661.  
 γηράσκω aor. 489, 2.  
 γι to σσ 67. 397; to ζ  
 68. 398.  
 γίγνομαι 2 pf. 490, 3;  
 redupl. 393 b. 403 b;  
 copulative 596; impers.  
 602 d; om. 612; w.  
 gen. 750; w. dat. poss.  
 768.  
 γιγνώσκω 2 aor. 489,  
 15; pf. 849; w. part.  
 982.  
 γλ- redupl. 365 a.  
 γλαυκῶπις 179 D. 586.  
 γλυκός 229. 248. 253 D.  
 γλωχίς 166.  
 γν- redupl. 365 a.  
 γνώθος 152 b.  
 γνώμη 840 a; om. 621 c;  
 gen. 732 d; dat. 779 b.  
 -γον- stems in, 164 e.  
 γόνυ 216, 3.  
 γοῦν 1037, 2.  
 γούνατα (γόνυ) 216 D, 3.  
 γραῖς 206.  
 γραφήν om. 745 a.  
 γράφω w. gen. 745; w.  
 two acc. 725; mid.  
 816, 6.  
 γρηῖς, γρηῖς, 14 D d.  
 γυμνής 246.  
 γυμνός w. gen. 753 g.

γυνή 216, 4; wt. art.  
 660 a.  
 γύψος 152 a.  
 Δ, to σ 52. 53. 470;  
 dropped 54. 56. 86.  
 447 a; bef. ι 68. 398;  
 bef. -σται, -ατο, 464 D  
 a; in ν(δ)ρ 60; added  
 549; doubl. aft. augm.  
 355 D a.  
 -δ- stems 164 d; 176 ff.  
 549; themes 398.  
 -δ-, -ιδ-, -δᾶ-, -ιδᾶ-, patro-  
 nymic suff. 559.  
 δαήρ 185 D.  
 δαήσομαι (ἐδάην) 474 D.  
 δαί 1037, 8; δαί 215 D b.  
 δαίζω 398 D.  
 δαίνυμι opt. 419 D b.  
 δαίομαι 401 D; δεδαίσται  
 464 D a.  
 δαίω 401 D.  
 δακρῶν 393 a; aor. 841.  
 δάμαρ 178.  
 δάμνημι, δαμνέτε 473 D a.  
 Δαναοί 1 D.  
 δανείζω mid. 816, 7.  
 δᾶς 172 a.  
 δατέομαι aor. 430 D.  
 -δε local 217; enclit.  
 113 d.  
 δέ 1046, 1; 80 a; after  
 art. 666 c; after prep.  
 786 a; τε . . δέ 1040  
 b; καὶ . . δέ 1042.  
 δέατο 430 D.  
 δέδοικα, δέδια 490, 5; δειδ-  
 365 D; δεδοίκα 455 D  
 a; pf. 849 b; w. μή 887.  
 δεῖ, see δέω.  
 δεικνύμι 352. 332. 365 D;  
 w. part. 981.  
 δέilah wt. art. 661.  
 δειλός 569, 6.  
 δείνα 279.  
 δεινός 569, 4; δεινὸν εἰ  
 926.  
 δέιος (δέος) 190 D.  
 δειπνέω, δεδειπνήκει 458  
 D.  
 δεκαετής 578 a. 586.  
 δεκάς 295 d.

- δεκάχιλοι 288 D.  
 δέκομαι 73 D.  
 δέλεαρ 182.  
 δελφίς, -ίν, 168 a.  
 δέμας 215 D b.  
 δένδρον 216 D, 24.  
 δεξιός 248 D; δεξιά, δεξιόν  
 wt. art. 661; ἐκ δεξιῶς  
 788 c.  
 δεξιτερός 248 D.  
 δέομαι pass. dep. 497 a;  
 w. gen. 743 and a.  
 δέον om. of cop. w. 611 a.  
 δέοντες, ἐνός (or δυοῖν)  
 εἴκοσι etc. 292.  
 δέος 190 D.  
 δέπας 190 D.  
 δέρη 138 a.  
 δέρκομαι aor. 435 D; pass.  
 dep. 497 a; w. cogn.  
 acc. 716 a.  
 δεσμός 213 D. 214.  
 δεσπότης 147 c; δεσπότης  
 acc. 147 D d.  
 δεῦρο w. gen. 757.  
 δεύτατος 255 D.  
 δεύτερος 288; w. gen.  
 755.  
 δέχεται (redupl.) 363 D.  
 δεχήμερος 82.  
 δέχομαι 73 D; redupl. om.  
 363 D; aor. 489 D, 38;  
 w. dat. 767 a. 779 c;  
 mid. 817; pass. 499.  
 δέω bind 411; fut. pf.  
 850 a.  
 δέω want 409 D e. 411;  
 pass. dep. 497 a; w.  
 gen. 743;—δεῖ w. gen.  
 743 b; w. dat. and  
 gen. or acc. and gen.  
 712 b; w. inf. 949;  
 εἶδει 834. 897; δεῖν 956;  
 om. of cop. w. 611 a;  
 ἐνός (δυοῖν) δέοντες 292.  
 δῆ 1037, 4; after art.  
 666 c; ἔχε δῆ 810; καὶ  
 δῆ καὶ 1042 c.  
 δῆθεν 1037, 7.  
 δηλονότι 1049, 1 a.  
 δῆλος w. part. 981; δῆλα  
 δῆ 1037, 4; δῆλον ὅτι  
 1049, 1 a.  
 δηλῶ 341. 325; w. part.  
 981.  
 Δημήτηρ 188 a.  
 δημιουργός 575 a.  
 δημοσίᾳ 779 a.  
 δῆν 93 D.  
 δῆποτε 285.  
 δῆπου, δῆπουθεν, 1037, 5.  
 -δῆ-s, see -δᾶ-.  
 δῆτα 1037, 6.  
 δῆω (ἐδάην) 427 D.  
 δι το ζ 68. 398.  
 διδ 110; w. case 795.  
 δια 222 D a.  
 διαβαίνω w. acc. 712 c.  
 διατα 139 e.  
 διατῶ augm. 362 b.  
 διαλέγομαι redupl. 366;  
 pass. dep. 497 a; w.  
 dat. 772.  
 διαλείπω w. part. 981;  
 διαλιπών 968 a.  
 διάλεκτος 3 e. 152 d.  
 διάμετρος 152 d.  
 διανοέομαι pass. dep.  
 497 a.  
 διαπεπολησμένον 466c.  
 διασκοπέω w. gen. 733 a.  
 διατελέω w. part. 981.  
 διαφέρω prep. 795 end;  
 w. gen. 743; mid. w.  
 dat. 772.  
 διάφορος w. gen. 753 g;  
 with dat. 772 b; w. ἡ  
 1045, 1 b.  
 δίγαμμα 7.  
 διδάσκω fut. mid. 496 a;  
 w. two acc. 724; w.  
 gen. 746; mid. 815.  
 816 a; vbl. w. gen.  
 750 a.  
 διδράσκω aor. 489, 3.  
 διδωμι 350. 330. 334. 415  
 D a, b; imperf. 419 a;  
 aor. 432. 443; w. gen.  
 736; in comp. 810 a;  
 pres. 825.  
 δι-ει-λεγμαί 366.  
 διέχω w. gen. 748.  
 δίζημαι 414 D.  
 δικόσιοι 288 D.  
 δικάζω mid. 816, 8.  
 δίκαιος pers. constr. 944 a.  
 δίκη om. 621 c; δίκην w.  
 gen. 719 a.  
 διέξος 259 D b.  
 Διονύσια 215 a.  
 διος, δία, 222 D a.  
 διότι 925. 1049, 2. 1050, 3.  
 διπλάσιος 295 b.  
 διπλῆσιος 295 D b.  
 διπλοῦς 295 b.  
 δις 288.  
 δισσός 295 b.  
 διφθογοί 13.  
 δίχα 295 c.  
 διχρῆ 295 c.  
 διχθᾶ 295 D c.  
 διψᾶω 412; w. gen. 742.  
 διωκᾶω 494.  
 διώκω w. cogn. acc. 715 b;  
 w. gen. 733. 748.  
 διώς 172 a.  
 δοιά, δοιοί, etc., 290 D, 2.  
 δοκέω themes 405; with  
 dat. 764, 2; w. inf. 949;  
 pers. constr. 944 a; ἐμοί  
 δοκεῖν 956; δόξατα  
 (δόξαν) ταῦτα 974 a.  
 δοκός 152 e.  
 δόμονδε 219 D.  
 -δον- stems in, 164 e.  
 δορί-ληπτος 575 c.  
 δόρυ 216, 5; ἐπὶ δόρυ 661.  
 δουλεύω, δουλόω 572.  
 δουλεύω w. cog. acc. 715 a.  
 δοῦρατα (δόρυ) 216 D, 5.  
 δρᾶσιω 573.  
 δρόσος 152 e.  
 δρυμός 214 D.  
 δυάς 295 d.  
 δυνῖν 290 b.  
 δύναμις 415 D c. 416. 417  
 a; 418 b. 487; aug.  
 355 b; pass. dep. 497  
 a; w. superl. 651 a.  
 δύναμις dat. 780.  
 δύο 288, 290; δυοῖν ἑταί-  
 ρον 626 b.  
 δυοκαίδεκα 288 D.  
 δυσ- 590; augm. aft.,  
 362 c.  
 δυσᾶων 33 D.  
 δυσαρστέος 362 c.  
 δύσεως 103 a.  
 δυοί 290 b.

δυσμενής w. dat. 765.

Δύσ-παρις 590.

δυστυχέω 362 c.

δύω 393 a; 2 aor. 335. 489

D, 17. 444-5; ἐδόσσο

428 D b; trans. 500. 4.

δύω, -ών, -ούσι, 290 D, 2.

δυνάδεκα, δυνάδεκατος, 288

D.

δῶ for δῶμα 215 D b.

δῶρον w. dat. 765 a.

E, vow. 9 ff; name of, 8; pronunc. 11; interch. w. α, ο, see α; w. ι, 31.

ε to α 435 a. 448 a. 460 a.

ε to η 34 a. 168. 206 D.

356.

ε to ει 34. 359. 444 D.

ε to ο 190. 451. 544 c.

ε contr. by syniz. 42 D;

dropped 188. 409 D b,

e. 437. 493 b.

ε- augm. 354-5; redupl.

365. 369.

ε- voc. sg. 154 c.

ε- dual 133.

ε- theme-vowel 489. 526.

ε- added to theme 405.

509 ff.

ε- tense-suff. see -ο|ε-;

aor. pass. 468; for ει

458. 464 D a.

ε̃ pron. 261.

εα- tense-suff. 372 D.

458 D.

εα for -εια 229 D; for -υν

229 D; fr. stems in -εσ-

192; εα fr. st. in -ευ-

208; -εα- in plup. 458

D. 372 D.

εα for -ην acc. sing. 147

D d.

εἶγα (ἔγγυμι) 369.

εἶδον (ἀνδάνω) 359 D.

εαι to ει 40 c. 383. 4.

εἶδην (εἶλω) 359 D.

εἶν 860. 1052, 2; in con-

dit. sent. 889 ff; after

σκοπέω, etc. 1016 c.

εἶνπερ 1037, 3; εἶντε

1045, 2.

εἶρ 72 D. 172 b; wt. art.

661.

εἶσι 385 D, 7. 415 D a.

εἶται 483 D.

εἵντου 266; 683. 692, 3;

w. βέλτιστος 644 a.

εἶω augm. 359; οὐκ εἶω

1028.

ἐβδόμης 295 d; ἐβδόματος

288 D.

ἐγγύς compar. 260.

ἐγγίρω red. 368; accent

389 D a; 2 aor. 437 D;

intr. 501.

ἐγκατα 215 D a.

ἐγκρατής gen. 753 b.

ἐγρ-ήγορα 368.

ἐγχεύς 204 a.

ἐγώ 261. 78. 603 a; ἔγωγε

1037, 1; ἐμέ w. inf.

684 b.

ἐγῶμαι 77.

ἐγώ(ν) 87 D. 261 D.

ἐδάην fut. of, 474. 427 D.

ἐδεῖσε 355 D a.

ἐδων 72 D.

ἐδομαι (ἐσθίω) 427.

εε to -η 192. 202.

εέ 261 D.

ε-ε-αι to -εἶαι or -εἶαι 409

D b.

εἰκοσι 72 D a. 288 D.

εἰκοστός 288 D.

εειν for -ειν 435 D b.

ε-ε-ο to -εἶο or -έο 409

D b.

ἐέργω 72 D a; redupl. 363

D; -αθεν 494.

ἐερμένος (εἶρω) 869 D.

ἐέρση 72 D a.

ἐῆος 258 D.

ἐήνδανον 359 D.

ἐης for ἥς 275 D,

ἐθέλησθα 377 D.

ἐθεν 261 D.

ἐθίζω aug. 359; red. 369.

ἐθνος 72 D.

ει 13; pronunc. 14 a;

spurious 14 b; for ε

33 D. see ε; interch.

w. ι 32. 394. 447 b.

451 b. 511; w. οι 29.

451 b. 544 c. 548.

ει- unch. by augm. 357 a.

ει- result of augm. 359.

ει- redupl. 366. 358. cf.

369.

-ει 3 sing. act. 407 b; 2

sing. mid. 40 c. 384.

-ει- plup. 453; pf. 455

D a.

ει 1052, 1; 111 c; in

cond. sent. 889 ff; =if

perchance 907; indir.

quest. 930. 1016. 1017;

in causal sent. 926;

in wish (ει, εἴθε, εἰ γάρ)

870 a. 871 and a; εἰ δέ

μή 904 a. 906; εἰ δέ

906 b; εἰ μή, εἰ μὴ διὰ

905 a; εἰ οὐ 1021 c. 1022

a; εἰ (ἐάν) καὶ 1053, 1, 2

a; καὶ εἰ (ἐάν) 1053, 2;

εἰ ἄρα, εἰ μὴ ἄρα 1048, 1;

εἰ for ἐάν 894 b. 898 b.

ει (ειμὶ) 479.

-ειᾶ fem. 552; εἶα 189 b,

c. 229. 246 D. 247 D.

557, 1 b.

εἰαρινός 33 D.

-εἶας, -εἶε, -εἶαν for -αις,

-αι, -αιεν 434.

εἶται, -ατο, 483 D; εἶατο

526 D, 1.

εἶδαρ 182.

εἶδος in comp. 586 a; acc.

718 b.

εἶδός 491.

-εἶη for -εἶα 189 D.

εἶθε 118 a. 870 a. 871 and

a. 904.

εἶκα 369.

εἰκάδην, etc. 494.

εἰκός 295 d.

εἰκασι 288 D.

εἰκελος 72 D.

εἰκοσι 288. 72 D.

εἶκω 72 D. 494; w. dat.

764, 2.

εἰκόν 166. 200.

εἰκός 492, 7; εἰκός ἦν 834.

εἰλήλουθα 29 D. 33 D.

εἰ-ληφα 366.

εἰ-ληχα 366.

εἶλον augm. 359 a.

εἰ-λοχα (λέγω gather) 366.

- εἶλω 72 D. 399 D a; aug. 359 D; aor. 431 D c.  
 εἶμα 72 D.  
 εἶμαι (ἐννύμι) red. 363 D.  
 εἶ-μαρται redup. 366.  
 εἶμι 478; 113 c. 385 D, 7; copula 596; om. 611 a. 983; w. dat. poss. 768; w. part. 981; 457. 465. 467 a; ἔστιν οἱ (οἷτινες, ὅτε, οὐ, etc.) 998; —τὸ νῦν εἶναι, κατὰ τοῦτον εἶναι, ἐκὼν εἶναι 956 a; —ὥν circumst. 968; case abs. 972 b; om. 984 a; τῷ ὄντι 779 b.  
 εἶμι 477. 381 D. 385 D, 7; om. 612; as fut. 828 a.  
 -εἶν infin. 381.  
 εἶν for ἐν 797.  
 εἰνάκις 288 D; -χίλοις ib.  
 εἰνακόσιοι 288 D.  
 εἰνατος 288 D.  
 εἵνεκα, -κεν, 34 D.  
 εἰνί for ἐν 797.  
 εἶο 261 D.  
 -εἶο-ν neut. 561, 1 b.  
 εἶος for ἔως 283 D.  
 -εἶο-ς adj. 566 a.  
 εἶπα 438.  
 εἶπερ 1037, 3.  
 εἶπον 72 D; redupl. 436 a. cf. 438; w. ὅτι, ὥς 946 b; ὥς (ἔπος) εἰπεῖν 956.  
 εἶργω fut. mid. 496 a; w. gen. 748; ἐέργαθεν 494.  
 εἶ-ρηκα 366.  
 εἶρομαι accent 389 D a.  
 εἶρυσσα (ἐρύω) 359 D.  
 εἶρω 72 D; redupl. 369 D.  
 -εἶς 2 sing. act. 407 b.  
 -εἶς, -εσσα, -εν, adj. 237 ff. 567.  
 -εἶς accus. plu. 231 a.  
 εἶς 111 b; w. case 796. 788.  
 εἶς 288. 290; εἶς (ἀνὴρ) w. superl. 652 b.  
 εἶς (εἶμι) 118 D. 478 D.  
 εἶσα (ἴζω) augm. 359 a.  
 εἶσάμην 477 D.  
 εἰσβάλλω intrans. 810 a.  
 εἶσι 72 D a.  
 εἰσέκε 920.  
 εἰσπράττω w. two acc. 724.  
 εἰστήκη augm. 358 a. 359 a.  
 εἶσω w. gen. 757.  
 εἶτα 80 c; w. part. 976 b.  
 εἶτε 1045, 2. 1017. 118.  
 εἶτον (ἴημι) augm. 359 a.  
 -εἶω vbs. 409 D b.  
 εἶ-ωθα 369. 451 e; 849 b.  
 εἶως 283 D.  
 ἐκ 798; 61 b. 85 b. 88 c. 93 a. 111 b.  
 ἐκάς 260 D.  
 ἐκαστάκις 297.  
 ἐκαστος 72 D. 296; collect. 609 a; w. art. 673 a; supplied from οὐδεὶς 1058; ἐκαστός τις 703.  
 ἐκότερος 296; w. art. 673 a.  
 ἐκατέρωθεν w. gen. 757. 788 c.  
 ἐκατοντάς 295 d.  
 ἐκβαίνω w. acc. 712 c.  
 ἐκδύω 500, 4 a; w. two acc. 724.  
 ἐκεῖ, ἐκεῖθεν, 283 a.  
 ἐκείνος 271. 695; w. art. 678; wt. art. 674; ἐκείνη 779 a; ἐκεῖνοσὶ 274; τοῦτ' ἐκεῖνο etc. 697 c.  
 ἐκείσε 283 a.  
 ἐκεκλόμεν (κέλομαι) 436 D.  
 ἐκεχειρία 73 d.  
 ἐκήβολος 72 D.  
 ἐκῆτι 72 D.  
 ἐκίον (μετ-εκίαθον) 494.  
 ἐκκλησίᾳ dat. 782 a.  
 ἐκκλησιάζω aug. 362 a.  
 ἐκτίπτω am cast out 820.  
 ἐκπλήσσω, 2 aor. pass. 471 a.  
 ἐκτρημαι 365 D b.  
 ἐκτός w. gen. 757.  
 ἐκυρός 72 D.  
 ἐκὼν 72 D; adj. for adv. 619 a; w. gen. abs. 972 b; ἐκὼν εἶναι 956 a.  
 ἐλάσσω, ἐλάττω 254, 4; wt. ἡ 647; περι ἐλάττωτος 746 a.  
 ἐλαύνω redupl. 368; fut. 424; plup. 464 D a; sense 810.  
 ἐλάχεια 246 D.  
 ἐλάχιστος 254, 4. [D. ἐλέγχιστος, ἐλεγχέες, 253  
 ἐλέγχω 328. 368. 463 b.  
 ἐλεύθερος w. gen. 753 g.  
 ἐλευθέρως w. gen. 748.  
 Ἐλευσινάδε.  
 ἐληλέατο (ἐλαύνω) 464 D a.  
 ἐλιξ 72 D.  
 ἐλίσσω augm. 359.  
 ἔλω augm. 359.  
 ἔλλαβε 47 D.  
 Ἑλλάς 1.  
 ἐλλείπω w. part. 981.  
 Ἑλληνες 1. 4 g. 624 a.  
 ἐλληνίζω 4 f.  
 Ἑλληνιστής 4 f.  
 ἔλμιν 58. 85 b.  
 ἔλπω, -ομαι 72 D; redupl. 369 D.  
 ἔλσα (εἶλω) 431 D c.  
 ἔλωρ 166 D k.  
 ἐμαντοῦ 266; 683. 692, 3; ἐμὲ αὐτόν etc. 687.  
 ἐμβάλλω intr. 810 a.  
 ἐμέθεν, ἐμεῖο, ἐμέο, ἐμεῦ, 261 D.  
 ἐμεωντοῦ 266 D.  
 ἐμὴν for ἐμοί 261 D b.  
 ἐ-μαθε 355 D a.  
 ἐμίμην, ἐμίμηναι, 478 D.  
 ἐ-μυρε 365 D.  
 ἐμός 269; 689 ff.  
 ἐμπίπλημι 534, 7 a; w. gen. 743.  
 ἐμποιέω w. dat. 775.  
 ἐμπροσθεν w. gen. 757.  
 -ε(ν) 3 sing. 87.  
 -εν 3 pl. aor. pass. 473 D; infin. 381. 383, 5.  
 ἐν 59. 111 b; with case 797; in comp. 775; w. dat. time 782 a; adv.

785; *ἐν τοῖς* w. superl. 652 a.  
*ἄνω* inf. 443 c.  
*ἐναντιομαι* pass. dep. 497 a; aug. 362 a.  
*ἐναντιος* w. gen. 754 f; w. dat. 765; w. ἡ 1045, 1 b; τὸ *ἐναντίον* 626 b; *ἐξ ἐναντίας* 622.  
*ἐναρξω* 398 D.  
*ἐνδίδωμι* intrans. 810 a.  
*ἐνδύω* 500, 4 a; w. two acc. 724.  
*ἐνεκα*, -*κεν*, 758.  
*ἐνέειπον* (*ἐνίπτω*) 436 D.  
*ἐνερθε* (v) 87 D.  
*ἐνήνοθε* 368 D.  
*ἐνθα* 283. 284. 1056, 5; 997 a; as rel. 284.  
*ἐνθάδε* 283.  
*ἐνθαῦτα* 74 D.  
*ἐνθεν* 283. 284; 1056, 5; w. gen. 757; as rel. 284; *ἐνθεν καὶ ἐνθεν* 788 c.  
*ἐνθένδε* 283.  
*ἐνθεῦτεν* 74 D.  
*ἐνθυμέομαι* pass. dep. 497 a; w. gen. or acc. 712 b.  
*ἐνί* for *ἐν* 797.  
*ἐνί* for *ἐνεστι* 109 b; 785 a.  
*ἐνίπτω* aor. 436 D.  
*ἐννεός* 295 d.  
*ἐννεόχλοι* 288 D.  
*ἐννεον* 355 D a.  
*ἐννήκοντα* 288 D.  
*ἐννοέομαι* pass. dep. 497 a.  
*ἐννύμι* 72 D; pf. 363 D.  
*ἐνοχλῶ* aug. 361 a; case 712 b.  
*ἐνοχος* w. gen. 753 e.  
 -*εντ*- adj. suff. 567. 237. 241.  
*ἐνταῦθα*, -*εῦθεν* 283. 74 D.  
*ἐντί* 478 D.  
*ἐντός* w. gen. 757.  
*ἐντρέπομαι* w. gen. 742.  
*ἐνυδρις* 18 a.  
*ἐξ* 61 b. 72 D. 111 b. 798; *ἐξ ὧν* because 999; see *ἐκ*.

*ἐξαρκος* w. acc. 713.  
*ἐξάρχω* w. acc. 713.  
*ἐξάς* 295 d.  
*ἐξελέγχω* w. part. 981.  
*ἐξέρχομαι* w. cog. acc. 715 b.  
*ἐξεστι* impers. 602 d rem. 949; *ἐξόν* 973.  
*ἐξικνέομαι* w. gen. 739.  
*ἐξω* compar. 260; w. gen. 757.  
 eo for *ω* 409 D d; to *ευ* 190 D. 383 D, 4. 409 D b, d, e.  
*ζο* 72 D. 261 D. 685 a.  
*ζοῖ* 261 D.  
*ζοικα* 492, 7; 72 D; augm. 358 a; red. 369; w. dat. 773; pf. 849 b; pers. const. 944 a; w. part. 981.  
*ζολπα* (*ἐλπω*) 369 D.  
*ζοργα* (*ἐρῶ*) 369 D.  
*ζορτάω* 359 b.  
 -*εο-s* adj. 566. 223 ff.  
*ζός* 269 D; see *ζς*.  
*εου* to *ευ* 409 D b, e.  
*ἐπάν* 860. 913. 1055, 5.  
*ἐπασσύντερος* 255 D.  
*ἐπᾶσσω* w. πόδα 716 rem.  
*ἐπειδὴ* 860.  
*ἐπεὶ* 78. 925. 1055, 5; w. *εὐθέως*, *τάχιστα* 1008.  
*ἐπειδή*, *ἐπειδὴν*, 860. 913. 1055, 6.  
*ἐπειτα* w. part. 976 b.  
*ἐπενήνοθε* 368 D.  
*ἐπήκοος* w. gen. 753 d.  
*ἐπήν* 860. 913. 1055, 5.  
*ἐπί* 799; in comp. 712 b. 775; adv. 785; *ἐφ'* *ᾧτε* 999 a.  
*ἐπί* for *ἐπεστι* 785 a.  
*ἐπιβαίνω* w. gen. 751.  
*ἐπιβουλεύω* pass. 819 a.  
*ἐπιδικενύμι* mid. 812.  
*ἐπιδίδωμι* intrans. 810 a.  
*ἐπιθῦμέω* w. gen. 742.  
*ἐπικαρσος* w. gen. 754 f.  
*ἐπικειμαι* w. dat. 775.  
*ἐπιλαμβάνομαι* w. gen. 738.  
*ἐπιλωθάνομαι* w. gen. 742; w. part. 982.

*ἐπιλείπω* w. part. 981.  
*ἐπιμελής* w. gen. 753 d.  
*ἐπιμέλομαι* pass. dep. 497 a; w. gen. 742; w. *ὅπως* 885.  
*ἐπίσταμαι* 416. 417 a. 418 b. 489; pass. dep. 497 a; w. part. 982.  
*ἐπιστάτησιν* 220 a.  
*ἐπιστήμων* w. acc. 713; w. gen. 754 a.  
*ἐπιστρατεύω* w. case 712 b.  
*ἐπίσχυς* 391 a.  
*ἐπιτήδεος* pers. constr. 944 a.  
*ἐπιτίμως* w. dat. 764, 2b.  
*ἐπιτίριτος* 293.  
*ἐπίχαρις* compar. 252 c.  
*ἐπλόμην* (*πέλομαι*) 437 D.  
*ἐπομαι* augm. 359; 2 aor. 437; w. dat. 772.  
*ἐπος* 72 D; *ἐπη* 1064; *ὥς ἐπος εἰπεῖν* 956.  
 -*ερ*- syncop. stems in, 188.  
*ἐρά*(ε) 219 D.  
*ἐράω* w. gen. 742. 819 a; inc. aor. 841.  
*ἐργάζομαι* aug. 359.  
*ἐργον* 72 D; dat. 779 b.  
*ἐργω* (*εἰργω*) redupl. 363 D; form. w. -*α* 494.  
*ἐρῶ* redupl. 369 D.  
*ἐρεῖδω*, *ἐρηρέδατο* 464 D a.  
*ἐρείπω*, *ἐρέριπτο* 368 D.  
*ἐρεμνός* 53 b.  
*ἐρεξε* 49 D.  
*ἐρέριπτο* (*ἐρείπω*) 368 D.  
*ἐρηρέδατο* (*ἐρείδω*) 464 D a.  
*ἐρίω* w. dat. 772.  
*ἐρίηρος*, -*ες*, 247 D.  
*ἐρίς* 176. 179 D.  
*Ἑρμείας* 148 D, 3.  
*Ἑρμῆς* 145.  
*ἐρομαι* accent 389 D a.  
*ἔρος* 176 D.  
*ἐρῶ*, *ἐρῶς*, augm. 359.  
*ἐρῶν* 72 D.  
*ἐρῶργα* 451 e.  
*ἐρῶμένως* 251 b.  
 -*ερσα*, *ἀπό-ερσα* 431 D c.  
*ἔρση* 139 exc.  
*ἐρύκω* redupl. 436 D.  
*ἐρυσάρματες* 579 b.

έρω 72 D. 359 D; as fut. 427 D.  
 έρχαται, έρχατο, έέρχατο (έργω) redupl. 363 D.  
 έρχομαι accent 387 b; augm. and red. 358 b; 2 pf. 489 D, 13.  
 έρως 176 D.  
 έρωτάω w. two acc. 724.  
 -εσ- suff. 553, 2; 164 b. 190 ff; adj. 230. 562, 2. 578; accent 582.  
 -es nom. pl. 133.  
 ές 796. 111 b; see eis.  
 έσθής 72 D. 166; coll. 609.  
 έσθίω fut. (έδομαι) 427.  
 -σι dat. pl. 171 D b.  
 έσπερά wt. art. 661.  
 έσπερος 72 D. 214 D.  
 -εσσα fem. adj. 237.  
 έσσα, έσται red. 363 D.  
 -εσσ(ν) dat. pl. 133. 171 D b. 188 D. 190 D.  
 έσσί 113 D.  
 έσσυμαι 363 D.  
 έσται 254 D, 2.  
 έσται (έννύμι) red. 363 D.  
 έτε 920 ff. 1055, 7.  
 -έστερος, -έστωτος, 251.  
 έστη 440 a; έστηκα 358 a.  
 έστιν οί 998.  
 έστινάυ augm. 359.  
 έστώς 244.  
 έσχαρόφι 221 D a.  
 έσχατος 255 a; w. art. 671.  
 έσχεθον, σχεθέειν (έχω) 494.  
 έσω compar. 260; cf. είσω.  
 έτεθήπεια, -εας, 458 D.  
 έτελεέτο 409 D b.  
 έτερος 282; crasis 77 d; appos. 705; w. gen. 753. 643 b; w. ή 1045, 1 b.  
 έτης 72 D.  
 έτήσται 150. 215 a.  
 έτι 80 c. 88 b.  
 έτος 72 D; gen. 759; dat. 782.  
 εν 13; pronunc. 14 a; interch. w. ου 29. 409 D

f. 548 a; w. υ 32. 394. 447 b. 464 D a. 511.  
 εν from εο, εου see εο, εου.  
 εν το ε 206 D. 394 a. 512 b.  
 εν unch. in augm. 357 a.  
 -εν-stems 164 g. 206. 559 b.  
 -εν- form. suff. 557, 1. 560, 1. 571, 4.  
 εδ 258; augm. aft., 362 c; w. ποιείν 712; εδ 258 D.  
 εδ 261 D. 685 b. 690 a.  
 εύδαιμονίζω w. gen. 744.  
 εύδαιμον 235. 251 a.  
 εύδιος 250 a.  
 εύελπις 245.  
 εύεργετέω aug. 362 c.  
 εύθδ 88 D; w. gen. 757.  
 εύθδς 88 D; w. part. 976; την εύθειάν 719 a.  
 εύκλεά 139 e.  
 εύλαβέομαι pass. dep. 497 a; w. ύπως 885.  
 έθνηγος 47 D.  
 εύνοιά 139 e.  
 εύνους compar. 251 c.  
 εύπατρεία 246 D.  
 εύπορόω w. gen. 743.  
 εύρίσκω aug. 357; accent 387 b; w. part. 982.  
 εύρος 49.  
 εύρος acc. 718 b.  
 εύρύοπα 147 D.  
 εύρύς 229.  
 -ευ-s masc. 206 ff. 557, 1. 560, 1. 571, 4.  
 -ευ-s gen. sg. 190 D. 206 D.  
 ές 258 D.  
 έτε 1054, 7. 1055, 2.  
 εύφράνω aor. pass. 498.  
 εύφής 231 b.  
 εύχαρις 245.  
 -ευω denom. verbs 552. 571, 4.  
 εύανυμον wt. art. 661.  
 εύωχέομαι w. gen. 740.  
 έφ' έτε 999 a.  
 έφανα (φάινω) 431 D d.  
 έφελκυστικόν (ν) 87 b.  
 έφέλκω mid. 813.  
 έφεξής w. dat. 772 c.  
 έφθήμερος 82.

έφίμαι w. gen. 739.  
 έφικνέομαι w. gen. 739.  
 έχθάνομαι accent 389 D a.  
 έχθομαι, accent 389 D a.  
 έχθρός compar. 253.  
 έχις 166.  
 έχω 73 e; augm. 359; 2 aor. 437. 489, 12; έσχεθον, σχεθείν 494; fut. mid. 496 a; w. acc. specif. 713 a; w. gen. 746; mid. w. gen. 738; impers. 602 d; intrans. 810; middle 816, 9; aor. 841; w. part. 981 a; — έχων νιτή 968 b; φλυαρείς έχων 968 a; ούτως έχωντος 973 a.  
 εω interch. w. αω, αω, see αω, αω.  
 εω in Att. 2 decl. 159 ff.  
 εφ for ηοι (36). 465 D.  
 -εω gen. sing. 148 D, 2.  
 -εω verbs 324. 328. 409-12; fut. for -σω 422; der. 571, 3.  
 έωθα 369 D.  
 έψηκη (έοικα) 358 a.  
 έώλπεια (έλπω) 369 D.  
 -εων g. pl. 1 dec. 141 D a.  
 έμνοχόει 359 D.  
 έώρακα (οράω) 369.  
 έάργεα (έρδω) 369 D.  
 -εως gen. sing. 203. 208 b.  
 έως noun 73 D. 161. 196 D; wt. art. 661.  
 έως conj. 1055, 7. 263 D. 920 ff.  
 έωντοϋ 14 D d. 266 D.  
 F, 7; pronunc. 23 a; retained 72 D; influence 75 D a. 92 D c. 93 D. 197 ff. 359 a. 369. 436 a. 575 a. 589 b.  
 ζ' (numeral) 289.  
 F-stems 197 ff.  
 Fādús 72.  
 Féros 72 D.  
 Fídios 72 D.  
 Fιστιά 72 D b.  
 Fóinos 72.



Fós 72.

Fράτρᾱ 72 D b.

Z, pronunc. 21 a; from  
σδ 63; σδ for, 63 D;  
from δι, γι, 68; in pres.  
398.

ζᾶω 412; w. cog. acc.  
715 b.

-ζε local 219 a. 63.

Zeús 216, 6; om. 602 c.

ζηλώω with gen. 744.

Zηνός, etc. 216 D, 6.

-ζω verbs in 398 (D). 514  
ff; fut. 424-5; Aeol.

-σθω 63 D

ζῶς 227 D.

H, pronunc. 11; interch.  
w. α 32. 394. 511; w.

ω 28 a. 544 c.

η for ᾱ 30. 32. 33. 138.  
146. 409 D g. 412. 431  
a, b. 575 b.

η from ε, see ε.

η 13; pronunc. 14 c; for  
ᾱ 409 D g.

η-syll. aug. 355 b.

-η tense-suff., pass. 372.  
468; plup. 453. 458.

-η mode-suff., see -ω|η-.

-η voc. sing. masc. 147 b.  
in dual 192. 202; acc.

sing. 231 b.

-η 2 sing. 40 c. 333, 4.  
384; 3 sing. 407 b.

η or 1045, 1. 78. 120. 608;  
interrog. 930. 1017.

1016 a.

η than 1045, 1; w. com-  
par. 643. 645; η κατά

646; η (ἡ ὥς, ἡ ὥστε)  
w. inf. 954; om. 647.

η truly 1037, 9. 120.

η interrog. 1015. 1017 b.  
78. 120.

η said, 275 b. 485. 655 a.  
783. 779 a. 1056, 4.

1054, 6; w. superl. 651.

ἡβάω 409 D a.

ἡγέομαι w. gen. 741.

ἡγερθόνται (ἀγέρω) 494.  
ἡδέ 1040.

ἡδε(ν) 87 a.

ἡδῆ 1037, 4 b.

ἡδομαι pass. dep. 497 a;  
w. dat. 778; w. part.

983; ἡδομένω σοι 771 a.

ἡδός 215 D b.

ἡδυεπία 247 D.

ἡδύς 72 D. 229. 253.

ἡέ 1016 a. 1017 b; ἡε  
1017 b.

ἡει to η 39.

ἡει(ν) 87 a.

ἡέλιος 73 D.

ἡερέθονται (ἀέρω) 494.

ἡέρος 216 D, 22.

ἡθεα 72 D.

ἡῶν 166.

ἡκα (ἡμι) 432.

ἡκιστα 254, 2.

ἡκω om. 612; as pf.  
827.

ἡλέ or ἡλεέ 215 D b.

ἡλικία w. inf. 952.

ἡλίκος 907. 276. 282.

ἡλιος 73 D.

ἡμαι 483; w. acc. 712 b.

ἡμαρ 182.

ἡμας, ἡμᾶς, 264.

ἡμέες, ἡμεῶν etc. 261 D.

ἡμέν 104 a.

ἡμέρᾱ w. ἐγένετο 602 d;  
om. 621 c; wt. art. 661;

gen. 759; dat. 782.

ἡμέτερόνδε 219 D.

ἡμέτερος 269. 689 ff.

-ἡμι for -εω 409 D h.

ἡμιν, ἡμῖν, 264.

ἡμιόλιος 293.

ἡμισυς 293; w. art. 671;

w. gen. 730 e.

ἡμιτάλαντον 293.

ἡμος 283 D. 1055, 4.

ἡμων 264.

ἡν see εἴν.

ἡνδανον 359 D.

ἡνίκα 283. 1055, 3.

ἡνίοχος 213 D.

ἡνίκαπον (ἐνίπτω) 436 D.

ἡγορέη 33 D.

ἡνπερ 1037, 3; ἡντε  
1045, 2.

-ηος, -ηα, -ηας, 208 b, c.

ἡπαρ 181. 182.

ἡπειρος 152.

ἡρα 215 D b.

Ἡρακλῆς 194 D.

ἡραρον 436 D.

ἡριγένεια 247 D.

ἡρος (ἔαρος) 172 b.

ἡρύκακον (ἐρύκω) 436 D.

ἡρως 197-8.

-ης 2 sing. 407 b.

-ῆς nom. pl. 208 a.

-ης adj., see -εσ-; com-  
par. 252 a, b.

-ης, -ρις(ν), dat. pl. 142  
(D).

-ησ|ε- tense-suff. 372.  
474.

ἡσων, ἡττων 254, 2; οὐχ  
ἡσσαν 1028.

ἡσυχος 225. 250 a.

-ητ-stems, 164 l.

ἡτοι 1045, 1. 118.

ἡτοι 1037, 10.

ἡτορ 166 D k. 215 D b.  
cf. 716 a.

ἡττάω pass. w. gen. 749;  
w. part. 985.

ην diphth. 13. 14 d.

ἡθς 258 D.

ἡῖτε 1054, 7.

ἡχι 283 D. 1056, 4.

ἡχῶ 197.

ἡώς 73 D. 159 D. 196 D.

Θ, pronunc. 21; to σ  
52-3. 470. cf. 443 b;

bef. i 67. 397; doubled  
47; added 543 c;

dropped 54. 56. 447 a.

-θ-stems 164 d. 176 ff;  
themes 397; forma-  
tion in, 494.

θάλασσα wt. art. 661.

θάλεια 246 D.

θάλλω (τεθαλυῖα) 451 D c.

θαμέες, θαμειαί, 247 D.

θάνατος gen. 745 b.

θάπτω 74 c.

θαρρέω w. acc. 712; θαρ-  
ρῶν boldly 968 a.

θάβρος 50.

θάρος 50. 64. 190 D.

θάσσω w. acc. 712 b.

θάσσω (ταχύς) 74 b. 253.

θάτερον 77 d. 82; δυοῖν  
θάτερον 626 b.  
θαῦμα 14 D d; w. inf. 952.  
θαυμάζω fut. mid. 495; w.  
gen. 733. 744; θαυμάζω  
ei 926.  
θαυμαστὸς ὅσος, θαυμασ-  
τὸς ὥς, 1003 b.  
-θε- tense-suffix 372. 468.  
θεά 138 D c.  
θεῖος 248 D.  
θεῖμς 216, 7.  
-θεν, -θε-, local 217; -θεν  
gen. 217 D.  
θεός 42. 126. 155; om.  
602 c; wt. art. 660 b;  
θεόφι 221 D b.  
θερείος 564.  
θέρω: θέρσομαι 422 D b.  
Θεσμοφορίοις 782.  
θεώτερος 248 D.  
-θη- tense-suffix 468.  
Θηβάς 219 a. cf. 63.  
θῆλυς as fem. 229 a. 248  
D.  
θηλύτερος 248 D.  
θῆν 118 D.  
θηρῶς 338.  
-θησ|ε- tense-suff. 372.  
474.  
θι to σσ 67. 397.  
-θι local 217.  
-θι imper. 380. 385, 2. 73  
b. cf. 443 b; om. 383,  
2. 415 b.  
θιγγάνω w. gen. 738.  
θνήσκω perf. 454. 490, 4.  
455 b; imper. 456;  
fut. perf. 467; w. acc.  
718.  
-θσ|ε- tense-suffix, 494.  
θουάτιον 77.  
θούρις, θούρος, 247 D.  
θράσος 64. See θάρσος.  
Θράσσα 67.  
θρέξομαι (τρέχω) 74 c.  
θρέψω (τρέφω) 74 c.  
θρήνυς 166.  
θρίξ 74 a. 174.  
θρόπτω 74 c.  
θυγάτηρ 188.  
θύραζε 63. 219 a.  
θύρασι 220.

θύω 73 c. 393 a.  
θῶς 172 a.  
θωῦμα 14 D d.  
I, quant. 9. 94 rem.; pro-  
nunc. 11; om. 44. 35.  
401. 482.  
interch. w. ε 31; w. ο  
31; w. ει 32. 394. 447  
b. 511; w. οι 32. 451 b.  
changes prod. by, 65-9.  
396 ff.  
subscript 13. 39 a; in  
dat. sing. of -ας-stems  
195; in Att. 2d decl.  
159.  
of 4th cl. 396 ff. 514 ff;  
as redupl. 371.  
-ι-stems 164 c. 164 f. 201  
ff. 549; vb. themes  
489. 532. 536.  
-ι- form. suff. 549. 571, 5.  
-ι- mode-suffix 374. 388.  
408. 418 a. 434. 445.  
473 a.  
-ι case ending 133.  
-ι loc. 220.  
-ι paragogicum 274.  
-ιά- form. suff. 556, 3.  
552. 576 b. 136 ff.  
-ια- mode-suff. 374 b.  
434.  
ια for μία 290 D, 1.  
-ιάδης 559.  
ιάομαι voice 499.  
ιάσι (ειμί) 415 D a.  
ιάχω, -έω, 72 D.  
-ιαω desider. etc. 573.  
-ιδ- prim. suff. 549.  
-ιδ-, -τιδ-, gent. suff. 560,  
3.  
-ιδ- verb-theme 425.  
571, 5.  
-ιδᾶ-, -δᾶ-, -ιαδᾶ-, masc.,  
-ιδ-, -δ- fem. patro. suff.  
559.  
ιδέ 1040.  
ιδεῖν 72 D.  
-ιδιο- dim. suff. 558, 2.  
ιδίος 72 D; w. gen. 754  
c; ιδίᾳ 779 a.  
ιδμεν 53 D a.  
ιδρις 246.

ιδρῶς 393 a; ιδρύσθην 469  
D.  
ιδρώς 176 D.  
-ιε- opt.-suffix bef. ν 374  
b. 379 a; tense-suff.,  
see -ο|ε-.  
ιέρᾱξ 73 D.  
ιέρως 37 D f; w. gen.  
754 c.  
-ιεω for -ισω 425.  
-ιζω v'bs 398. 514 ff. 446  
a; Att. fut. 425; der.  
571, 5.  
ίζω augm. aor. 359 a.  
-ιη- mode-suffix 374. 379  
a. 410. 418 a. 445. 456.  
473 a.  
ιῆμι 476. 94 D. 417 D a.  
419 D a; aor. 359 a.  
432. 443. 445 b.  
ιδύ(ς) 88 D; ιδύντατα  
249 D.  
ικανῶς w. gen. 757 a.  
ικελος 72 D.  
ικμενος 53 D a. 489 D, 47.  
-ικο- s adj. 565; w. gen.  
754 b.  
ἱκω, ἱε, ἱον 428 D b. "  
ἱλάος 227 D.  
ἱλῶς 226.  
ἱλῖος 72 D; ἱλιόθι 217  
D; ἱλιόφι 221 D b.  
ἱμεῖρω 571, 9.  
-ιν-stems 168 a.  
-ιν acc. sing. 179; dual  
183.  
ιν for of 261 D b.  
ἱνα 881. 1056, 6; ἱνα τί  
612.  
-ινο- s adj. 566.  
-ιο gen. sing. 133. 154 D a.  
-ιο- dim. suff. 558, 1;  
place 561; adj. 564.  
566 a.  
-ο|ε- tense-suff. 372. 396.  
514 ff.  
ἴομεν, ἴωμεν 94 D.  
-ιο-ν (dim.) see -ιο-.  
-ιον-, -ιων- patr. suff. 559 c.  
ἴον 72 D.  
-ι-ος adj. 564.  
ἰοχέαιρα 246 D.  
ἰπποδᾶσεια 246 D.

ἴστος coll. 609.

ἱππότα 147 D.

ἱρηξ 78 D.

ἱρίς 72 D.

ἱρός 37 D f.

ἱς 72 D. 166.

-is see -ιδ-, -ιδά-.

ἰσθί 31. 478; 491.

ἰσθμοί 220.

-ισι dat. case-ending 133.

-ισκο-, -ισκά-, dim. suff. 558, 3.

-ισκο|ε- tense-suffix 403. 530 ff.

ἰσμοίρος w. gen. 758 a.

ἰσος, ἰσος, 72 D. 250 a; w. dat. 773.

-ίστερος, -ίστατος, 252 a.

ἰσσημι 351. 331. 335-6.

456. 444 D. 381 D; re-

dupl. 70; augm. 358 a;

impf. 419 D a; fut.

perf. 467; transit. 500,

1; w. gen. 748 b; mid.

688; aor. 841; pf. 849.

ἰσχύς 393 a; aor. 841.

ἰσχω redupl. 393 b.

ἰστέη 72 D.

ἰσθύς 166. 201.

ἰχώρ 213 D.

-ισω verbs 396 ff. 571, 9.

ἰφ (= ἐν) 290 D, 1.

ἰωκή, ἰώκα, 213 D.

-ἰων-, -ἰων- patron. 559 c.

-ἰων-, -ἰστος, 253 ff.

Κ, 24-27; pronunc. 19;

dropped 86; bef. lin-

gual 51; bef. μ 53; bef.

σ 54; bef. ι 67. 397.

κ for π, 278 D. 231 D.

κ to χ 452. 464 D a. 470.

-κ- themes 397.

-κ movable in οὐκ 88 a.

-κα- tense-suffix 372. 446;

in aor. 432. 443.

κά for κέ 1052, 2.

κάγ, κάδ, etc. 84 D. 85 D.

καδδύσαι 84 D.

καθαίρω 571, 9.

καθαρός w. gen. 758 g.

καθεύδω 361.

κάθημαι 434.

καβίζω aug. 361.

καβίστημι imper. 419 D a.

καί 1040 ff; cras. 77 c;

w. num. 291; w. two

subj. 606; w. part.

979; καί δς 275 b. 655

a; καί ταῦτα 612 a; καί

δς 284; καί τόν, τήν,

655 a; τὰ καί τὰ, etc.

655 b; καί γάρ 1050, 4

d, e; εἰ (ἐάν) καί, καί

εἰ (ἐάν) 1053, 2; καί δὲ

1037, 4 b; καί δὲ καί

1042 c.

καίπερ w. part. 979. 1087,

3. 1053, 3.

καίτοι 1047, 5. 118.

καίω (καυ-ω) 35. 401; aor.

430 D.

κάκ (κατά) 84 D.

κακός compar. 254, 2; w.

cog. acc. 717.

κακούργος w. gen. 754 a.

κάκτανε 84 D.

κακῶς ποιεῖν w. acc. 712.

καλέω perf. 849.

καλλιγύναικα 246 D.

καλλιόνως 259 a.

καλός compar. 254, 6;

κάλος 94 D.

κάλος 159 D.

καλύβη 395 a.

καλύπτω 395; mid. 812.

καλῶς ἔχει 602 d.

κάλως 159.

κάμινος 152 b.

κάμμορος 84 D.

κάμνω: κεκμηώς 446 D;

w. cog. acc. 715 b; w.

part. 983.

κάν 77 a; κᾶν 1053, 2.

κάνεον, κανοῦν, 157.

κάπ, κάρ (κατά) 84 D.

κάρα, κάρη, κάρ, 216, 8.

κάρδοπος 152 b.

κάρηνα 216, 8.

κάρτα 258 D.

καρτερέω w. part. 983.

καρτερός 64 D.

καρτίστος 64 D. 254 D, 1.

κᾶς 77 c.

κάτ (κατά) 84 D.

κᾶτα 77 c.

κατά 800; comp'ds w.

gen. 752; ἡ κατά 646.

κατάδᾶ 442.

καταγελάω w. gen. 752.

καταγιγνώσκω w. gen. 752

a.

κατάγνυμι w. gen. 738 b.

καταδούλωσις w. dat. 765

a.

καταλλάττω w. dat. 772.

καταλύω w. gen. 748.

καταπλήσσω 471 a.

καταρρήγνυμι w. acc. 714

b.

κατάρχω w. acc. 713.

καταρρονέω w. gen. 752;

pass. 819 a.

καταψεύδομαι w. gen. 752.

καταψηφίζομαι w. gen.

752 a.

κατηγορέω w. gen. 752 a.

κατθανεῖν 84 D.

κάτω compar. 260. 800.

καῦτός 77 c.

κᾶω for καίω 35. 401.

κέ, κέν, 857 ff. 87 D. 113

D; see ἄν.

-κεα- tense-suff. 372 D.

-κει- tense-suff. 372. 449.

κέι, κεῖς 77 c.

κεῖθι, κεῖθεν, κεῖσε, 233

D a.

κεῖμαι 482; fut. 427 D;

w. acc. 712 b; am prut

820.

κεῖνος 271 D.

κεῖνός 34 D.

κεῖρω aor. 431 D c.

κεκλήγοντες (κλᾶζω) 455

D a.

κεκμηώς (κάμνω) 458 D.

κεκορυθμένος 53 D a.

κέ-κτῆμαι 365 b.

κέλευθος 152 c. 214 D.

κέλλω fut. 422 b; aor.

431 c.

κείλομαι 2 aor. 436 D.

κενός w. gen. 753 c.

κεράννυμι w. dat. 772.

κέρας 181. 183.

κερδαίνω 431 b.

κερδαλέος 254 D, 9.

κερδίων, -ιστος, 254 D, 9.

- κεφάλαιον *apros*. 626 b.  
 κεχλαδοντας 455 D a.  
 κίω, κείω (fut.) 427 D.  
 Κῆως 161.  
 -κη- tense-suffix 372. 449.  
 κηδεύω, κηδιστος 254 D,  
 11.  
 κῆρ fem. 166.  
 κῆρυξ 175.  
 κι το σσ 67. 397.  
 κιβωτός 152 b.  
 κιθάρη 74 D.  
 κινδυνεύω aor. 841.  
 κί-s 203 b.  
 κλάζω 398 b; pf. 849 b;  
 κεκλήγοντες 455 D a.  
 κλαίοισθα 377 D.  
 κλαῖς 179 D a.  
 κλαίω, (κλαυ-ιω) 35. 401.  
 κλάξ 179 D a.  
 κλαυσίω 573.  
 κλάω for κλαίω 401; fut.  
 mid. 495.  
 κλέφω 72 D.  
 -κλέης 230 D a, b; proper  
 names 194.  
 κλέις 179 a.  
 κλείω pf. mid. 461 a.  
 κλέπτῃς compar. 252 a.  
 κλέπτω pf. 452.  
 κληῖς 179 D a.  
 -κληῖς prop. names in, 194.  
 κλισίῃφι 221 D a.  
 κλύω 393 a; 2 aor. 489  
 D, 30; *am called* 820.  
 κνώω 412.  
 κνίσῃ, κνῖσα, 139 D.  
 -κο- adj. suff. 565.  
 κοιμάομαι aor. 841.  
 κοινός w. gen. 754 c; ἡ  
 κοινή 3 e; κοινή 779 a.  
 κοινωνέω w. gen. 737; w.  
 dat. 772.  
 κοινωνία w. dat. 772 b.  
 κοινωνός, -ωνες, 216, 9.  
 κοῖος 278 D.  
 κόλπος om. 621 c.  
 κομίζω 348. 425. 398 D.  
 κόνις 201 D b.  
 κόππα 289.  
 κόπρος 162 a.  
 κόπτω fut. pf. 850 a; in  
 comp. 810 a.  
 κόρη 138 a.  
 κόρη, κόρη, 139 e, 50.  
 -κο-s adj. 565; w. gen.  
 754 b.  
 κόσος, κότε, κότερος, 278  
 D.  
 κοτυληδονόφι 221 D c.  
 κοῦ 278 D.  
 κοῦρος 34 D; *κουρότερος*  
 255 D.  
 Κόως 159 D.  
 κράζω 398; pf. 451 c.  
 456. 492, 8; 849 b.  
 κράτα (κρά) 216, 8.  
 κράτεσφι 221 D c.  
 κρατέω w. gen. 741. 735.  
 κράτιστος 254, 1.  
 κράτος 64 D.  
 κρατύς 254 D, 1; 258 D.  
 κρέας 191. 190 D.  
 κρείσσων 254, 1.  
 κρέμαιμι 417 a. 418 b.  
 487.  
 κρείσσων 254 D, 1.  
 κρήθεν 217 D.  
 Κρήσσα 67.  
 κρή for κρήθ 215 D b.  
 κρίζω pf. 849 b.  
 κρίνω pf. 418 b; w. cog.  
 acc. 715 a. 725 c.  
 Κρονίων 559 c.  
 κρίπτω w. two acc. 724;  
 -ασκον 493 a.  
 κρύφα w. gen. 757 a.  
 κτάμενος (κτείνω) 496 D.  
 κτάομαι red. 365 b; pf.  
 subj. opt. 465 a; fut.  
 pf. 466 b; mid. 817;  
 pf. 849.  
 κτεάτεσσι 215 D b.  
 κτείνω 2 aor. 496 D. 440  
 D. 489, 4.  
 κτεῖς 168 b.  
 κτέρας 190 D.  
 κτίζω 2 aor. 489 D, 28.  
 κυδιάνειρα 246 D.  
 κύδρος compar. 253 D.  
 κυκεών 186 D.  
 κυκλόθεν 218.  
 κύντερος 255 D.  
 κυρέω w. gen. 739; w.  
 part. 984.  
 κύριος gen. 753 b.  
 κύρω fut. 422 b.; aor.  
 431 c.  
 κύων 216, 10.  
 κχ for χχ 47.  
 κύως 190 D.  
 κύωσιν 393 a.  
 κυλύω 393 a; fut. mid.  
 496 a.  
 Κῶς 161.  
 Λ, 22-27; *doubl. after*  
*augm.* 355 D a; *bef.* 1  
 66. 399. See *Liquids*.  
 -λ-stems 187 a; *themes*  
 399.  
 λᾶς 216, 11.  
 λαγός 159 D.  
 λαγχανώ 402 c; *redupl.*  
 366; w. gen. 737.  
 λαγώς 160-1.  
 λάλος compar. 252 a.  
 λαμβάνω 402 c; *aug.* 47  
 D; *redupl.* 366; *ac-*  
*cent* 387 b; w. gen.  
 736. 738 and a; mid.  
 814; w. part. 982; λα-  
 βών *with* 968 b.  
 λανθάνω w. acc. 712; w.  
 part. 984; *λανθάν se-*  
*cretly* 968 a.  
 Λαοδιδάμα 170 D b.  
 λᾶός 160.  
 λᾶς 216, 11.  
 λάχεια 246 D.  
 λέγμενος aor. 489 D, 40.  
 λέγω *gather redupl.* 366.  
 λέγω *speak* 2 aor. 489 D,  
 39; two acc. 725 a;  
 om. 612; *pers. or im-*  
*pers.* 944 and a. 946  
 a, b. 949; τὸ λεγόμενον  
 626 b; εἰς λέγειν τινα  
 712.  
 λέϊπω 29. 32. 344. 320-1.  
 451 b; mid. w. gen.  
 749.  
 λέξω, λέξω, 428 D b; 489  
 D, 40.  
 λεχώ 199 a.  
 λεώς 159. 160.  
 λήγω w. part. 981.  
 λήδᾶ 138 a.  
 ληνός 152 b.

ληός 159 D.  
 λι το αλ 66. 399.  
 λίγα 258 D; λιγύς ib.  
 λίσσομαι, aug. 355 D a;  
 w. gen. 738 b.  
 λόγος dat. 779 b; εἰς λό-  
 γους 772 a.  
 λοιδόρεω, -εῖσθαι, constr.  
 764, 2 b.  
 λοιπός 29. 544 c. acc.  
 719 b; τοῦ λοιποῦ 759.  
 -λό-ς adj. 567, 6.  
 λούω 412 b.  
 λυπέω w. acc. 716 b.  
 λύχνος 214 D.  
 λύω 94 D. 313-19. 393 a;  
 pf. opt. 465 D; 2 aor.  
 489 D, 31.  
 λωίων, -ίτερος, 254 D, 1.  
 λωφάω w. gen. 748.  
 λῶφον, λῶστος, 254, 1.

M, 23. 27; bef. ρ (or  
 λ) 60; mutes bef. μ  
 53; doubl. after augm.  
 355 D a; inserted 402  
 c. See *Liquids*.

-μα form. suff. 551, 2 a.  
 -μα neut. 181. See -ματ-  
 μά 1037, 13. 723.  
 -μαι 1 sing. 376; elision  
 80 D.

Μαῖα 15 a.  
 μαίμω 574.  
 μαίωμαι 401 D; 2 pf. 492  
 D, 9.

μάκαρα 247 D.  
 μάκρο 246. 248.  
 μακρός 253 D; μακρόφ 781  
 a; (ἐς) μακράν 622.  
 μακρόχειρ 586.

μάλα 80 c. 258. 66; μάλ-  
 λον, μάλιστα 258; to  
 form comp. sup. 256;  
 w. comp. sup. 652 c.  
 -μᾶν for -μην 1 sing. 376  
 D a.

μᾶν for μὴν 1037, 11.  
 μαυθάνω 402 c; augm.  
 355 D a; w. gen. 750;  
 w. part. (inf.) 982. 986;  
 τί μαθών 968 c.

Μαραθῶνι 783 b.

μαρτύρομαι 571, 9.  
 μάρτυρος 216 D, 12.  
 μάρτυς, 165. 216, 12.  
 μάσσαν 253 D.  
 μάστιξ 174. 213 D.  
 -ματ- form. suff. 553, 1.  
 576 a.

μάχομαι w. cog. acc. 715  
 a; w. dat. cf. 772.  
 μέ 113 a. 261.  
 Μέγαρά-δε 219.

μέγας 247. 253. 719 b;  
 μέγα w. gen. 730 c;  
 cog. acc. 716 b; μέγισ-  
 τον w. superl. 652 c;  
 τὸ μέγιστον appos. 626  
 b.

μέζων 253 D.  
 -μεθα 1 pl. 376.  
 -μεθον 1 dual 378.  
 μεθύσκω w. gen. 743.  
 μεθύω 393 a.

μείζων 253.  
 μέλομαι redupl. 365 D.  
 366.

μεῖς = μὴν 216 D, 25.  
 μέλων 254, 3; μεῖων wt. ἥ  
 647.

μέλας 235. 248. 233.  
 μελέ 215 D b.  
 μέλι 181.

Μελίτη 783 b.  
 μελιττοῦτα 238.  
 μέλλω augm. 355 b; w.  
 inf. 846.

μέλος, μέλη, 1064.  
 μέλω w. gen. 742 and a;  
 μέλον 973 a.

μέ-μνημαι, see μμνήσκω.  
 μέμφομαι w. gen. 712 b.  
 744.

-μεν 1 pl. 376.  
 μέν 1037, 12. 1046, 1 a;  
 after art. 654. 666 c;  
 after prep. 786 a; for  
 μὴν 1037, 11; μὲν οὖν,  
 μὲν δὲ, 1037, 12.

-μεναι, -μεν, inf. 381 D;  
 for -ναι 385 D, 5. 473 D.  
 Μενέλαος 162 a.

-μενο- part. suff. 382. 563.  
 μενοινάω 409 D a.  
 μεντᾶν 77 b.

μέντοι 1047, 4; οὐ μέντοι  
 ἀλλά 1035 c.

μένω w. acc. 712.  
 μερίς om. 621 c.  
 μερμηρίζω 398 D.  
 -μες 1 pl. 376 D a.  
 μεσημβρία 60.

-μεσθα for -μεθα 376 D c.  
 μέσος compar. 250 a. 255  
 D; w. art. 671; wt.  
 art. 661; ἐν μέσῳ 621 b.

μέσσωτος 255 D.  
 μεσ(σ)ηγύ(ς) 88 D.  
 μεστός w. gen. 753 c.  
 μετά 801; adv. 785; μέτα  
 785 a.

μεταδίδωμι w. gen. 737.  
 μεταλαμβάνω w. gen. 737.  
 μεταμείλει w. gen. 742 a;  
 w. part. 983.

μεταμέλομαι pass. dep.  
 497 a; w. part. 983.  
 μεταξὺ w. gen. 757; w.  
 part. 976.

μεταπέμπω mid. 818.  
 μεταπλασμός 213.

μετεκταθόν (ἐκίον) 494.  
 μέτεστι w. gen. 734.  
 μετέχω w. gen. 737.

μετεωρίζω 362 a.  
 μετέωρος 36.  
 μέτοχος w. gen. 753 a.

μέτρον 1066.  
 μεῦ 261 D.

μέχρι 80 b; w. gen. 758;  
 conj. 920 ff. 1055, 8;  
 w. οὐ, ὅσου, 999 b.

μέχρι(ς) 88 D.  
 -μη, see -μα.

μή 1018 ff. 78. 88 b; w.  
 ind. 1021; w. subj.  
 866, 2. 867; w. impr.  
 874; w. part. 969 d;  
 final 881. 887; inter-  
 rog. 1015; μή μοι 612;  
 μή for οὐ 1027; μή ὅτι,  
 μή ὅπως 1035 a; μή οὐ  
 867. 887-8. 1033-4;  
 οὐ μή 1032; ὅτι μή  
 1049 rem.; εἰ μή, εἰ μή  
 εἰ except (if) 905 a.  
 1052, 2.

μηδαμῇ, -οῦ, -ῶς, 287.

μηδέ 1043; μηδὲ εἰς 290 a; μηδ' ὧς 284.  
 μηδέίς 290 a; neut. 719 b.  
 μηδέτερος 287.  
 μήδομαι 510 D, 22.  
 μηκάομαι plup. 458 D.  
 μηκέτι 88 b.  
 μήκιστος 253 D.  
 μήκων 166.  
 -μην pers. ending 376.  
 μήν monē 184; gen. 759; ὅσοι μήνες 1002 b.  
 μήν in truth 1037, 11. 1047, 3; οὐ μήν ἀλλὰ 1035 c; ἢ μήν (ἢ μέν) 1037, 9.  
 μηνύω 393 a.  
 μήτε 1044. 118.  
 μήτηρ 188; wt. art. 660 a.  
 μητίετα 147 D.  
 μήτις, μήτι 287.  
 μῆτις, μῆτι 201 D b.  
 μήτρας 197.  
 -μι 1 sing. 376. 379 a. 383 D, 1. 385, 1; 311; om. 383, 1. See Eng. index, *Mi-forms*.  
 μία (eī) 290.  
 μίγνυμι fut. pass. 474 d; 2 aor. 439 D, 41.  
 μικρός 254, 3; gen. 743 b.  
 Μίλητιος 564 a.  
 μιμέομαι voice 499.  
 μιμησέω pf. 365 b. 465 a; μέμνηαι 462 D; fut. perf. 466 b; w. gen. 742; pf. 849; w. part. (inf.) 982. 986.  
 μίν 261 D. 113 D.  
 Μίνως 161. 212 D. 193 D.  
 μίσγω 403 c.  
 μισθός mid. 816, 10.  
 μμ bef. μ 463 b.  
 μῦα, μνέα 144.  
 μνδομαι 409 D a.  
 μνωόμενος 409 D a.  
 -μο form. suff. 551, 2.  
 μοί 261. 80 D. 113 a.  
 μοῖρα om. 621 c.  
 μοῖσα 34 D.  
 -μον- adj. suff. 562, 3.  
 μονάς 295 d.  
 μοναχῇ 295 c.

μόνος τῶν ἄλλων 755 b; μόνον οὐ 1035 b.  
 μονοπάγος compar. 252 a.  
 -μο- masc. 551, 2.  
 μοῦ 261. 113 a; as possess. 689.  
 μοῦνος 34 D.  
 μῦθέομαι 409 D b.  
 μῦα 139 e.  
 μῦρις 295 d.  
 μῦριοι (μῦρλοι) 288.  
 μῦς 166. 201.  
 μυχολύτατος 255 D.  
 μῶω 393 a.  
 -μων adj. 562, 3. 576 a.  
 μῶων (μῆ οὖν) 1015.  
 μῶσα 34 D.  
 N, 23. 27; bef. other cons. 55. 463 ff; bef. 65. 400; doubled after augm. 355 D a; dropped in pf. 448 b; in theme 519. 448 a. 460. 463; inserted 402 c. 523; 469 D; ch. to γ-nasal 448 b. 460; added in formation 543 c.  
 ν 5th class 402. 521 ff.  
 -ν- stems 164 j; adj. 233; themes 400. 518 ff.  
 -ν neut. 151.  
 -ν acc. sg. 133. 169. 179; voc. sg. 133. 151 a.  
 -ν 1 sg. 376; om. 433 a; 3 pl. 376. 379 a. 383, 3. 385 D, 3. 473 D.  
 -να tense-suffix, 5th class 372. 402 f. 521 ff.  
 -ναι inf. 381. 385, 5; acc. 389 d; elis. 80 D.  
 ναί 1037, 13. 723.  
 ναετᾶσκειν 493 b; ναετᾶ-οντα 409 D a.  
 ναίχι 118 a.  
 ναῖω 401 D.  
 νᾶός 36. 160.  
 ναῦς 206.  
 ναυσίτοπος 575 c.  
 ναῦφι 221 D c.  
 νδ dropped bef. σ 56.  
 -νε- tense-suffix, see -νo|e-.

νέατος 255 a.  
 -νε- tense-suffix, see -νo|e-.  
 νευκέω 409 D b.  
 νέκυς 166.  
 -νεo|e- tense-suffix 402 d. 524.  
 νευρήφι 221 D a.  
 νέω σῶιτι, augm. 355 D a.  
 νεός 36. 159-60.  
 νεώσοικος 575 c.  
 νή 1037, 13. 723.  
 -νημι v'bs 488.  
 νηός 159 D.  
 νῆσος 153.  
 νῆς 14 d. 206 D.  
 νθ dropped bef. σ 56.  
 νίζω theme 398 c.  
 νικᾶω w. cog. acc. 716 a; w. gen. 749; w. part. 985; pr. for pf. 827.  
 νίη 261 D a. 113 D.  
 νίφει wt. subj. 602 c.  
 -νν- tense-suffix 402. 525 ff.  
 -νo|e- tense-suffix 372. 402 a. 521.  
 νομίζω w. part. 982.  
 νός, νοῦς, 157.  
 -νo- adj. 569, 4.  
 νοσέω w. cog. acc. 715 a; inc. aor. 841.  
 νόσος 152 e.  
 νόσφι(ν) 87 D.  
 νότος dat. 782 a.  
 -νs acc. plu. 133. 143. 154 e. 169 a. 201 D. 204.  
 -νσι 3 pl. 376 and a.  
 -ντ- bef. σ 56. 463 a; stems in, 164 h. 237; part. suffix 382. 563; decl. 241.  
 -νται 3 pl. 376. 464.  
 -ντι 3 pl. 376 and a. 407 D. 69 D.  
 -ντο 3 pl. 376. 464.  
 -ντων 3 pl. impr. 380.  
 -νν- tense-suff. 5th class 372. 402 e. 525 ff.  
 -νῦμι vbs. 419 b. 488 a.  
 νύμφα 139 D.  
 νύ(ν) 113 D. 87 D. 120. 1048, 3.

- νῦν 120. 1048, 3.  
 νύξ gen. 759; dat. 782;  
 wt. art. 661.  
 νῶϊ, νῶϊν, 261 D.  
 νῶϊτερος 269 D.
- Ξ, pronunc. 21 b.  
 ξείνος 34 D; ξένος 72  
 D b.  
 ξύν = σύν 806.  
 ξύω 393 a.  
 -ξω fut. perf. 467.
- Ο, name, 8; pronunc. 11;  
 interch. w. α, ε, see α;  
 w. υ 31.  
 ο for ᾱ 218. 575 a, b;  
 for ω 373 D, 444 D.  
 ο to ι 31.  
 ο to ου 34. 33 d.  
 -ο to ω 33. 168 (2); 249.  
 407. 356.  
 -ο dropped 545 c. 559 b;  
 after -αι 250.  
 -ο tense-suffix, see -ο|ε-.  
 -ο form. suff. 548; ac-  
 cent 582 c.  
 -ο stems 151 ff; in comp.  
 575 a.  
 -ο themes 489. 531.  
 -ο added to theme 405;  
 to stem 575 a.
- ὁ, ἡ, τό, 270. 272. 111  
 a; in poetry 653; de-  
 monstr. 654 ff. 272  
 b; as rel. 275 D; ὁ  
 μέν, ὁ δέ, 654; w. τίς  
 654 a; w. appos. 625  
 b; ὁ δέ, 654 e; καὶ τὸν  
 etc. 655 a; τὸ καὶ τό  
 655 b; πρὸ τοῦ 655 d;  
 as art. 656 ff; οἱ πάντες  
 w. num. 672 a; ἐν τοῖς  
 w. sup. 652 a; τοῦ w.  
 inf. 960; τὸ μὴ w. inf.  
 961 a. 1029.
- ὁ neut. of ὅς 275; crasis  
 76 b; for ὅς 275 D;  
 for ὅτι 1049, 1.  
 ὀβριμαπότης 246 D.  
 ὀγδοός 295 d.  
 ὀγδόατος 288 D.  
 ὀγδοός 288. 42 D.
- ὀγδόακοντα 288 D.  
 ὄγε 1087, 1.  
 ὄδε, ἡδε, τόδε, 271. 272.  
 282. 118; use 695 ff;  
 w. art. 673; wt. art.  
 674; ὅδε 274; τόδ'  
 ἐκείνο 697 c.  
 ὀδμή 53 D a.  
 ὀδός 152 c; om. 621-2;  
 gen. 760 a.  
 ὀδοὺς 168 b; ὀδῶν 168 D.  
 Ὀδυσ(σ)εύς 47 D.  
 -ο|ε- variable vowel 310.  
 372 a. 383. 406; tense-  
 suffix 372. 393 ff. 435.  
 503 ff; mode-suff. for  
 -ο|η- 373 D. 433 D b.  
 444 D. 437 D a; in  
 plup. 458 D.  
 οἰ to ου 40 a. 410 b.  
 -οιεύς adj. 586 a.  
 οἰ to φ 417.  
 ὀθεν 283. 284. 1056, 2;  
 attraction 997 a.  
 ὀθι 283 D. 1056, 1.  
 ὀθούνεκα 1050, 3. 82.  
 οἰ 13; pronunc. 14 a;  
 to φ (aug.) 357; un-  
 changed in aug. 357 a;  
 interch. w. εἰ 29. 544 c.  
 548.  
 -οι elided 80 D; short for  
 accent 102 a. 386.  
 -οῖ voc. sing. 199.  
 οἶ pron. 261. 113 a; ac-  
 cent 685 a.  
 οἶ adv. 283. 284. 1056, 3;  
 w. gen. 757.  
 -οια fem. 139 c.  
 οἷα conj. w. part. 977.  
 οἶδα 491. 72 D. 849 b;  
 redupl. 363 D; plup.  
 458 D; w. part. (inf.)  
 982. 986; εὖ οἶδ' ὅτι  
 1049, 1 a; οἶσθ' ὅ  
 δρᾶσον 875.  
 Οἰδίπους 216, 13.  
 -οιη for -οια 139 D.  
 -οίην, -οίης, -οίη opt. 457.  
 410 a.  
 διζυρότερος 249 D.  
 -οιν for -οιν in dual 154  
 D f. 171 D a.
- οἰκαδε 217. 219. 118.  
 οἰκεῖος 564; w. gen. 754 c.  
 οἰκέω fut. mid. 496 a; pf.  
 mid. 464 D a.  
 οἰκοθεν 217.  
 οἰκοθι 217 D.  
 οἰκοι 102 b. 220.  
 οἰκονδε 219 D.  
 οἶκος 72 D; om. 730 a.  
 οἰκτίρω aug. 357; w. gen.  
 744.  
 οἰκτρός compar. 253 D.  
 οἶμοι 80 D.  
 οἰμάζω fut. mid. 495.  
 -οιν dual 133.  
 -οιν for -οιμ opt. 379 b.  
 οἶλος 72 D; om. 621 c.  
 οἶνοχοεῖω aug. 359 D.  
 -οιο gen. sing. 154 D a.  
 οἶομαι, οἶμαι, 2 sing. 384;  
 pass. dep. 497 a; w.  
 gen. 733 a; mid. 817;  
 hyperb. 1062. 786 a;  
 w. infin. 946 b.  
 -οιος adj. 564 b.  
 οἶος 276. 282. 92 D d.  
 699. 997. 1000 ff; w.  
 sup. 651; οἶον, οἶα, w.  
 part. 977; in exclam.  
 1001 a; οἶος σὺ, etc.  
 1002.  
 οἶός τε, οἶόσ τε 1000. 1041.  
 118.  
 -οι acc. pl. 154 D e.  
 οἷς 210. 72.  
 -οισα for -οισα 34 D. 242  
 D.  
 -οισι(ν) dat. pl. 156.  
 οἴχομαι pr. for pf. 827.  
 ὀκη 281 D.  
 ὀκνος w. inf. 952.  
 ὀκοῖος, ὀκόθεν, ὀκου 281 D.  
 ὀκόσος, ὀκότερος 281 D.  
 ὀλεῖζων 254, 4.  
 ὀλιγάκις 297.  
 ὀλίγος 254, 4; w. art.  
 665; gen. 743 b; dat.  
 781 a.  
 ὀλιγορέω w. gen. 742.  
 ὀλίζων 254 D, 4.  
 ὀλλυμι pf. 501. 848.  
 ὀλος w. art. 672.  
 ὀμνέω w. dat. 772.

- ἐμῶν imper. 415 D b; w. acc. 712.  
 ὅμοιος, ὁμοίω, w. dat. 773.  
 ὁμοκλᾶω 409 D a.  
 ὁμολογέω fut. mid. 496 a; w. dat. 772; w. part. 981.  
 ὁμοῦ 760 a; w. dat. 772 c.  
 ὁμώνυμος w. gen. 754 d; w. dat. 773.  
 ὁμῶς 1047, 6; w. part. 979 b.  
 -ον-, -ων-, form. suff. 555.  
 -ον- compar. stems in, 236.  
 -ονά- form. suff. 555.  
 ὄναρ 215 b.  
 ὄνδε δέμονδε 219 D.  
 ὀνειδίζω with dat. or acc. 764 b.  
 ὄνειρος 213.  
 ὀνίνημι 31; aor. 440 b. 489, 5; accent 445 a; mid. w. gen. 740.  
 ὄνομα dat. 780 a.  
 -οντ- stems 241. 383, 6. 385, 6.  
 ὀξύνω pf. mid. 463 a.  
 ὀξύς 98.  
 -οος adj. in, 223.  
 ὄου = ὄο for οὐ 275 D.  
 ὄπη 283. 1056, 4. 1054, 6.  
 ὀπηλίκος 281. 282.  
 ὀπηνίκα 283. 1055, 3.  
 ὀπισθε(ν) 87 D. 255 D; w. gen. 757.  
 ὀπισ(σ)ω 47 D.  
 ὀπίστατος 255 D.  
 ὀπλότερος, -τατος, 255 D.  
 ὀπότεν 283. 997 a. 1056, 2.  
 ὀπῶ 1056, 1.  
 ὀποι 283. 1056, 3.  
 ὀποῖος 281 ff. 699 a.  
 ὀπόσος 281. 699 a.  
 ὀπόστος 294.  
 ὀπότεν 860. 913. 1055, 1.  
 ὀπότε 283. 1055, 1.  
 ὀπότερος 281. 282.  
 ὀπου 283. 1056, 1.  
 ὀπποῖος, ὀππότερος, 47 D. 281 D.  
 ὀππόσε 283 D.  
 ὀππότε, ὀππως, etc. 281 D.  
 ὄπως 283. 1054, 3; w. superl. 651; fin. 881 ff. 885 ff. 887 a; οὐχ (μή) ὄπως 1035 a.  
 ὄραω aug. 359; redupl. 369; fut. 383 D, 4; ἰδέ 387 b; w. ὄπως 885 ff; w. μή 887 c; w. part. 982.  
 ὀργαίνω aor. 431 b.  
 ὀργίζομαι w. part. 983.  
 ὀρέγομαι w. gen. 739.  
 ὄρειος, ὀρέτερος, 248 D.  
 ὄρφο 72 D b.  
 ὄρθρος wt. art. 661.  
 ὀρκῶ w. two acc. 725.  
 ὀρνιθοθήρᾱς 149.  
 ὄρνις, ὄρνις, 166. 176. 216, 14.  
 ὀρνύμι fut. 422 b; aor. 431 c. 428 D b. 436 D. 489 D, 42; pf. 368 D.  
 ὀρύσσω redupl. 368.  
 ὀρφανός w. gen. 753 g.  
 ὄρχις 166.  
 -ο-, -ον, sec. -ο-.  
 -οσ- stems 196.  
 -ος neut. 190. 553, 2; in comp. 578 a.  
 -ος gen. sing. 133; acc. pl. 154 D e.  
 ὄς possess. 72 D. 269; 686 a. 690 a. 692.  
 ὄς rel. 275. 282; 627 ff. 699. 993 ff; as demonst. 275 b. 654 d; ἀφ' οὗ, ἐξ οὗ, ἐν ᾧ, εἰς ᾧ 999 b; ἀπὸ ᾧ, ἐξ ᾧ 999; ὄς γε 1037, 1; neut. ὄ or ὅ τε for ὅτι 1049, 1.  
 ὄσάκις 297.  
 ὄσημέραι 1002 b.  
 ὄσος 276. 282; 699. 997; w. superl. 651. 1000 ff; acc. 719 a; dat. 781 a; ὄσον οὐ 1035 b; in exclam. 1001 a.  
 ὄσος περ 286.  
 ὄσπερ 1037, 3.  
 ὄσάκι 297 D.  
 ὄσάκιος 1043 D.  
 ὄσσε 215 D a.  
 ὄσος 47 D. 276 D.  
 ὄστε 856 a.  
 ὄστέον, ὄστον, 157.  
 ὄστις 280. 282. 285. 118; 699 a. 997. 1002 a. 1011.  
 ὄστωδῆ, ὄστωσύν, etc. 285. 1002 a.  
 ὄσφρανομαι with gen. 742.  
 -οτ- part. suffix 382. 563.  
 ὄταν 860. 913.  
 ὄτε 283. 121 a. 1052. 1055, 1; w. τᾶχιστα 1008 a; εἰς ὄτε κε 1055, 7.  
 ὄτεν, ὄττεν, ὄττεσ, ὄτεφ, ὄτεων, ὄτέοισι, 280 D.  
 ὄτι 80 b. 121 a; declar. 1049, 1. 930 ff; caus. 925; w. superl. 651; expressed by pron. 999; irreg. after rel. 1009 a; οὐχ ὄτι 1035 a; ὄτι μή 1049, 1 rem.  
 ὄτις, ὄτινα, ὄτινας, 280 D.  
 ὄτον, ὄτφ, etc. 280 a.  
 ὄττι 47 D. 280 D.  
 ου 13; pronunc. 14 a; spurious 14 b; for ο 33 D; interch. with εν 29. 409 D f. 548 a; from ο, see ο.  
 -ου- stems, 206.  
 ου gen. sing. 148. 154 a.  
 ου- unch. in augm. 357 a.  
 -ου 2 sing. imper. accent 391 c.  
 οὐ, οὐκ, οὐχ, οὐχί, 88 a. 111 d. 85 b. 1018 ff; interrog. 1015; wt. μέ 723 a; οὐ for μή 1028; οὐχ ὄτι, οὐχ ὄπως 1035 a; οὐ μὴν (μέντοι) ἀλλὰ 1035 c; οὐ μή 1032; μή οὐ 1033 ff.  
 οὐ, οἶ, ἐ, 261. 113 a; 685. 677 a. 690 a. 687.  
 οὐ adv. 283. 284. 1056, 1.  
 οὐατος (οὐς) 216 D. 15.  
 οὐδαμῇ, -οῦ, -ῶς, 287.  
 οὐδας 190 D.  
 οὐδέ 1043; οὐδέ εἰς 290 a; οὐδ' ὥς 284.



- οὐδείς 290 a; w. pl. 609 a;  
οὐδεις ὅστις οὐ 1003 a;  
οὐδέν 719 b. 703 a;  
οὐδενός 746.  
οὐδέτερος 287.  
οὐκ, see οὐ; οὐκ 77.  
οὐκέτι 88 b.  
οὐκί 73 D.  
οὐκοῦν, οὐκουν 1048, 2 a.  
1015. 120.  
οὐλόμενος 33 D.  
Οὐλόμποιω 33 D.  
-οὖν acc. sing. 199 D.  
οὖν 1048, 2; w. rel. 285;  
aft. art. 666 c; after  
prep. 786 a.  
οὐνεκα 1049, 2. 1050, 3.  
οὐνομα 33 D.  
οὐπί 77 a.  
οὐρανόθεν 217 D.  
οὐρέω augm. 359.  
οὐρεος 33 D; οὐρος 73 D.  
-ους acc. plu. 154 e.  
-ους adj. 223-4. 566.  
-ούς particip. 385, 6.  
οὐς 172 a. 216, 15.  
-ουσι (for -ο-σι) 407 c.  
οὐτάα, aor. 440 D. 489 D,  
22.  
οὕτε 1044. 608.  
οὕτις 287.  
οὕτοι 1037, 10.  
οὗτος 271. 272. 282. 695  
ff; w. art. 673; wt. art.  
674; w. nom. for voc.  
707. cf. 723 b; w. verb  
om. 612; pl. for sing.  
635; masc. or fem. for  
neut. 632 a; neut. for  
masc. fem. 632; as  
adv. 719 c; w. gen.  
730 c; w. μέν, δέ, 664  
b; τοῦτ' ἐκείνω 697 c.  
οὕτως 274. 721.  
οὕω(s) 272 c. 283. 88 c;  
w. part. 976 b.  
οὕχ, οὕχι, see οὐ.  
ὀφείλω 399 a; aor. in wish  
871 a.  
ὀφέλλω 431 D d.  
ὀφελος 215 b.  
ὀφθαλμιάω 573.  
ὀφίς 166.  
ὀφλισκάνω w. gen. 745.  
ὄφρα 920 ff. 1055, 7; =  
ἔως 283 D. 881.  
ὄχος, ὄχεα 215 D a;  
ὄχεσφι 221 D c.  
-οχος c'p'ds, accent, 582 c.  
ὀψέ w. ἦν 602 d; w. gen.  
757 a.  
ὀψιμαθής w. gen. 754 a.  
ὀψιος compar. 250 a.  
ὀψοφάγος compar. 252 a.  
οω for αω, etc. 409 D a.  
424 D; for οου 409 D c.  
-οω verbs 325. 409-12.  
Π, 24 ff; -π- in pro-  
nouns, etc. 281 D.  
π bef. τ-mute 51; bef. μ  
53; bef. σ 54.  
π to κ 278 D. 281 D; to  
φ 452. 470.  
παῖς 172 a. 180. 86; wt.  
art. 660 a.  
πάλαι with pres. and im-  
perf. 826.  
παλαιός compar. 250.  
πάλλω in comp. 59.  
πάλλω 2 aor. 489 D, 44.  
πάν in comp. 59.  
πανταχῇ 295 c.  
πάντοθεν 218.  
πάντως 257.  
πάρ 84 D. 802.  
παρά 802. 787; in comp.  
775; w. compar. 648.  
πάρα for παρέσσι 109 b.  
785 a.  
παραβαίνω w. acc. 712 c.  
παρά 802.  
παραπλήσιος w. dat. 773.  
παρασκευάζω pf. mid.  
464 D a; impers. 602 d.  
παρόστα 442.  
παρτίθημι mid. 815.  
παραχωρέω w. gen. 748.  
παρείμι w. dat. 775.  
παρασκευάσθαι 464 D a.  
παρέχω w. two acc. 726;  
mid. 814.  
παρίσταμαι w. dat. 775.  
παροίθε(ν) 87 D.  
παροιμιάς, τὸ τῆς 626 b.  
παροινέω augm. 362 a.  
παρότερος 255 D.  
παρος w. inf. 955 a.  
πᾶς 240. 239; w. and wt.  
art. 672; πᾶς τις 609 a.  
703; πᾶν w. gen. 730  
c; παντί 781 a.  
πάσσω 253 D.  
πάσχω 403 c; pf. mid.  
492 D, 14; am treated  
820; τί πάθω 866, 3;  
τί παθών 968 c.  
πατήρ 188; wt. art. 660 a.  
Πάτροκλος 213 D.  
παῦν mid. 812 a; fut.  
perf. 466 b. 850 a; w.  
part. 981.  
παχός compar. 253 D.  
πειθῶ 197.  
πέιθω 347. 328; 2 aor.  
436 D; 2 pf. 492 D,  
15; intr. 501; pf. 849;  
mid. 812 a; w. acc.  
716 b; w. two acc.  
724; w. dat. 764, 2;  
πειστέον 992.  
πεινῶντα 409 D a.  
πεινώω 412; w. gen. 742.  
Πειραιεύς 208 d.  
πειροῦμαι w. gen. 738.  
πεῖραρ 182.  
πελάζω 2 aor. 489 D, 24;  
1 aor. 428 D b; w. dat.  
772.  
πέλεκυς 166. 201.  
πέλομαι 2 aor. 437 D.  
Πελοπόννησος 575 c.  
πεμπάς 295 d.  
πέμπε 288 D.  
πέμπω pf. mid. 463 b; w.  
cog. acc. 715 a.  
πένης 246. 248; w. gen.  
753 c.  
πενθῶ, πενθήμεναι, 412  
D c.  
πενία dat. 776.  
πέποσθε 492 D, 14.  
πεπρωμένη 621 c.  
πέ-πταμαι 365 b.  
πέ-πτακα 365 b.  
πέπων compar. 251 a.  
πέρ 113 d. 118. 1037, 3;  
w. rel. 286; w. part.  
979 a.

πέρᾱ compar. 260.  
 πέρᾱν w. gen. 757.  
 πέρᾱς 183.  
 πέρᾱς πόδα 716 rem.  
 πέρᾱς aor. 435 D. 489 D, 45.  
 περί 803. 80 b. 109 a. 110. 785; w. num. 600 b; in comp. 360 a. 775.  
 περί 785. 109 b.  
 περιγίγνομαι w. gen. 749.  
 περιόρῳ w. part. 982.  
 περιπίπτω w. dat. 775.  
 περισπώμενος 98.  
 πέσσω theme 397 b.  
 πετάννυμι redupl. 365 b.  
 Πετρώς, Πετρώ-ο 159 D.  
 πέτομαι aor. 437. 489, 6.  
 πεφιδέσθαι (φείδομαι) 436 D.  
 πέφνον (φεν-) 436 D.  
 πεφρίκοντας 455 D a.  
 πῆ, πῆ, 283. 113 b. 779 a.  
 πῆγνυμι intr. 501; 2 aor. 489 D, 43.  
 πῆδᾱ w. acc. 712 b.  
 Πηληϊάδης 559 b.  
 πηλίκος 278. 282.  
 πῆνικα 283; w. gen. 757 a.  
 πῆγχυς 166. 201.  
 πείρα 247 D.  
 πῆμπλημι 2 aor. 489 D, 23. 440 D; w. gen. 743.  
 πῆνω fut. 427; aor. tr. 500, 7; 2 aor. 489, 16; w. gen. 736.  
 πιπράσκω fut. pf. 850 a.  
 πίπτω redupl. 365 b; pf. part. 492 D, 17.  
 πιστεύω with dat. 764, 2; pass. 819 a.  
 πίστις 551, 1.  
 πίσυρες 290 D, 4.  
 πῆων 247 D. 251 a.  
 πλάζω 398 b.  
 -πλάσιος mult. 295 b. 755 a.  
 Πλαταιαῖς 783 b; -αῖσι 220.  
 πλέες, -ας, 254 D, 5.  
 πλεῖν (πλέον) 254, 5. 647.  
 πλείος 227 D.

πλειστάκις 297.  
 πλείστος 254, 5; w. superl. 652 c.  
 πλείων, πλέων, 254, 5.  
 πλέον w. or wt. 647.  
 πλεονεκτέω w. gen. 749.  
 πλέος 227 D.  
 πλεῖν, πλεῖνες, 254 D, 5.  
 πλευρά 213 D.  
 πλέω 411; w. acc. 712.  
 πλέως 227.  
 πλῆθος acc. 718 b; w. pl. 609.  
 πλῆθός 216 D, 26.  
 πλῆθος w. gen. 743.  
 πλῆν w. gen. 758.  
 πλῆρῳ w. gen. 743.  
 πλησίον, πλησιαιτερος 250 a; w. gen. 757.  
 πλῆσσω 471 a.  
 πλῆτο 440 D.  
 πλῆθος 152 a; coll. 609.  
 -πλοος, -πλοῦς, multipl. 295 b. 755 a.  
 πλούσιος 564; with gen. 753 c.  
 πλουτέω w. gen. 743.  
 πλώω 2 aor. 489 D, 27.  
 πνέω fut. 426; aor. 469 D. 489 D, 32.  
 Πνύξ 216, 16.  
 πόα 138 a.  
 πόθεν, ποθέν, 283. 113 b.  
 ποθέω, ποθήμεναι 412 D c.  
 πόθι, ποθί, 283 D. 113 b.  
 ποῖ, ποί, 283. 113 b.  
 ποιέω 339; om. 612; w. two acc. 725 a; w. part. 981; mid. 813. 814; mid. w. two acc. 726; —εἰ (κακῶς) ποιῶ w. acc. 712; w. part. 985.  
 ποῖος, ποῖός 278, 282.  
 ποικνύω 574.  
 πολεμέω pass. 819 a; -ίζω, -ῶ, 572; w. dat. 772; πολεμίζω 398 D.  
 πολίς 201 ff. 202; wt. art. 661; πόλις 42 D; πόλινδε 219 D.  
 πολίτεω mid. 814 a; pass. 819 c.  
 πολλάκι(s) 88 D. 297.

πολλαπλάσιος, -πλοῦς, 295 b.  
 πολλαχῇ 295 c.  
 πολλοστός 294.  
 πολυίστωρ 18 a.  
 πολύς 247; compar. 254, 5; w. article 665; w. gen. 730 e; οὐ πολὺς 1028; —(τὸ) πολὺ, (τὰ) πολλὰ, 719 b. cf. 665. 781 a; περί πολλοῦ etc. 746 a. 803, 1 b; πολλοῦ 743 b; πολλῶ 781 a; ἐπὶ πολὺ 799, 3; — πλείων, πλέων, w. art. 665; wt. 647; πλεῖστον w. superl. 652 c; οἱ πλείστοι 665.  
 πομπὴν πέμπειν 715 a.  
 πορίζω mid. 813.  
 πόρρω w. gen. 757.  
 πορφύρω 574.  
 πόσε 283 D.  
 Ποσειδῶν (-ῶν, -έων, -ᾶν) 34 D. 37 D h. 185. 186.  
 πόσος 278. 282; πόσου 746; dat. 781 a.  
 ποσός 278. 282.  
 ποσσί 54 D. 171 D b.  
 πόστος 294.  
 πότ for πρός 84 D.  
 ποταμός w. attrib. app. 624 a.  
 πότε, ποτέ, 283. 113 b.  
 Ποτειδᾶν 37 D h.  
 πότερος 278. 282; πότερον (πότερα) 1017. 930.  
 ποτί for πρός 84 D. 805.  
 πότνα, πότνια, 246 D.  
 ποττᾶν 84 D.  
 ποῦ 283. 113 b. 760 a; w. gen. 757; ποῦ 283. 113 b.  
 πουλυβότειρα 246 D.  
 Πουλυδάμᾱ 170 D b.  
 πουλὺς 247 D. 229 D.  
 πούς 166. 178. 247 b.  
 πρᾶος 247 a.  
 πράσσω 452 a; w. two acc. 724; w. εἰ, κακῶς, 810; w. ὅπως 885; mid. 724.  
 πρᾶτος 255 D.

πρᾶος 247 D.  
 πρέω 764, 2. 949.  
 πρέβα, πρέβειρα, 247 D.  
 πρεσβευτής, πρέσβεις,  
 216, 17.  
 πρεσβεύω w. acc. 714 b;  
 mid. 814 a.  
 πρέσβυς 216, 17. 247 D.  
 πρεσβύτης 216, 17.  
 πρηῖς 247 D.  
 πρην 1055, 9; w. inf. 955;  
 w. fin. verb 924; τὸ  
 πρην 653; πρην ἢ w. inf.  
 955 b.  
 πρίωμαι, πριαίμην 444 a.  
 445 a.  
 πρό 804. 76 b; in comp.  
 360 a. 82 a; w. com-  
 par. 648; πρὸ τοῦ 655 d.  
 πρόθεσις 784 a.  
 προθυμέομαι pass. dep.  
 497 a.  
 πρόκειμαι w. gen. 751.  
 προκόπτω intrans. 810 a.  
 πρόληψις 878.  
 προνοέομαι pass. dep.  
 497 a.  
 πρόσ 805. 84 D; in comp.  
 775; adv. 785; πρόσ  
 σε γονάτων 1062.  
 προσαιδᾶω contr. 412 D c.  
 προσέρχομαι w. dat. 775.  
 προσήκει w. gen. 734;  
 w. inf. 949; προσήκον  
 974 a.  
 πρόσθε(ν) 87 D; w. gen.  
 757; w. πρην 955 a.  
 προσταχθέν acc. abs. 973.  
 πρόσω w. τοῦ 760 a.  
 προσφιλῆ 98.  
 πρόσωπον, -ατα, 213 D.  
 πρότερος 255; w. art. 667;  
 πρότερον 719 b; πρότε-  
 ρον πρην 955 a.  
 προτί 805.  
 προτοῦ 655 d.  
 προὔργον, προὔργιατερος  
 250 a.  
 πρόφασις dat. 779 b.  
 προφέρω w. gen. 749.  
 πρόφρων, -φράσσα, 247 D.  
 πρόμνη, πρόμνη, 139 D.  
 πρωτάδεις wt. art. 660 c.

πρώιος compar. 250 a.  
 πρώτιστος 255 D.  
 πρώτος 255. 288. 619 b;  
 (τὸ) πρώτον 719 b; τὴν  
 πρώτην 622.  
 περουῖντα 238.  
 πτήσσω 2 aor. 489 D, 25.  
 πτυχή 216 D, 27.  
 πτύω 393 a.  
 πτωχός compar. 252 a.  
 Πυθοί 220.  
 Πυκνός (Πυόξ) 216, 16.  
 πύματος 255 D.  
 πυνθάνομαι w. gen. 750,  
 742; w. part. 982.  
 πῦρ 166. 187 b. 213.  
 πφ for φφ 47.  
 πώ 113 b.  
 πῶς 283. 113 b; πῶς ἂν in  
 wishes 870 e; w. gen.  
 757 a; πῶς οὐ μέλλω  
 846 b; πῶς 283. 113 b.  
 P, 18. 23; w. ι 65. 400;  
 doubled 49. 355 a; see  
*Liquids*.  
 β, ββ, 18. 49. 355 a.  
 -p-stems 164 k; themes  
 400.  
 ρά 1048, 1. 80 D. 113 D.  
 ράβδος 152 e.  
 ράδιος compar. 254, 7.  
 ῤαμνοῖς 238.  
 ῤῶν, ῤῶστος, 254, 7.  
 ῤέα, ῤεία, 254 D, 7.  
 ρερνωμένος 365 D.  
 ῤέω w. gen. 743.  
 ῤηγνύμι: ῤηγνῦσι 415 D  
 a; ῤέβρωγα 451 e; intr.  
 501.  
 ῤηῖδιος, ῤηῖτερος, 254 D, 7.  
 ῤιγλῶν, ῤιγιστος (ῤιγληδός)  
 254 D, 10.  
 ῤιγῶς 412 a.  
 ῤιζῶδεν 218.  
 ῤέπτω 345. 328; -ασκον  
 493 a.  
 ῤίς 166.  
 ῤή 138 a.  
 -ρο-s adj. 569, 5.  
 ῤῥ 49; for ρσ 50.  
 ῤυθμός 551, 2. 1066.  
 ῤυνῶς redupl. 365 D.

Σ (σ, s) 6; pronunc. 19.  
 σ after mutes 54, 421 a;  
 after ν 55-59.  
 σ bef. cons. 55 ff.  
 σ from τ, see τ.  
 σ to ῥ 70. 359 a. 508,  
 18 a. 508, 16 c.  
 σ assimilated 431 D d;  
 omitted 61. 62. 71.  
 190. 575 b; in -σαι,  
 -σο, 383, 4. 385, 4 a.  
 416. 441. 462 d; in  
 tense-suffix 422 a. 423  
 ff, 504.  
 -σ- added to verb-themes  
 461. 503. 505. 543,  
 579 b; to roots 543 c.  
 σ doubled 47 D. 278 D.  
 276 D. 420 D. 428 D a.  
 355 D a.  
 σ movable 88 c. 88 D.  
 -s nom. sing. 133. 168.  
 241.  
 -s gen. sing. 133.  
 -s 2 sing. 376.  
 -s imper. (for -θι) 443 b.  
 -s patronym. and gentile;  
 see -ιδ-, -ιδᾶ-.  
 -s in -αίς 297 D.  
 -σ-, vb. themes in, 537.  
 -σα tense-suff. 372. 428.  
 -σα fem. adj. (part.) 237.  
 -σαι 2 sing. 376. 383, 4.  
 385, 4; elided 80 D.  
 Σαλαμῖνι 783 b.  
 σαλπίζω 398 b; subj. om.  
 602 c.  
 σαμπῖ 289 a.  
 -σαν 3 pl. 376. 379 a.  
 385, 3.  
 Σαπφά, Σαπφῶ 199.  
 Σαπηδῶν 206 D.  
 σάπτομαι w. gen. 743.  
 σαντοῦ 266 a.  
 σάφα 258 D.  
 σαφής 248. 258 D.  
 σαώτερος 227 D.  
 σβέννυμι intrans. 500, 5;  
 2 aor. 489, 10.  
 σδ for ζ 63.  
 -σδω for -ζω 398 D.  
 -σε local 219 b.  
 -σε- tense-suff. see -σ-|ε-.

σέ 261. 113 a.  
 σεαυτοῦ 266; 683. 692, 3,  
 σὲ αὐτόν etc. 687.  
 σέβομαι pass. dep. 497 a.  
 σείω, σέθεν, 261 D.  
 -σειω desider. 573.  
 σείω augm. 355 D a;  
 subj. om. 602 c.  
 σεμνός 53 b. 569, 4. 716 b.  
 σέο, σεῦ, 261 D.  
 -σε|ε- tense-suff. 372 D.  
 426.  
 σεύω augm. 355 D a; re-  
 dupl. 365 D; accent  
 389 D b; aor. 430 D.  
 489 D, 33.  
 σευντοῦ 266 D.  
 σημεῖον appos. 626 b.  
 σήμερον 69 a.  
 σήπω intr. 501.  
 σῆς 172 a.  
 σθ after cons. 61.  
 -σθα 2 sing. 377.  
 -σθαι, elision 80 D; infin.  
 381.  
 -σθάν for -σθην 376 D a.  
 -σθε, -σθον, -σθην, mid.  
 376. 380.  
 -σθον for -σθην 376 D b.  
 -σθω, -σθων, -σθωσαν, mid.  
 380 and a.  
 -σι 2 sing. 376. 479.  
 σι for τι 69. 551, 1.  
 -σι- form. suff. 551, 1;  
 in comp. 579 b.  
 -σι(ν) dat. pl. 57. 133.  
 171 D b.  
 -σι(ν) locative 220.  
 -σι(ν) 3 sing. 376. 383 D,  
 1. 385, 1; for -τι 69;  
 om. 383, 1.  
 -σιᾶ- form. suff. 551, 1.  
 σιγάω fut. mid. 495; w.  
 acc. 712; aor. 841.  
 σιγή dat. 776.  
 -σιμος adj. 569, 2.  
 -σι-s, see -σι-.  
 σίτος 214.  
 σιωπάω fut. mid. 495;  
 w. acc. 712.  
 -σκε- tense-suff. see -σκο|ε-.  
 σκέλλω intrans. 500, 6;  
 2 aor. 439, 11.

-σκο|ε- tense-suff. 372.  
 403. 493. 530 ff.  
 σκοπέω mid. 814; w. μή  
 887 c; w. ὅπως 885 ff.  
 σκότος 212.  
 Σκύλλη, Σκύλλα, 139 D.  
 σκώρ 182 a.  
 σμάω 412.  
 -σο 2 sing. 376. 380. 416.  
 -σο|ε- tense-suff. 372. 420.  
 466. 474.  
 σοί, σοῦ 261. 80 D. 113 a;  
 σοῦ as possess. 689;  
 σέ w. inf. 684 b.  
 σός 227 D.  
 σορός 152 b.  
 σός 269. 689 ff.  
 σπανίζω w. gen. 743.  
 σπάω mid. 813.  
 σπένδω 56. 421 a. 429.  
 463 c.  
 σπέος, σπέιος, 190 D.  
 σπεύδω 29. 548 a.  
 σποδός 152 a.  
 σπουδᾶω fut. mid. 495.  
 σπουδή 29. 548 a; dat.  
 776.  
 σσ = ττ 48; in iota class  
 397.  
 -σι dat. plu. 133.  
 -σσω verbs 397. 514 ff.  
 στ abbrev. 6 a.  
 -στᾶ for στῆθι 442.  
 στάδιον 214.  
 σταθμός 214.  
 στάν 440 a.  
 στάχυν 166.  
 στέαρ 182.  
 στέλλω 342. 322. 328.  
 στενωπός 152 c.  
 στερέω fut. mid. 496 a.  
 στίχος 216 D, 28.  
 στοᾶ 138 a.  
 στόλος 548.  
 στοχάζομαι w. gen. 739.  
 στρατεύω w. cog. acc.  
 715 b.  
 στρατηγέω w. gen. 741;  
 pass. 819 c.  
 στρατόπεδον wt. art. 661.  
 στρέφω pf. mid. 460 a;  
 aor. pass. 469 a. 472 a.  
 498.

στυνάγω w. gen. 744.  
 στυφαλίζω 398 D.  
 στωμάλλω 571, 9.  
 σύ 261. 603.  
 συγγενής w. gen. 754 d.  
 συγγινώσκω w. gen. 744.  
 σύγκλητος 152 d.  
 συγχάλλω w. gen. 744.  
 σῦλδος w. two acc. 724.  
 Σύλλας, Σύλλα, 149.  
 συμβαίνω pers. constr.  
 944 a.  
 σύμπας w. art. 672.  
 συμπολεμέω w. dat. 775.  
 σύν 59. 806; in comp.  
 295 a. 775; adv. 785.  
 -συνᾶ- form. suff. 556,  
 2.  
 συναίρει; (ὥς) συνελόντι.  
 εἰπεῖν 771 b. 956.  
 συναυτάδω, συναυτήτην 412  
 D c.  
 σύνδυο 295 a.  
 -σύνη see -συνᾶ-.  
 σύνουδα w. part. 982 a.  
 συντέμνω; ὥς συντέμνω  
 883.  
 συντρίβομαι w. gen. 738 b.  
 σῦς or ὕς 166. 70.  
 σφάζω; σφαγῆς w. gen.  
 750 a.  
 σφέ 113 D. 261 D.  
 σφέα 261 D a.  
 σφέας, σφέων etc. 261 D;  
 690 a.  
 σφέτερος 269. 690. 692.  
 σφι(ν) 261 D. 87 D. 113  
 D.  
 σφισι 113 a. 261.  
 σφός 269 D.  
 σφῶ, σφῶί, σφῶί, etc. 261  
 ff.  
 σφωίτερος 269 D.  
 σφῶν for ἐαυτῶν 692,  
 3 a.  
 σχεθέειν (ἔχω) 494.  
 σχολαῖος compar. 250.  
 Σωκράτης 193.  
 σώμα; acc. 718 a; dat.  
 780.  
 σῶος, σῶς, 227.  
 σωτήρ 185.  
 σῶφρων compar. 251 a.

- τ**, pronunc. 19; to **θ** 73; to **σ** 52-3. 69. 248. 470; **τ** for **θ** 74; bef. 1. 67. 397.  
**τ** dropped 54. 56-7. 86. 167. 181 ff.  
**-τ**-stems 176; themes 397.  
**-τα** for **-της** 147.  
**-τᾱ** form. suff. 550. 557, 2. 560, 2.  
**ταί** for **αἱ** 272 D.  
**-ται** 3 sing. 376; elision 80 D.  
**τάλας** 235.  
**τάλλα** 106.  
**ταμίαι** 220 a.  
**τάμος** 283 D.  
**-τᾶν** for **-την** 376 D a.  
**τᾶν** ('τᾶν) 216, 18.  
**τᾶνδρός** 77 b.  
**ταυνύ** as fut. 427 D.  
**τάξις** dat. 780.  
**τᾶρα** 77 b.  
**ταράσσω** 397; fut. mid. 496 a.  
**ταρφέες, ταρφείαι**, 247 D.  
**τάσσω** 397; pf. mid. 464 a.  
**-τατος** superl. 248 ff.  
**ταῦτά, ταῦτό, ταῦτόν**, 265; **ταῦτό τοῦτο**, 626 b.  
**ταύτη** 283. 779 a.  
**τάφος** 152 b.  
**τάχα** 80 c. 258.  
**ταχύς** compar. 253. 74 b; **τῇ ταχίστην** 622. 719 a.  
**τᾶων** 272 D.  
**ταῶς** 213.  
**-τε** 2 pl. 376. 380.  
**-τε**-tense-suff., see **-το|ε**.  
**τέ** 1040 ff. 113 d. 80 a; after art. 666 c; after prep. 786 a.  
**τέ** for **σέ** 261 D b.  
**τέθριππος** 82 a.  
**τέθυμαι** (τύφω) 74 c.  
**τεῖν** 261 D.  
**τεῖνω** pf. 448 b.  
**τέιος** 283 D.  
**-τειρᾱ** form. suff. 550.  
**τείχος** wt. art. 661.  
**τείως** 283 D.  
**τέκμαρ, τέκμωρ**, 166 D k. 215 D b.  
**τεκμήριον** appos. 626 b.  
**τέλειος** w. gen. 754 e.  
**τελευτών** 968 a.  
**τελέω** 340. 328; fut. 423; **τελείω** 409 D b.  
**τέλος** acc. 719.  
**τέμνω** 402 a; w. acc. 714; w. gen. 736.  
**-τεο**-vb. adj. suff. 475.  
**τέο, τέοισι**, 277 D.  
**-τέον** (-τέα) 990; **έστί** om. 611 a; plur. 635 a.  
**-τέος** verb. adj. 299 c. 475. 563. 988 ff; w. dat. 769 b. 991.  
**τέος** for **σός** 269 D.  
**τέρας** 183.  
**τέρην** 234.  
**-τερος** compar. 248-52. 296. 269. 278.  
**τέρπω** aor. 436 D; aor. pass. 473 D a; mid. w. gen. 740; w. part. 983.  
**τέσσares** 288, 290; **τέσσερες, τεσσεράκοντα**, 290 D, 4.  
**τεταγών** 436 D.  
**τεταρτημόριον** 293.  
**τετιηώς** 446 D.  
**τέτμον** 436 D.  
**τέτορες** 290 D, 4.  
**τετραπλή** 295 D c.  
**τετράς** 295 d.  
**τέτρασι** 290 D, 4; **τέτρατος** 288 D; **τετραχόδ** 295 D c.  
**τεῦ** 277 D.  
**τεῦ, τοῦς, τεῦς**, 261 D b.  
**τεύχω, τετεύχαι** 464 D a.  
**τέχνη** om. 621 c.  
**τέφ, τέων**, 277 D.  
**τέως** 283 D.  
**τῆδε** 283.  
**τήκω** 394; pf. intr. 501.  
**τῆλε** superl. 260 D.  
**τηλίκος, -όσδε, -ούτος**, 273. 282; 696.  
**τηλοῦ, τηλοτάτω**, 260 D.  
**τῆμερον** 69 a.  
**τῆμος** 283 D.  
**-την** 3 dual 376; 2 dual 378 a.  
**τηνίκα, ἄδε, αὐτα**, 283.  
**-τηρ** form. suff. 550.  
**τηρέω** fut. mid. 496 a.  
**-της** (masc.), see **-τᾱ**.  
**-της** (fem.), see **-τητ**.  
**-τηρ-ιο-ν** neut. 561, 1 a; **-τηρ-ιο-ς** adj. 569, 3.  
**τῆσ(ι)** 272 D.  
**-τητ** form. suff. 556, 1. 164 d.  
**τθ** for **θθ** 47.  
**τι** to **σθ** 67. 397; to **σι** 69. 551, 1.  
**-τι** form. suff. 551, 1.  
**-τι** 3 sing. 376. 479.  
**-τι** for **-δι** 73 b. 473 a.  
**-τιδ** form. suff. 557, 2. 560, 3.  
**τίθημι** 349. 329. 333. 414 D. 415 D a. 73 a, c; imperf. 419 a, c; aor. 432. 443. 445 b; mid. 813. 816, 11; **τιθήμενος** 33 D.  
**-τικο**-adj. suff. 565 a.  
**τίκτω** pres. 506, 5; pf. 451; **δ** **τεκών** 966 a.  
**τίμας** 337. 323; fut. mid. 496 a; w. gen. 746; w. gen. and dat. 746 b.  
**τίμῆς** (-ῆεις) 238 D. 40 a.  
**τιμωρέω** constr. 764, 2 b. 816, 12.  
**τίν** for **σσί** 261 D b.  
**τίων, τίνω, 94** D.  
**τίρυνς** 58. 85 b.  
**-τις**, see **-τι**.  
**-τις**, see **-τιδ**.  
**τίς** interrog. 277. 282. 113 b. 700. 1011; accent 277 a; **τί** 719 c; **τὸ τί** 676; **ἵνα τί** 612; **τί τοῦτ'** **ἐλεξας** 1012 a; **τί οὐ** with aor. 839; **τί οὐ μέλλω** 846 b; **τί μήν** 1037, 11.  
**τις** indef. 277. 282. 285. 113 b. 701; coll. 609 a; after article 666 c; om. bef. gen. 734. 735; supplied from **οὐδεὶς**

- 1058; w. adj. etc. 702  
-3; τῆ, 719 b; ἐγγός τι  
719 b; δ δέ τις, etc.  
654 a.  
τῶ 307.  
τλα- (ἐτλην, τέτληκα)  
489, 7; 492 D, 10.  
τμήσις 580 a.  
-το 3 sing. 376.  
-το- vb. adj. suff. 475.  
-το- tense-suff. 372. 395.  
513.  
τῶθεν, τόθι, 283 D.  
τοί 1037, 10. 77 b. 113 d.  
τοί for οἱ 272 D; for σοί  
261 D. 80 D.  
τοίγαρ, τοιγαροῦν, τοιγάρ-  
τοι, 1048, 5.  
τοῖν for τοῖν 272 D.  
τοῖνον 1048, 4.  
τοῖο for τοῦ 272 D.  
τοῖος, τοῖόσδε, τοιοῦτος,  
273. 282; 696.  
τοῖσδε(σ)ι, 272 D.  
τοῖσι, τοισίδε 272 D.  
τόλμα 139 e; τόλμα 139  
D.  
-τον 2, 3 du. 376. 380;  
for -την 376 D b.  
τόνος 98.  
-τορ- form. suff. 550.  
-τό-s verb. adj. 299 c. 475.  
563.  
τοσαντάκις 297.  
τόσος, τοσόσδε, τοσοῦτος,  
273. 282. 696; τοσοῦτο  
719 b; τοσοῦτῃ 781 a.  
τόσος for τόσος 273 D.  
τότε 283; w. part. 976  
b.  
τοῦ from τίς, τις, 277.  
τοῦναντίον 77.  
τοῦνομα 76.  
τοῦτερον 77 D d. 82 D.  
τουτί, see οὐτοσί.  
τουτογι 274.  
τόφρα = τέως 283 D.  
-τρα- for -τερ- dat. pl. 188.  
-τρά- form. suff. 554.  
τραγηδός 15 a.  
τραπελιόμεν (τέρπω) 64 D.  
473 D a.  
τρέις, τρία, 288. 290.  
τρέπω 460 a. 469 a. 472  
a; mid. 812. 813 a.  
τρέφω 74 c. 460 a. 469 a.  
472 a; fut. mid. 496 a;  
w. two acc. 725.  
τρέχω 74 c; w. cogn. acc.  
715.  
-τρίā- form. suff. 550.  
-τρια quant. 139 b.  
τριάς 295 d.  
τρίβω fut. mid. 496 a.  
-τρίδ- form. suff. 550.  
τριηκοντα 288 D.  
τρίηρης 232.  
τριζός 295 D b.  
τριπλάσιος, -πλήσιος, 295  
b and D.  
τριπλή 295 D c.  
τριπλοῦς 295 b.  
τρίπους 247 b.  
τρίς 288.  
-τρι-s, see -τρίδ-.  
τρισός 295 b.  
τριταῖος 619.  
τρίτατος 288 D.  
τριτημόριον 293.  
τρίτος 288.  
τριχῆ 295 c; τρίχα, τριχ-  
θά 295 D c.  
Τροία 15 a.  
-τρο-ν neut. 554.  
τρόπος acc. 719 a; dat.  
776; πρὸς τρόπου 805,  
1 b.  
Τρώς 172 a.  
ττ = σσ 48.  
-τυ- form. suff. 551, 3.  
τύ for σύ or σέ 261 D b.  
τυγχάνω w. gen. 739. 750;  
w. part. 984 and a;  
τυχόν 719 b.  
τύνη 261 D.  
τύπτω w. cogn. acc. 725 c.  
τυραννέω w. gen. 741.  
-τύ-s, see -τυ-.  
τυφλός w. gen. 753 d.  
τύφω 74 c.  
τύφας 213.  
τύχη gen. 761; dat. 776.  
-τω, -των, -τῶσαν, imper.  
380 and a.  
τῷ from τίς, τις, 277.  
τῶληθές 77 D b.  
-τωρ, see -τορ-.  
τῶς 284 D.  
τῶντό 14 D d; τῶντοῦ  
77 D b.  
Τ, name of, 8; quant. 9.  
94. 393 a; pronunc. 11  
and a; δ- 17 b.  
υ, ὕ interch. with α, ω,  
31; w. εν 32. 394. 447  
b. 464 D a. 511.  
υ not elided 80 d.  
υ om. 44. 207. 401. 412  
b. 559 b.  
-υ- stems in, 164 c and f.  
201 ff., accent 205;  
adj. 229. 562, 1; vb.  
themes 394 a. 445. 489.  
512. 532.  
ὕββαλλειν 84 D.  
ὕβριστής compar. 252 b.  
ὕγιής 231 b.  
-ὕδριον neut. 558, 2.  
ὕδωρ 182 a.  
υε to ὕ 38 a. 204.  
υι diphth. 13, 14 d.  
υῖ to ὕ 419 D b. 445 D;  
to υι 201 D.  
-υῖα fem. part. 244.  
υῖός 216, 19; om. 730 a.  
ὑμας 264.  
ὕμέ, ὕμέας, etc. 261 D b.  
ὕμέας, ὕμεῖων etc. 261 D.  
ὕμετερος 269. 689 ff.  
ὕμιν, ὕμιν, ὕμιν, 264.  
ὕμμε, ὕμμες, 261 D. 17 D  
b.  
ὕμμι(ν) 87 D; see ὕμμε.  
ὕμός 269 D.  
-υν- vb. theme 571, 8.  
-υν acc. sing. 205.  
-υντ-stems 241.  
-ὕνα denom. verbs 571, 8.  
ὕπ for ὕπῳ 84 D.  
ὕπαί 808.  
ὕπαρ 215 b.  
ὕπαρχω w. part. 981.  
ὕπατος (ὕπερ) 255 a.  
ὕπερ (ὕπερ) 807.  
ὕπερδικέω w. gen. 751.  
ὕπερθε(ν) 87 D.  
ὕπερτερος, -τατος, 255 a.  
ὕπερφαίνομαι w. gen. 751.

διπεφυώς *ds* 1003 b.  
 διπεθύωνος *w. gen.* 753 e.  
 διπήκοος *w. gen.* 753 d.  
 διπηρεσιᾶ *w. dat.* 765 a.  
 διποσχυρόμαι *mid.* 817.  
 διπνός 409 D c.  
 διπό 808; *w. pass.* 818 a;  
   *in comp.* 775.  
 διπόδικος *w. gen.* 753 e.  
 διπόκειμαι *w. dat.* 775.  
 διποκτείνω *aug.* 862 a.  
 διποτελής *w. gen.* 753 e.  
 διποχος *w. dat.* 765.  
 -υ-s, -εια, -υ see -υ.  
 δις 166 f. 70.  
 διμήνη 213 D.  
 διστάτιος 255 D.  
 διστατος 255.  
 διστεραῖα *w. gen.* 755; *dat.*  
   782.  
 διστερέω 816, 4.  
 διστερίζω *w. gen.* 749.  
 διστερος, -τατος, 255, 619  
   a; *w. gen.* 755.  
 διψίκερος 103 a.  
 διψικέτης 33 D.  
 διψίαν, διψιστος, 254 D, 12.  
 -ῶν *vbs.* 393 a.  
 διῶ 393 a; διῆ 602 c;  
   διῶντος 972 a.  
 φ, pronunc. 21; doubled  
   47.  
 φ bef. τ-mute 51; bef. μ  
   53; bef. σ 54; for π, β,  
   452.  
 φαεινός, φάντατος, 249 D.  
 φαίνειν, φάνθην, 469 D.  
 φαίνω 343. 326-8. 431 D  
   d. 418 b. 451 c. 498;  
   *aor. pass.* 473 D a;  
   *intr.* 501; *mid.* 812  
   a; *w. part.* (*inf.*) 981.  
 986.  
 φανερός *w. part.* 981.  
 φάος 183 D.  
 φείδομαι *redupl.* 436 D.  
   742.  
 φέρτερος, -τατος, φέριστος,  
   254 D, 1.  
 φέρω *aor.* 428 D b. 438;  
   *w. part.* 983; *w. cogn.*  
   *acc.* 715 *rem.*; φερό-

μενος 969 a; φέρων  
*with*, 968 b.  
 φεύ *w. gen.* 761.  
 φεύγω 426; *fut. mid.* 495;  
   *w. acc.* 712; *w. cog.*  
   *acc.* 715 a; *w. gen.*  
   745; *pr. for pf.* *am*  
   *banished* 820. 827.  
 φηγός 152.  
 φημί 481. 113 c; φᾶσι  
   602 c; οὐ φημι 1028;  
   *w. infin.* 946 b.  
 φθάνω 2 *aor.* 489, 8; *w.*  
   *part.* 984.  
 φθεῖρω *pf.* 448 a.  
 φθινύθουσι *etc.* 494.  
 φθίνω *aor.* 445 D. 489 D,  
   29.  
 φθισίμβροτος 60 D.  
 φθονερός 569, 5.  
 φθονέω *w. dat.* 764, 2; *w.*  
   *gen.* 744; *pass.* 819 a.  
 -φι(ν) 221 D. 87 D.  
 φιλαίτερος, -αίτατος 250 b.  
 φιλέω 324. 409 D e; *fut.*  
   *mid.* 496 a; *w. two*  
   *acc.* 725.  
 φιλομειδής 47 D.  
 φίλος *compar.* 250 b. 253  
   D; *w. dat.* 765.  
 φιλοτιμέομαι *pass. dep.*  
   497 a.  
 φίλτερος, φίλτατος 250 b.  
 φλεγέθω 494.  
 φλόξ 547.  
 φοβέω *w. μή* 887.  
 φόβος *dat.* 776; *w. μή*  
   887; φόβονδε 219 D.  
 φοῖνιξ 175.  
 φονάω 573.  
 φορέω, φορήμεναι, φορῆναι  
   412 D c.  
 φόσος 183 D.  
 φράζω 2 *aor.* 436 D.  
 φρέαρ 182.  
 φρήν 166; *in comp.* 576  
   a.  
 φρίσσω *pf. part.* 455 D a.  
 φροντίζω *w. ὅπως* 885.  
 φροντιστής *w. acc.* 713.  
 φρούδος 82 a; *om. of cop.*  
   *w.*, 611 a.  
 φρουρός 82 a.

-φρων 576 a.  
 φύγαδε 219 D.  
 φυγάς 246.  
 -φύης *adj.* 231 b.  
 φύλακος 216 D, 12.  
 φύλαξ 174.  
 φυλάσσω *fut. mid.* 496 a;  
   *w. acc.* 712; *mid.* 816,  
   13; *φυλακτέον* 992.  
 φύξιμος 569, 2; *w. acc.*  
   713.  
 φύρω *aor.* 431 D c.  
 φύω 393 a; πεφύασι 446  
   D; -κει 455 D a; 2 *aor.*  
   489, 18; *pf.* 849; *intr.*  
   500, 3.  
 φωρδομαι *w. part.* 982.  
 φῶς 172 a.  
 φῶς 166. 172 a. 183.  
 X, pronunc. 21; bef. τ-  
   mute 51; bef. μ 53;  
   bef. σ 54; bef. ι 67.  
 397; doubled 47; for  
   κ, γ 452.  
 -χ-themes 397.  
 χαίρω *w. acc.* 712 b. 716  
   b; *w. dat.* 778; *w.*  
   *part.* 983; χαίρων *im-*  
   *pute* 968 a.  
 χαλεπαίνω *w. dat.* 764, 2.  
   778.  
 χαλεπῶς φέρω *w. dat.*  
   778; *w. part.* 983.  
 χαλκοβάτρεα 247 D.  
 χαμᾶζε 219 D.  
 χαρλεῖς 248. 567.  
 χαρίζομαι *with dat.* 764, 2.  
 χάρις 179 a. 252 c; *acc.*  
   719 a. 694.  
 χάσκω *pf. imper.* 456.  
 χειμών *gen.* 759.  
 χεῖρ 166. 216, 20; *om.*  
   621 c; *eis χεῖρας* 772 a.  
 χείρων, -ιστος, 254, 2.  
 χερεῖων, χέρη, *etc.* 254  
   D, 2.  
 χέω *fut.* 427; *aor.* 430.  
 489 D, 34.  
 χηλός 152 b.  
 χθών 166.  
 χι το σσ 67. 897.  
 χιλιάς 295 d.

χιτών, κιθών, 74 D.  
 χιών 166.  
 χοηφόρος 575 b.  
 χορεύω w. acc. 712 b.  
 χορηγέω w. acc. 714 b.  
 χούς 209.  
 χρομαι 409 D a, d. 412;  
     w. dat. 777; in part.  
     968 b.  
 χρέος 192; χρέως 216, 21.  
 χρεώμαι, χρεώμενος, 409  
     D a, d.  
 χρεών, om. of copula w.,  
     611 a.  
 χρή 486; w. case 712 b;  
     w. inf. 949; impf. 834.  
     897.  
 χρήζω pf. 849 b.  
 χρήσιμος 569, 2.  
 χρήστης 150; χρηστός ib.  
 χράα 138 a.  
 χρόνος gen. 759; dat. w.  
     έν 782 a.  
 χρώς 176 D.  
 χῶ, χή, χολ, 77 c. 82.  
 χῶμαι w. gen. 744.  
 χῶρά om. 621 c.  
 χῶρις w. gen. 757 a.  
 Ψ, pronunc. 21 b.  
 -ψ masc., fem. 164 l.  
     174.  
 ψάμμος 152 a.  
 ψάρ 166.  
 ψαύω w. gen. 738.  
 ψάω 412.  
 ψέ for σφέ 261 D b.  
 ψεύδομαι w. acc. 716 b;  
     w. gen. 748.  
 ψῆφος 152 a.  
 ψυχή dat. 780.  
 Ω, name of, 8; pronunc.  
     11; from -ο-, see -ο-.  
 -ω for -ο- 455 D b; for  
     ον 34 D. 412 a.  
 ω, η, interch. 28 a; ω, υ,  
     31.

ω in Att. decl. 159 ff.  
 -ω fem. 197; for -ā (dual)  
     272 a.  
 -ω for -āω (gen. sing.)  
     148 D, 3; 154 D a.  
 -ω or ων acc. sing. 161.  
     198.  
 -ώ nom. dual 154 b.  
 -ω adv. 260. 88 c.  
 -ω verbs 311 c. 406.  
 -ω theme vowel 527.  
 ω diphth. 13; pronunc.  
     14 c; for ωι 412 a.  
 -ω dat. sing. 154 b.  
 -ω nom. sing. 199.  
 ὦ 76 b. 77; w. voc. 709  
     a; w. acc. 723 b.  
 ὠγαθέ 77.  
 ὠδε 272 c. 283.  
 ὠδή 13 a. 37 D f.  
 -ωδης adj. 586 a.  
 ὠδῖς 166.  
 ω|η variable vowel 310  
     a; mode-suffix 378.  
     408. 417. 433 b. 444.  
     455 a. 473 a.  
 ὠθέω augm. 359; ὠθεσ-  
     κον 493 b.  
 ὠκα 258 D.  
 ὠκύροος 49 D.  
 ὠκύς 229 D. 253 D.  
 -ωμι for -οω 409 D h.  
 -ων-, -ον-, form. suff. 555.  
     561, 2.  
 -ων part. ending 383, 6.  
 -ων gen. pl. 133. 141.  
     154 d.  
 ὦν part. 479.  
 ὦν 1048, 2.  
 ὠνέομαι augm. 359; aor.  
     ἐπιδίμην 441. 444 a.  
     445 a. 489, 9; w. gen.  
     746.  
 ὠνήρ, ὠνθρωποι, 77 D b.  
 ὠνήρτος w. gen. 753 f.  
 ὠρά dat. 782; w. inf.  
     952; omis. of copula  
     611 a.

ὠραίος w. gen. 754 e.  
 ὠρᾶσι 220.  
 ὠριστος 77 D b.  
 ὠροπον (ὀρνύμι) 436 D.  
 -ως Att. 2 decl. 159 ff; 3  
     decl. 197 ff; gen. sing.  
     203. 207 b; acc. pl.  
     154 D e; adj. 226 ff;  
     pf. part. 244; adv. 257  
     ff.  
 ὡς 111 c. 283; uses 1054,  
     1; w. gen. 757 a; after  
     pos. 642; w. superl.  
     661. 1054, 1 a; in wish  
     870 c; indirect 930 ff.  
     1049, 2; final 881 ff.  
     885 c; causal 925; w.  
     part. 974. 978; in ex-  
     clam. 1001 a; ὡς τῷ-  
     χιστα 1008 a; w. princ.  
     verb 1009 a; w. inf.  
     956.  
 ὡς to 722 a.  
 ὡς 112 b. 120. 288; καὶ  
     ὡς, οὐδ' ὡς, μηδ' ὡς 284.  
 ὡς for οὗς 216 D, 15.  
 ὡς for ὥς 284 D.  
 -ωσι (for -ωνσι) 407 c.  
 ὥσπερ 1054, 2. 1037, 3.  
     118. 286; w. acc. abs.  
     974; with part. 978 a;  
     ὥσπερ ἄν εἰ 905 a;  
     ὥσπερ οὖν 286.  
 ὥστε 1054, 4. 1048, 6.  
     1041. 118; after pos.  
     642; w. finite verb  
     927; with infin. 953;  
     expressed by pronoun  
     999; ὥστε οὐ (μή) 1023  
     b.  
 -ωτ- stems in, 164 i; 455  
     D b.  
 ων diphth. 13. 14 d.  
 ὠυτος, ὠυτός, 14 D d. 77  
     D b.  
 ὠχυρίω 578.  
 ὠω, ωω for αω etc. 409 D  
     a. 424 D.



## ENGLISH INDEX.

Abbreviations 6 a.  
 Ability, adj. 565.  
 Ablative in Lat. = Gr. gen. 727. 747.  
 972; = dat. 762. 797.  
 Absolute, gen. 970 ff; acc. 973 ff.  
 Abstract words 125 c. 621 b rem;  
 nouns of number 295 d; in comp.  
 576 b; in plural 636; w. art. 660;  
 participle 966 b.  
 Abundance, adj. 567.  
 Acatalectic verse 1077.  
 Accent 95 ff; nouns 128 ff; 1st decl.  
 141. 147 c. 150; contr. forms 158;  
 2d decl. 162; 3d decl. 172. 185. 188;  
*Σωκράτης* 193. 203; adj. 222 b. 224.  
 232 a. 236 a; comp. adj. 232; part.  
 242 a. 243. 477 c. 480 a; pron. 263-  
 4. 272 b. 277 a; verbs 386 ff. 105.  
 381 D; *μ*-forms 445 a. 482 a. 484  
 a. 487, 2, 3; *ειμί* 480; in formation,  
 546; in comp. 532-3;—in versi-  
 fication 1066 a; rhythmic accent  
 1071.  
 Accompaniment, dat. 774.  
 Accountability, gen. 753 c.  
 Accusative 123 (3); sing. 1st decl. 139.  
 143; 2d. decl. sing. 151. 161; 3rd  
 decl. neut. 167; masc. and fem. 169.  
 186; barytone stems 179; in -*εα*  
 208 c; pl. 1st decl. 143; 2d decl.  
 154 e; 3d decl. 169 a, b; in -*εα*  
 202; in -*εας* 208 c; with -*3ε* 219;  
 adv. 259. 719;—Synt. 710 ff; dou-  
 ble 724; in pass. 724 a; for gen.  
 742 b; app. w. sent. 626; w. gen.  
 738 a. 743 a. 752 a; w. dat. 764, 1;  
 w. prep. 787 ff; aft. *ὥς* to 722 a;  
 w. inf. 939 ff; acc. abs. 973 ff; inf.  
 as acc. 959; om. 745 a; acc. antec.  
 incorp. 995 a. 996 a.  
 Action, suffixes 551-2; expressed by  
 tenses 821. 300.  
 Active voice 298. 302 b; endings 376

ff; trans. and intrans. in diff. tenses  
 500 ff;—Synt. 809 ff; act. for pass.  
 952 a; act. for pass. of another vb.  
 820.  
 Acute accent 96 ff; ch. to grave  
 108.  
 Addition of vowels 45. 543 b. 579.  
 Address, voc. 709; nom. 707; w. *ὄντος*  
 698.  
 Adjectives 222 ff; comparison 248 ff;  
 formation 562 ff; comp. 578-9; w.  
*χρῆσις* 252 c;—Synt. 640 ff; attr.  
 and pred. 594; position 666 a. 670  
 ff; equiv. 600; adj. pron. as adj.  
 600; agr't 620; wt. subst. 621-2;  
 fem. wt. subst. 779 a; of place w.  
 art. 671; w. cog. acc. 717; w. gen.  
 753 ff. 730 c, e; w. dat. 765. 772 b;  
 w. poss. pron. 691; w. *τις* 702 a;  
 w. inf. 962; w. *μή* 1026;—Verbal  
 adj. 299 c. 475. 988 ff; see *τέος*  
 (*-τέον, -τέα*) in Greek Ind. See *Neu-  
 ter, Attributive, Predicate-Noun*.  
 Adjuncts of participle 975 ff.  
 Adonic verse 1111 a.  
 Advantage, dat. 767.  
 Adverbial acc. 719. 956; part. 968 a.  
 Adverbs, elision 80 c; enclit. 113 b;  
 formation 257; accent 257; end'g in  
 -a 258; compar. 259; demonstr. 272  
 c; correl. 283; neg. 287; numeral  
 288. 295 c. 297. in compos. w aug.  
 360 cf. 580 a; Synt. 641; pred. adj.  
 for adv. 619 b; of swearing 723;  
 place w. gen. 757. 760 a; w. art. (for  
 adj.) 600. 641 a. 666 a; w. gen. 756  
 ff; w. dat. 772 c; w. *τις* 702 b; w. *μή*  
 1026; in constr. *praegnans* 738 b;  
 prep. as adv. 785; participle for  
 adv. 968 a; rel. adv. 908. 997 a.  
 1008. 1054.  
 Adversative conjunctions 1046 ff.  
 Aegean islands, Ionic of, 2.

- Aeolic, dialect 2. 3 a; accent 104 D b;  
 inflec. of contract vbs. 409 D h;  
 poetry 1109; dactyls 1112 d, e.  
 Aeschines, Attic of, 3 d.  
 Aeschylus, Attic of, 3 d.  
 Affection of body, verbs of 573.  
 Age, demonst. pron. 273; correl. 282.  
 Agent, suff. 550. 548 b; accent 582  
 c; gen. 750 a; dat. 769. 991; acc.  
 991 a; w. pass. 818 a. 808, 1 b. 798  
 c. 805, 1 c.  
 Agreement, gen. rules 603-32; pecul.  
 of number and gender 633 ff.  
 Aiming: gen. 736 a. 739.  
 Alcaeus, Aeolic of 3 a; odes of 1065  
 b; Alcaic verse 1111 a.  
 Alpha priv. 589; c'p'ds w. gen. 753 c;  
 see *a* in Greek Ind.  
 Alphabet 5 ff.  
 Alternative questions 1017.  
 Anacalasis 1121 a.  
 Anacoluthon 1063.  
 Anacrusis 1079.  
 Anapaest 1068; anapaestic rhythms  
 1108 ff; logaoedic anap. 1113. See  
*Systems*.  
 Anastrophe, 109.  
 Anceps, syllaba anc. 1074.  
 Antecedent 598; agr't with 627; om.  
 996 ff; collective 629; definite 699  
 a. 909; indefinite 699. 912; in rel.  
 sent. 993 ff.  
 Antepenult 90.  
 Antibacchius 1068.  
 Antistrophe 1065 c.  
 Aorist 300-3; augm. 354; iter. 493;  
 —Synt. 822. 836 ff. 851. 854. 856  
 and b; for future 848; in wish 871;  
 subj. w. *μῆ* 874; in condit. sent. 895;  
 subj. for fut. pf. 893 c; part. act.  
 972 c; aor. in indir. disc. 935 c.  
 Aorist, First, system 316. 327-8. 428  
 ff; tense-suffix 372; endings 383, 5  
 b; accent 389 c. 390; in *-κα* 432;  
 transitive sense 500.  
 Aorist, Second, system 320. 322. 333-  
 4. 435 ff; accent 387. 389 a. 391.  
 439 ff. 445 b; *μ*-form 311. 439 ff.  
 489; formation w. *θ* 494; intransi-  
 tive sense 500.  
 Aorist, Passive, system 319. 322. 468  
 ff; tense-suffix 372; endings, 375  
 ff; in depon. verbs 497 ff.  
 Apocope 84 D.  
 Apodosis 879. 889.  
 Aposiopesis 1060.  
 Apostrophe 79 ff.  
 Apposition, kinds of, 624 ff; infinitive  
 in, 950; to a sentence 626.  
 Appositive 595 a; agr't 623; subst.  
 implied 633 b, c. 691; pron. 705; w.  
 voc. 707 a; rel. sent. 1009.  
 Aristophanes, Attic of, 3 d.  
 Aristotle, dialect of, 3 e.  
 Arsis 1071. 1068 b.  
 Article 270; crasis 76 b. 77 b; pro-  
 clitic 111 a; w. *αὐτός* 265. 679 ff; for  
 rel. 275 D; as demonstr. 272 b. 272  
 D. 275 b;—Synt. 653 ff; posit. 666 ff;  
 attrib. 600; as poss. 658; w. proper  
 name 663; w. num. 664; w. attrib.  
 665 ff; w. adj. of place 671; w. pred.  
 noun 669; w. pron. 673 ff; w. gen.  
 730 b; w. *ἡ*, etc. 672; w. *αὐτός*;  
*αὐτοῦ* 688 a; w. inf. 958 ff; w. *ὅς*  
 1002; w. *γέ* 1037 a; of incorp.  
 antec. 995 c; om. 660 ff. 674. See  
*Neuter*.  
 Asclepiadean verse 1115 a, b.  
 Aspiration, rej. or transf. 78 ff; of lab.  
 or pal. 452. 464 a.  
 Assimilation of consonants 46. 431 D a;  
 of vowels, 409 D.  
 Association, dat. 772.  
 Asyndeton 1039.  
 Attempted action 825, 832.  
 Attic, dial. 3 d; 2d decl. 159 ff. 198.  
 227; redup. 368. 358 b. 451 d; fu-  
 ture 425.  
 Attraction in relat. sentences 994 ff;  
 inverse 1003; of relat. clause into  
 infin. 947.  
 Attributive 594 a. 620 ff. 633; appos.  
 624 a; subst. om. 621; w. article  
 666 ff; w. cogn. acc. 715; part. 965  
 ff; gen. 728 a. 730.  
 Attributive position 666 a. 679. 692, 3.  
 730 d.  
 Augment 354 ff; w. redupl. 358; on  
 sec. syll. 358 a. 359 b, d; comp. vbs.  
 360 ff; bef. prep. 361, cf. 580 a;  
 double 361 a. 362 a, b; om. 365 D.  
 356 D. 358. 493.  
 Bacchius, 1068; bacchic rhythms,  
 1126 ff.  
 Barytone 99; stems 179.

Basis 1073 a.  
 Boeotia, Aeolic of, 2.  
 Brachylogy 1068.  
 Breathings 17 ff.  
 Bucolic, poetry 3 b, d; caesura 1100.  
 Caesura 1081. 75 D d; masc., fem. 1100.  
 Capacity, adj. w. gen. 754 b.  
 Cardinal numbers 288 ff.  
 Cases 123 (3); defect. 215 b;—Synt. 706 ff; of infin. 959 ff; in rel. sent. 993 ff.  
 Case-endings 133.  
 Catalexis, catalectic verse, 1077; of iambic verse 1090; doubly catalectic verses 1078 a.  
 Causal clauses 925 ff.  
 Causal rel. claus. 910; w.  $\mu\eta$  1021 b.  
 Causal conjunctions 1050. 1054, 1 c.  
 Causative, verbs 571, 2, 8; use of mid. 816 a.  
 Cause, gen. 744. 746 c; dat. 776. 778; circumst. part. 969 b. 977; gen. abs. 971 a.  
 Characteristic, gen. 732 d.  
 Choliambus 1094.  
 Choral poetry 1065 c.  
 Choriambus 1068; choriambic rhythms 1120.  
 Chorus, as individual 638.  
 Circumflex accent 96 ff.  
 Circumstantial part. 968 ff.  
 Claiming, vbs, w. gen. 789 a.  
 Classes of verbs 392 ff. 502 ff; 1st. 393. 503 ff; 2d. 394. 511 ff. 421 c. 429. 447 b. 451 b; 3d. 395. 513 ff; 4th. 396 ff. 514 ff; 5th. 402. 521 ff; 6th. 403. 530 ff; 7th. 404. 534 ff; 8th. 502. 539.  
 Clause 876; as subst. 600; gen. w. 733. See *Sentence*.  
 Close vowels 12. 31. 37 a. 38 a. 75 D b; stems in, 130. 131.  
 Cognate, mutes 24; accus. 715 ff. 725; w. adj. 717; om. 745 a.  
 Collective subject 609. 615 a; antec. 629.  
 Colon 121; in versification 1075.  
 Comma 121.  
 Command 844 and a. 957 and a.  
 Common, dialect 3 c; quantity 93; gender 126. 165; common form vb. inflec. 311. 383. 406; time (in music) 1068 b.

Comparative, adj. 248 ff. 236, cf. 296; adv. 259; = pos. 248 D; from subst. 255 D;—Synt. 642 ff; w. gen. 644, cf. 755. 749; w.  $\eta$  643. 645. 1045, 1 b; w. dat. 781; *too* or *very*, etc. 649 a; w. inf. 954; conjunc. 1054.  
 Compensative lengthening 34. 55 d. 56 -7. 168 (2). 431.  
 Completed action 821 ff. 851.  
 Composition of words 575 ff; elision 81 ff; prep. in comp. 784. 791 ff. 580 ff. 576 b. 587 ff.  
 Compound words 540. 575 ff; accent 582;—Subst. 147 a. 185. 194;—Adj. 225. 232. 245. 247 b. 578; w. gen. 753 c, d;—Verbs, 580 ff; aug. 360 ff; redup. 370; accent 391. 387 b. 445 b; w. gen. 751 ff; w. dat. 775;—Sentences 876 ff;—Negatives 1018. 1030.  
 Concession, part. 969 e. 971 c. 979.  
 Concessive conjunctions 1053.  
 Conclusion 889 ff.  
 Concrete words, pl. for sing. 636 b.  
 Condition 889 ff; w.  $\mu\eta$  1021. 1025; supplied 872 a; part. 969 d. 971 b.  
 Conditional, sentences 889 ff; mixed 901; condit. conjunctions 1052. 889.  
 Conditional relat. clauses 910 ff; w.  $\mu\eta$  1021. 1025 a. 1026.  
 Congruence of mode 919. 887 b. 921 b.  
 Conjunctions 1038 ff; elision 80 b. 107; proclit. 111 c;  $\pi\lambda\eta\nu$  758 a; in fin. clauses 881 ff; condit. claus. 889 ff; rel. pron. for conj. 999.  
 Connection, gen. 729 a rem; w. adj. 754 d; dat. 772 b. 754 d.  
 Consecutive conjunctions 1054, 1 f. 927.  
 Consonants 19; changes 46 ff; 545 d; doubled 47 ff; added 543 c; bef. 1 65-9; position 92 ff; stems in, 130 ff. 163 ff. 174 ff. 228 ff; vb. themes 463. 528. 532.  
 Consonant-declension 181 ff. 163 ff; 228 ff.  
 Constructio ad sensum 633.  
 Constructio praeagnans 788.  
 Continued action 300. 821 ff. 851 ff.  
 Contraction 37 ff; crasis 76 ff; accent 105;—in subst. 144, 157 ff. 160. 183. 190. 192. 193. 194. 198. 202. 201 D. 204;—in adj. 223. 231 b. 238. 248,

- 244;—in adv. 257;—in verbs 409–12. 323–6. 493 b; aug. 359–60; redup. 369; aor. pass. 473 a; fut. 422–27; w.  $(\sigma)au$ ,  $(\sigma)o$ , 383, 4;  $\mu$ -forms 415–19; iter. 493 b;—in formation 545 a;—in verse 1080.
- Co-ordinate, mutes 25. 51;—sentences 876 a. 1005. 1038 a.
- Copula 596; omitted 611 and a. 938.
- Copulative forms wt. art. 660 a; conjunctions 1040 ff.
- Coronis 76.
- Correlation, of pron. 282. 276; of adv. 283.
- Crisis 76 ff. 82; accent 106.
- Cretic 1068; rhythms 1119.
- Crime, gen. 745. 752 a.
- Customary action 824 a, b. 830. 835 and a. 894 a. 923.
- Cyclic dactyl 1069.
- Dactyl 1068; dactylic rhythms 1099 ff.
- Dactylo-epitritic rhythms 1117.
- Dactylo-trochaic rhythms 1118.
- Dative 123 (3); accent 129. 162 b. 172; sing. 1st decl. 140; 2d decl. 154 b; 3d decl. 195; plu. 1st decl. 142. 220 a; 2d decl. 156; 3d decl. 57. 171 D b;  $\phi$ - for 221 D;—Synt. 762 ff; w. prep. 787 ff; w.  $\tau\epsilon\omicron\varsigma$ ,  $\tau\epsilon\omicron\varsigma$  991; inf. as dat. 959; dat. antec. incorpor. 995 a. 996 a.
- Declarative conjunctions 1049. 1054, 1 d.
- Declension 122 ff. 131 ff; 1st. 134 ff; 2d. 151 ff; 3d. 163 ff; irreg. 210 ff.
- Defectives 215 ff. 166 D k; adj. 246. 254 D, 2, 5. 258 D; compar. 255; perf. 368 D; perf. part. 363 D; aor. 431 D c. 436 D.
- Definitive apposition 624 c.
- Degree, of comparison 248 ff; w. gen. 730 c; of difference, dat. 781.
- Deliberation, subjunc. of, 868, 3. 932.
- Demonstratives (pron. and adv.) 270–74. 275 b. 282;—Synt. 695 ff; agr't 632; as antec. 995 b. 996 b. 997 a; w. art. 673 ff; w. interrog. 1012 a; of ref. 599; as rel. 284; art. as dem. 654–5; rel. as dem. 275 b. 655 a; dem. w. appos. 625 b; coord. w. rel. 1005.
- Demosthenes, Attic of, 3 d.
- Denominative, subst. 541. 556 ff;—adj. 564 ff; w. gen. 749;—verbs 308. 392 a. 570 ff. 581; augm. 362.
- Denying, vbs. w.  $\mu\eta$  1029. 1034 a.
- Dependent, sentences or clauses 876 ff; w. gen. 733; with partic. absol. 973 a; w. interrogatives 1012; w. negatives 1019 ff. See *Subordinate*.—Depend. questions; see *Indirect*.
- Deponent verbs 298 a; w. aor. pass. 497; w. passive meaning 499. 819 d; use of mid. 817.
- Depriving, vbs. of, 748 a.
- Descriptive apposition 624 b.
- Desiderative verbs 573.
- Designation, gen. 729 g.
- Determinative comp. 585. 587 a; accent 582 c. 589.
- Diaeresis 16.
- Dialects 1 ff; dialectic formations, in verb 493 ff.
- Diastole 121 a.
- Dicolic verses 1075.
- Digamma 7. See *Vau*.
- Dimeter 1073.
- Diminutives, suff. 553; neut. 125 d.
- Diphthongs 13; contraction 39; before  $\rho$  49; crasis 77 a, b, c; syniz. 78; elision 80 D; om. 545 c; quant. 92 ff; short for accent 102. 386; shortened bef. vowel 92 D c, d; stems 206; augm. 357.
- Dipody 1072.
- Direct, middle 812; object 593; question 1011. 1015. 1017. 700; discourse 928.
- Direction, exp. by fem. adj. 622.
- Disadvantage, dat. 767.
- Disjunctive, conjunctions 1045.
- Distich 1065 a; elegiac 1101.
- Distinction, gen. 747–9. 753 g.
- Distributives 295 a.
- Dividing, vbs. of, 725 b.
- Division, adverbs of, 295 c.
- Dochmius, dochmiac rhythms 1125 ff.
- Doric, dialect 2. 3 b; future 426; contraction 409 D g; strophes 1117.
- Double, consonants 26. 46 ff. 355 a. 365. 420 D. 428 D a. 545 d; position 92; double object 724; double neg. 1030 ff; augm. 361 a. 362 a, b.
- Drama, Doric in, 3 b.
- Dual 123; dual fem. of adj. 222 c; of pron. 272 a. 275 a;—Synt., w. two

- sing. subj. 606 a. 623 b; w. sing. vb. 605.  
 Duration, gen. 729 d.  
 Effect, acc. 714.  
 Effort, verbs of, 885 ff.  
 Elegiac distich 1101.  
 Elements of verb 353 ff.  
 Elision 79 ff; accent 107. 119 c.  
 Ellipsis 1057. See *Omission*.  
 Emphatic; enclit. 119 b; pronouns 263. 273. 274 (with -r). 285. 677. 697; *αὐτός* 680 ff. 687-8; superl. 651 ff; negatives 1032; particles 1037. 1045 a; subj. of inf. 940 b; prolepsis 870; place of *ἔν* 862; *οὐδέ τις* 290 a.  
 Enclitics 113 ff; adv. 283; vb. 480. 481 a.  
 Endings, of decl. 122; accented 172. 188; local 217 ff; adj. of two, 225. 230. 234. 236. 245; adj. of one, 246. 252 a; comp., sup. 248 ff; 253 ff. 296; verbs 306. 375 ff. 383 ff; suffixes 542 ff.  
 English verse 1066 a.  
 Enjoying, gen. 736 a. 740.  
 Epenthesis 65. 407.  
 Epic dialect 3 c.  
 Epicene 127.  
 Epistolary aorist 838.  
 Epitrite 1117.  
 Epode 1065 c.  
 Equivalents of subst. and adj. 600.  
 Ethical dative 770.  
 Eupolidean verse 1115 d.  
 Euripides, Attic of, 3 d.  
 Exclamation, nom. 707 b; acc. 723 b; gen. 761; rel. 1001 a; infin. in. 962.  
 Expectation, modes for, 898 ff. 900 ff. 921; of answer 1015.  
 Extent, acc. 720; gen. 729 d.  
 Factitive aorist 836 a. 841 b.  
 Fearing, fin. clauses 887 ff; w. *μή* *οὐ* 1033.  
 Feet, in verse 1068.  
 Feminine 123 (1). 125 b; 2 decl. 152; 3 decl. 164 ff; adj. 222 a, b, c. 228; wt. masc. 246 D; irreg. 247; 2 pf. part. 451 D c; for neut. 730 e;—fem. caesura 1100.  
 Figures of syntax 1057 ff.  
 Final sounds, laws of, 75 ff;—cons. 85 ff;—clauses 880 ff. 911;—conjunc. 881 ff. 1054, 1 e;—syll. of verse 1074.  
 Finite modes 299 a;—Synt. 865 ff; pred. 592; agr't 603 ff; w. *ῥη* 924; w. *ἄρα* 927.  
 First tenses 303. 304 a.  
 Fitness, adj. 565.  
 Forbidding, vbs. w. *μή* 1029. 1034 a.  
 Formation of words 540 ff; of vbs. 353 ff. 392 ff.  
 Formative lengthening 33 a.  
 Fractional expressions 293.  
 Fulness, adj. 567. See *Plenty*.  
 Function, suff. expressing 557, 1.  
 Future 300-3; system 315. 326. 420 ff; tense-suffix 372. 420; like present 423. 427; contract 423-7; trans. 500; wanting 495. 496 a; mid. as act. or pass. 495, 496;—Syntax 822. 843; opt. and inf. 855; univ. truth 824 b; pres. for 828 a; subj. for 868; in final sent. 881 c. 885 ff; w. *ὅ* *μή* 1032;—Fut. pass., endings 375 ff; formation 474.  
 Future Perfect 300-3; formation 459 ff. 466 and b; tense-suffix 372; active 467; Synt. 822. 850. 849 c. 855 b; aor. subj. for, 898 c.  
 Future supposition 898 ff. 900; condit. rel. 916. 917.  
 Galliambic verse 1122 i, j.  
 Gender 123 (1). 124 ff. 152. 164 ff; heterog. 214; adj. of one, 246. 252 a; pecul. of synt. 633 ff. 630. 632 a; in formation 546 ff.  
 General condition 890. 894; condit. rel. 914. 923.  
 General truth 824 a, b. 840.  
 Generic article 656 ff.  
 Genitive 123 (3); accent 129. 162 b. 172; sing. 1st decl. 140. 148 ff; 2d decl. 154; 3d decl. 203. 208 b; plur. 1st decl. 141. 150; 2d decl. 154; 3d decl. 192. 203;—*θε* for, 217 D;—*φι* for, 221 D;—Synt. 727 ff; as attrib. or pred. noun 600. 666 b; pred. w. infin. 732 c; as subj. 734; as obj. 735; two 731; w. *χαρά*, *δύσχυ*, 719 a; w. vbs. 733 ff; c'pd vbs. 751 ff; w. acc. 738 a. 743 a. 752 a; for acc. 748 a; w. dat. 765 a; w. prep. 787 ff; w.

- compar. 648 b; w. poss. pron. 691.  
 692, 2; w. adj. and adv. 753 ff; w.  
 part. 966 a; gen. abs. 970 ff; inf.  
 as gen. 959; = *about* 733 a; gen.  
 antec. incorp. 995 a. 996 a. See  
*Objective, Subjective, Time, etc.*  
 Gentiles, suff. 560. 564 a.  
 Glyconic verse 1111 l-n. 1116.  
 Gnomic aorist 840.  
 Grave accent 96 ff.  
 Groups of feet 1072. 1075.  
 Iellas, Hellenes, 1.  
 Hellenistic dialect 4 f.  
 Hephthemimeris 1102 d; hephthemimeral  
 caesura 1100.  
 Herodotus, Ionic of, 3 c.  
 Hesiod, Epic of, 3 c.  
 Heteroclitics 212.  
 Heterogeneous 214.  
 Hexameter 1073; dactylic 1100.  
 Hexapody 1072.  
 Hiatus 75; in epic poetry 75 D; at  
 end of verse 1074 a.  
 Hindering, vbs. of, 963; w.  $\mu\eta$  1029.  
 1034 a.  
 Hippocrates, Ionic of, 3 c.  
 Hipponactean verse 1084. 1094.  
 Historical present 828.  
 Homer, epic of, 3 c; vau 72 D.  
 Hoping, vbs. of, 948 a.  
 Hortative subjunc. 866, 1. 909 a.  
 Hyperbaton 1062.  
 Hypercatalectic verse 1078 b.  
 Hypodiatole 121 a.  
 Hypothetical indic. 895. 925 a. 935 a;  
 infin. for, 964; part. for, 987.  
 Iambus 1063; irrational 1070; iambic  
 rhythms 1088 ff.  
 Ictus 1071.  
 Imperative 299; endings 380. 383, 2.  
 385, 2. 73 b. 415 b. 441-3; accent  
 887. 891 c; perf. act. 456; fut. for,  
 844; time of, 851 b; potent. opt. for  
 872 d; in simp. sent. 878 ff; in condit.  
 sent. 893 b. 898; in rel. sent.  
 909 a; inf. for, 987; for condit.  
 902; w.  $\mu\eta$  1019; om. 612.  
 Imperfect 300-1. 303; aug 354; formation  
 and inf. 372. 392 ff;  $\mu$ -form  
 413 ff. 419 a; iter. 493; form with  
 $\theta$  494;—Synt. 822. 829 ff. 849 c; in  
 wish 871; in condit. sent. 894, 895  
 ff; in final claus. 884; in *until*.  
 clauses 921 b; in ind. disc. 935 b.  
 936.  
 Impersonal verbs 602 d and rem. 635 a.  
 743 b. 949; part. 973; v. a. in *-riv*  
 (*-tea*) 990; pers. for impers. 944.  
 Implied indirect discourse 937. 881 a.  
 921 rem. 925 b.  
 Improper, diphthongs 13. 96 a; hiatus  
 75 D e; prepos. 758. 784 a.  
 Inceptive, class 403. 530 ff. 495 a;  
 aorist 841.  
 Incorporation 995.  
 Indeclinable pron. 279; num. 290  
 b, d.  
 Indefinites (pron. and adv.) 277-9.  
 282-3. 267; enclit. 113 b;—Synt.  
 701 ff;—indef. action 821 ff. 300;  
 subj. of inf. 942.  
 Indefinite Relatives (pron. and adv.)  
 280-83. 294; str'gh'd 285-6;—  
 Synt. 699 a; as indefin. 1002 a; as  
 interrog. 1011 ff.  
 Independent, nom. 708; sentence w.  
*ob* or  $\mu\eta$ , 1019 ff.  
 Indeterminate, subj. 602 d. 973 a.  
 Indicative 299; endings 376 ff; tenses  
 823. 824 ff; in simp. sent. 865; in  
 wishes 871; fin. clauses 881 c. 884.  
 885 ff. 888; in condit. sent. 893.  
 894. 895 ff. 898 ff; rel. clauses 909  
 ff. 914 ff. 921 b. 922; causal clauses  
 925 ff; result 927; indir. disc. 932  
 ff; w. neg. 1020 ff. 1032.  
 Indirect, compounds 581; middle 813;  
 object 598; dat. 763 ff. 951; reflexives  
 683 a ff.  
 Indirect discourse 928 ff; inf. in, 946;  
 neg. in, 1022; questions 700. 930.  
 1016. 1017. 1022 a; implied ind.  
 disc. 925 b. 937. 881 a. 921 rem.  
 Inferential conjunctions 1048.  
 Infinitive 299 b; endings 381. 383, 5.  
 385, 5; accent 389; 2 aor. 435 D b.  
 443 c;—Synt. 938 ff; time of, 851.  
 852 ff; w. pred. noun 732 c; equiv.  
 of subst. 600; as subj. 602 d, rem.  
 939 a. 946 a. 949; w.  $\kappa\alpha\iota$   $\tau\acute{o}\nu$  655  
 a; w. pos. for compar. 642; w.  
 $\mu\acute{\epsilon}\lambda\lambda\omega$  846; w.  $\epsilon\phi\epsilon\lambda\omicron\nu$  871 a; in  
 indir. disc. 930. 946; by attraction  
 947; for supp. part. 986; w. neg.  
 1028. 1024. 1034; w.  $\epsilon\phi'$   $\phi\tau\epsilon$  999  
 a; w.  $\alpha\iota\omicron\varsigma$  1000.

**Inflection** 122 ff; verbs 306. 354 ff. 375 ff. 406 ff.  
**Initial vowels, crasis** 76; **syniz.** 78; **aphaeresis** 83; **aug.** 356. 359; **redupl.** 367-9;—**initial  $\sigma$**  70.  
**Insertion of mute** 60. 464 D a.  
**Instrument, suff.** 554; **dat.** 776 ff.  
**Intensive, pron.** 265;—**Synt.** 678 ff; **w. dat. of accomp.** 774 a;—**verbs** 574;—**particles** 1037.  
**Interchange of vowels** 28 ff. 511 (see *Variation*); **in formation** 575 a;—**of quantity** 36.  
**Interest, dat.** 766 ff.  
**Interjection** 709 a. 761.  
**Interrogation, mark of,** 121.  
**Interrogatives (pron. and adv.)** 277. 278. 294; **Synt.** 700. 1011 ff; **w. art.** 676; **as pred. adj.** 1012 a; **interr. particles** 1015;  **$\sigma\upsilon\kappa\omicron\upsilon\nu$**  1048, 2 a;—**interrog. sentences** 1010 ff; **followed by imperat.** 875.  
**Intransitive verbs** 593 a; **mixed sense, trans and intr.** 500 ff; **sometimes tr.** 712. b. c 810; = **Eng. trans.** 712 a; **w. verbal noun** 713; **denom.** 571, 4; **w. acc.** 714 b; **w. dat.** 764, 2; **w. gen. as subj.** 734; **mid.** 814 a; **pass.** 819 a, b, c.  
**Introductory rel. clause** 1009.  
**Inverse attraction** 1003.  
**Ionic, dialect** 2. 3 c; **feet** 1068; **rhythms** 1121 ff.  
**Iota paragogicum** 274.  
**Iota subscript, see**  $\iota$  **in Greek Ind.**  
**Iota-class** 396 ff. 514 ff.  
**Irrational syllable** 1070.  
**Irregular, decl.** 211 ff; **adj.** 247; **meaning in verb-forms** 495 ff.  
**Isocrates, Attic of,** 3 d.  
**Italy, Doric of,** 2.  
**Iterative formation** 493.  
**Ithyphallic verse** 1085 a.  
**Kindred, accus.** 715 a, b.  
**Koppa** 7. 289.  
**Labials** 24; **aspirated** 452. 470. 464 a; **labial stems** 164 l. 174 ff; **themes** 395. 421 a. 513. 515.  
**Latin alphabet** 8 a.  
**Latin letters corr. to Greek** 5. 7. 15.  
**Lengthening of vowels** 33 a. 34 ff. 64 a. 163. 187 b. 237. 249; **augm.** 354 ff; **redup.** 367; **after Att. redup.**

368; **verb-theme** 421 b. 431. 440. 447 b. 451 c. 504. 444 D. 359. 400. 403. 466 a;  **$\mu$ -forms** 414. 415 b. 440; **in contract verbs** 409 D; **perf. part.** 455 D b; **in formation** 544 d.  
**Lesbos, Aeolic of,** 3 a.  
**Letters** 5; **names neut.** 125 d; **for numbers** 288 ff.  
**Likeness, dat.** 772.  
**Line, verses used by the,** 1065.  
**Linguals** 24. 470; **bef.  $\sigma$**  54. 421 a; **ling. stems** 176 ff; **ling. verbs** 421 a. 516. 447 a.  
**Liquids** 23. 53. 64; **mute and liq.** 93. 249 a. 365 a;—**liq. stems** 184 ff. 170 a; **liq. themes** 309. 519; **liq. verbs** 309. 328-8. 448. 460. 463. 518 ff; **fut.** 422; **1 aor.** 431; **1 pf.** 448; **pf. mid.** 463.  
**Local, endings** 217 ff; **conjunctions** 1056. See *Place*.  
**Locative case** 220. 762.  
**Logaoedic rhythms** 1108 ff.  
**Long vowels** 9; **interchange w. short** 33; **syniz.** 78; **quant.** 92; **accent** 100 ff; **augment** 356 a; **in subj. tense-suffix** 372. See *Lengthening*.  
**Lyric poetry** 3 a, b, d. 1065.  
**Lysias, Attic of,** 3 d.  
**Manner, adv.** 283. 1054; **expr. by fem. adj.** 622; **dat.** 776 ff; **circ. part.** 969 a; **suppl. part.** 985; **rel. claus.** 908.  
**Masculine** 123 (1). 125. 164; **for fem.** 225. 229 a. 246. 637 b; **in dual** 222 c; **for neut.** 632 a. 730 c; **for person in general** 639;—**caesura** 1100.  
**Material, adj.** 566; **gen.** 729 f. 732 a.  
**Meaning, irregularities** 495 ff; **in comp.** 584 ff.  
**Means, suff.** 554; **dat.** 776 ff; **part.** 969 a.  
**Measure, gen.** 729 d. 732 a.  
**Mental action, gen.** 742.  
**Metaplastic** 213.  
**Metathesis** 64 ff. 219 a. 400. 448 c. 460. 435 D. 473 D a; **of quantity** 36. 455 b.  
**Metre** 1066.  
**M $\mu$ -forms, inflection** 311. 329 ff. 413 ff. 439 ff. 476. 534; **mode-suffix** 373-4; **aor. subj.** 373 D; **opt.** 388; **endings** 377. 385.

- Middle mutes** 25. 47; w. liquid 93 b.  
**Middle voice** 298. 302 a. 459 ff; participle-suffix 352; endings 376 ff. 383, 4. 385, 4; perf. 459 ff; fut. 495. 496;—Synt. 811 ff. 819 d. 992.  
**Mixed**, class 502. 539; senses, trans. and intrans. 500; forms of supposition 901.  
**Modes** 299. 357 ff.  
**Mode-stem** 305 b.  
**Mode-suffixes** 372 ff. 417. 433 b. 444 D; of aor. opt. 434.  
**Modern Greek** 4 g.  
**Molossus** 1068.  
**Monodies** 1065 d.  
**Monometer** 1073.  
**Monopody** 1072.  
**Motion**, obj. 722; w. prep. 788 ff; w. adv. 788 b; vbs. w. gen. 748 b.  
**Movable consonants** 87 ff cf. 80 rem.  
**Multiplicatives** 295 b; w. gen. 755 a.  
**Mutes** 24 ff; changes 51-54; dropped 403 c; mute and liquid 93. 249 a. 365 a;—stems 174 ff. 164 l; mute themes 309; verbs 309. 328. 439 D. 463. 470. 511; fut. 421 a. 424 ff; 1 perf. 447 a; pf. mid. 463.  
**Nasals** 23; inserted 402 c;—nasal class 402. 521 ff. 413. 495 a.  
**Nature**, long by, 92.  
**Negatives** 88 a. b. 287. 290 a; w.  $\mu\acute{\alpha}$  723; w.  $\acute{\alpha}\rho\chi\eta\nu$  719 a; w. fut. for imper. 844; w. imper. 874; fearing 887;  $\epsilon\iota$   $\delta\acute{\epsilon}$   $\mu\acute{\alpha}$  after, 906 b; purpose 960; neg. result 961;—Neg. pron. and adv. 287;—Neg. sentences 1018 ff. 1043 ff; foll. by  $\delta\alpha\lambda\lambda'$   $\eta$  1046, 2 c; by  $\delta\tau\iota$   $\mu\acute{\eta}$  1049, 1 rem.  
**Neuter** 123 (1). 125 d. c. 164. 246; pl. w. sing. verb 604. 610 a; in app. w. sent. 626 b; attrib. 621 b; for masc. or fem. 617. 681 a; pronoun w. gen. 733; verbal in  $\tau\epsilon\omicron\varsigma$  990; relative 999. 1009;—neut. art. w. gen. 730 b; w. inf. 958 ff. 1029; w. part. 966 b;—neut. adj., as a 259. 719 b; as cogn. acc. 716 b; w. gen. part. 730 c; as degree of diff. 781 a.  
**Nominative** 123 (3); sing. 1st. decl. 134. 139; in adj. 222. 228; 2d. decl. 151; 3d. decl. 167. 168. 241; plur. 1st. decl. 222 b; 3d. decl. 208 a;—Synt. 706 ff; indep. 708; for voc. 707. 155; as subj. 601; in app. w. voc. 709 a; w. sent. 626; w. inf. 940. 957; inf. as nom. 959; nom. antec. incorp. 995 a; omitt. 996 a.  
**Non-reality** 871. 884. 895 ff. 900 c. 915. 919 b. 921 b. 935 a.  
**Notation of numbers** 289.  
**Nouns** 122 ff; in comp. 575 ff. cf. 581; of number 295 d.  
**Number** 123 (2); heterog. 214; defective 215; in verbs 299 a; peculiar of syntax 633 ff;—words of, 282. 295 d. 296.  
**Numerals** 288-97; advbs. 283. 295 c. 297; w. prep. 600 b; w. art. 664; w.  $\alpha\iota$   $\tau\alpha\upsilon\tau\epsilon\varsigma$  672 a; w.  $\alpha\upsilon\tau\acute{o}\varsigma$  681 b; w.  $\tau\iota\varsigma$  702 a; w.  $\acute{\omega}\varsigma$  1054, 1 a.  
**Object** 593; accus. 711-13. 725-6; of motion 722; double 724; w. cogn. acc. 715; w. pred. acc. 726; gen. 735 ff; w. inf. or part. 938 b; as subj. of inf. 941; w. supp. part. 930; w.  $\tau\epsilon\omicron\varsigma$ ,  $\tau\epsilon\omicron\varsigma$ , 990; inf. as obj. 945. 946. 948. See *Direct*, *Indirect*.  
**Objective**, gen. 729 c. 732 a. 735.  
**Obligation**, imperf. of 834. 897.  
**Oblique cases** 123 a; as obj. 593.  
**Odes of Pindar** 1065 c.  
**Omission**, of diacrit. 16 a; vowels 43-4. 545 c; aug. 354 D. 356 D. 358. 493; redup. 363 D. 491; cons. of redup. 365;  $\sigma$  of fut. and 1 aor. 422 ff. 431;  $\alpha$  in pf. 454; stem-vowel in comp. 575 a; endings 383. 1, 2;—of subj. 602; subst. 621. 966. 972 a; antec. 996 ff; article 660 ff. 674; cogn. acc.  $\delta\acute{\iota}\kappa\eta\nu$ , etc. 745 a; obj. after  $\mu\acute{\alpha}$  723 a;  $\nu\acute{\iota}\delta\varsigma$ ,  $\acute{\alpha}\lambda\kappa\omicron\varsigma$  730 a;  $\tau\iota\varsigma$ ,  $\tau\iota$ , 734. 735;  $\delta\epsilon\iota$  743 b;  $\eta$  647;  $\acute{\alpha}\nu$  872 e. 894 b. 897 b. 898 b. 921 a; subj. w. inf. 940 ff; part. w.  $\tau\upsilon\rho\chi\chi\acute{\alpha}\nu\omega$  984 a; before  $\delta\tau\alpha\omicron\varsigma$  886; in fin. clauses 883; condit. sent. 903 ff; rel. sent. 1006. 1007; gen. abs. 972 a;—omission of arsis 1076.  
**Open vowels** 12. 28. 31. 37 ff.  
**Opposition**, dat. 772.  
**Optative** 299; mode-suffix 374. 434;  $\mu$ -form 418 a. 419 b. c. 445. 473 a; endings 376. 379. 377 D; accent 102. 386. 388. 390. 418 b. 445 a;



- 1 aor. 434; pf. act. 457; pf. mid. 465; contract 410 D a; wanting 445;—Synt., time of, 851. 852 ff; fut. opt. 855. 872 f; cpt. in simp. sent. 869 ff; fin. clauses 881 ff; condit. sent. 893 b. 894. 896 900; rel. sent. 909 a. 914. 917. 921. 923; causal clauses 925 b; indir. disc. 932. 2. 933; implied indir. disc. 881 a. 925 b; w. neg. 1020 ff.
- Oratio recta, obliqua**, 928. See *Indirect discourse*.
- Ordinals** 288 ff; w. acc. 721; w. *αὐτός* 681 b; adj. inst. of adv. 619 a.
- Origin**, gen. 729 a rem. 732 a.
- Orthothone** 113 b. 119.
- Oxytone** 99 ff; stems 170 a. 199. 205.
- Paeons** 1068 and a. 1119.
- Palatals** 24. 41. 55; aspir. 452. 470. 464 a; pal. stems 164 l. 174 ff; themes 421 a.
- Paroemiac verse** 1104 e. 1105 ff; logaedic 1111 f, g.
- Paroxytone** 99 ff.
- Participle** 299 b; inflection 241-44; suffixes 382. 563; endings 352 383. 6. 385, 6; accent 389. 477 c; 2 pf. 411 D c; pf. w. *εἶμι* 457. 464. 465. 467; comparison 256;—Synt. 965 ff. 938; time of, 856; agr't 620; agr't w. pred. noun 610; equiv. of adj. 600; om. 984 a; attrib. 666 ff; w. dat. of interest 771 a, b; neut. pass. 819 c; w. *ἄν* 987; for condit. 902. 969 d. 971 b; rel. w. 1004; w. interrog. 1012; w. neg. 1025. 1027; w. *πέρ* 979 a.
- Particles** 1036 ff; accent 113 d. 120; w. indef. rel. 285; of wishing 870 a, b, c; adjuncts of part. 975 ff; interrog. 1015 ff; neg. 1018 ff.
- Particular conditions** 890. 893.
- Partitive**, appos. 624 d; gen. 729 e. 730 c, d, e. 732 a. 734. 755 b.
- Passive voice** 298. 302 a. 468 ff; passive systems 469 ff; tense-suffixes 372; endings 375 ff; as mid. in dep. verbs 497 ff;—Synt. 818 ff; w. indet. subj. 602 d; w. acc. 724 a. 725 c; w. nom. for acc. 726 b; w. gen. 750 a; w. dat. of agent 769; w. prep. 798 c. 805, 1 c. 808, 1 b; w. inf. as subj. 946 a.
- Past supposition** 892 ff. 895 ff; condit. rel. 914. 915.
- Past tenses** 301, 2. 376. 379. 383, 3; endings 376; contrary to fact, see *Non-reality*.
- Past time** 301. 354. 823. 829. 836. 847. 851 ff.
- Patronyms**, suff. 559.
- Pause, caesural** 1081; at end of verse 1074 a.
- Pentapody** 1072.
- Penthemimeris** 1102 b; penthemimeral caesura 1100.
- Penult** 90.
- Perfect** 300-1. 303; redup. 368 ff; perf. system 446 ff;—Synt. 822. 847. 851 and b. 853. 856; univ. truth 824 b; pres. for. 827; aor. for. 837.
- Perfect Active system** 317 ff. 321 ff. 336. 446 ff; part. 244; tense-suffixes 372. 382; endings of inf. 383, 5 b; w. pres. form 455 D a; pf. act. without -α 454. 490 ff; meaning 456. 491-2; intrans. 501.
- Perfect, Middle**; system 459 ff; accent 389 b; 3 pl. 376 D d;—Passive, w. indeterm. subj. 602 d; w. dat. of agent 769.
- Period** 121.
- Periphrastic fut. w. μέλλω** 846.
- Perispomenon** 99 ff.
- Person** 261 ff. 299 a. 375 ff; subj. 603 a; rel. subj. 627 a; two or more subj. 606; 1 pl. for sing. 637; for dual 378; 3d for 1st, 2d, 636 a; person in general 602 c. 639.
- Person (= functionary)**, suff. 557.
- Personal**, pron. 262 ff; *αὐτός* 265 a; Synt. 677. 603 a; *αὐτός* 682; for poss. 689; for reflex. 684; for rel. 1005; equiv. of subst. 600; gen. w. art. 673 b. 676; as eth. dat. 770;—endings 375 ff;—constr. for impers. 944; constr. w. *τέλος* 989.
- Phalaecean verse** 1111 q.
- Pherecratean verse** 1111 b—i. 1116.
- Phoenician alphabet** 8 a.
- Phrase as subst.** 600 a; prep. in comp. 588.
- Pindar**, Dor. 3 b; odes, 1065 c.
- Place**, adj. 255 D; 671. 754 f;—adv. 63. 217 ff. 283. 757. 760 a. 908. 1056;—endings 217 ff; suff. 561;

- design. wt. art. 661. 663; gen. 760. 7 4 f; dat. 783; w. prep. 787 ff. 791 ff; in rel. expr. 998 b. 999 b; condit. rel. clauses 912.
- Plato, Attic of, 3 d, cf. rem.; use of *αἰρέ* 681 a.
- Plenty, gen. 743. 753 c.
- Pleonasm, 1061.
- Pluperfect, 300-1. 303. 449; aug. 354. 358; redup. 363; tense-suffix 372 D; 3 pl. 376 D d; formation and inflect. 446 ff; endings 458 a; plupf. without *-α* 454. 490 ff.—Synt. 822. 847 ff; in wish 871; in condit. clause 895;—plup. pass. 602 d. 769;—in ind. disc. 935 b.
- Plural 123 (2); w. sing. vb. 604-5; pl. and dual, 634; pl. for sing. 635; pl. ending for dual 378; generalizing plur. 636 b; pl. of 'modesty' 637; pl. vb. w. sing. subj. 606 ff; w. coll. subj. 609. cf. 629.
- Poetry, kinds of, 1064 ff.
- Porson's rule, 1091 (5).
- Position, long by, 92. 249 a. 258 D.
- Position, phrases of, 783 c.
- Positive, 248 ff. 642.
- Possession, gen. 729 a. 732 a. 754 c. 768 a.
- Possessive pron. 269. 689 ff; as reflex. 692-3; w. art. 675; art. as, 658; for obj. gen. 694;—poss. compounds 586. 587 b. 589.
- Possessor, dat. 768.
- Possibility, vb. w. superl. 651 a.
- Postpositive 1036.
- Potential opt. 872; 900. 925 a. 927.
- Power gen. 753 b.
- Praxilleian verse 1112 c.
- Predicate 592; w. acc. of specif. 718 rem.; pred. noun 614 ff; adj. 549 b. 615 ff. 610 a. 619; subst. 595 b. 614. 618. 706 b; vb. agrees w. 610; pred. noun w. attrib. part. 667 b; w. art. 669 ff; in nom. 706 b; in acc. 726; in gen. 732; in dat. 777 a; w. inf. 939 ff; inf. as pred. 950; interrog. 1012 a; v. a. in *-τέος* 988 ff; pred. part. 967 ff.
- Predicate position 670 ff. 680. 689-90. 692, 3 a.
- Prepositional phrases, compounds from, 588.
- Prepositions, crasis 76 b; elis. 80 b; apocope 84 D; accent 107. 109. 111 b; w. pron. 263. 275 D; aug. 360 ff. 362 a, b. cf. 580 a; in comp. 360 ff. 580. 576 b. 587; 712 c. 751 ff.—Synt. 784 ff; w. case, for adj. or subst. 600. 666 ff. 648; with numeral 600 b; for condition 902; bef. *δ μέν*, *δ δέ*, 786 b; w. *αὐτός* *αὐτοῦ* 688 a; w. inf. 958; om. in rel. sent. 1007; w. *γάρ* 1037, 1 a; w. particle and article 786 b;—improper 784 a; w. gen. 758.
- Prepositive 1036.
- Present 300 ff. 303; system 314. 323 ff. 329 ff; formation 372. 392 ff; inflection 406 ff; *μ*-form 413 b; redupl. 371. 506 ff. 403 b. 404; tense-suffixes 372; endings 376 ff; contract 409-12.—Synt. 822 ff. 824. 851. 853. 856 and a; imper. w. *μή* 874.
- Present supposition 892 ff. 895 ff; condit. rel. 914. 915.
- Priapean verse 1115 c.
- Primitives 541. 546 ff. 562 ff; verbs 308. 392 a.
- Principal, tenses 301. 376. 379; parts of verbs 304 c. 503 ff; sentences or clauses 876. 1009 a; principal caesura 1081. 1100.
- Probability 898. 900. 916. 917.
- Proclausmatic 1068 a.
- Proclitics 111 ff.
- Prohibition 866, 2. 874. 1032 a.
- Prolepsis 878.
- Prolonged long syllables 1067.
- Promising, vbs. of, 948 a.
- Pronoun 261 ff; enclit. 113 a; accent 263. 272 b. 277 a.—Synt. 677 ff; of ref. 597. 627 ff; adj. and subst. pron. 600; app. w. sent. 626; om. 602 a; w. art. 673 ff; w. *γάρ* 1037, 1; w. *μή* 1037, 4. See *Neuter, Reference, Personal*, etc.
- Pronunciation 11 a. 14. 18 a. 19. 20. 21 a, b.
- Proparoxytone 99 ff.
- Proper names 138 a. 149. 159 D. 185. 193. 194. 206 D; nomin. indep. 708; w. or wt. art. 663; w. *ἄν* etc., 674.
- Properispomenon 99 ff.

- Prosodiac verse 1104 c; logaoedic 1111 h, i.  
 Protasis 879. 889.  
 Protothetic vowel 45. 543 b.  
 Punctuation 121. 75 D c.  
 Purpose 881 ff. 911; inf. 951. 960. 953 a; fut. part. 969 c; w.  $\mu\eta$  1021.  
 Pyrrhic 1068 a.  
 Quality, pronouns of, 273. 282; suffixes 556. 553 a.  
 Quantity, of vow. 92 ff; variable 393 a. 508; transfer of, 36. 160. 203 a. 208 b, d. 455 b. 465 D;—pron. of, 273. 282; gen. of, 743 b. See *Measure*.  
 Questions; vb. omitted 612. See *Interrogative*.  
 Quotation, direct, indirect, 928.  
 Reality 865. 893; contrary to reality, 871. 884. 895 ff. 900 c. 915. 919 b. 921 b. 935 a.  
 Recessive accent 104 b. 386. 546. 445 b. 487, 3; in comp'ds. 582.  
 Reciprocal pron. 268. 686 b.  
 Redundant neg. 1029.  
 Reduplication 363 ff. 446. 450. 459. 73 a; aug. 358; accent 391 b; in pres. 371. 403 b. 404; in 1st class 506; in 6th class 530; in 7th class 534; in 2 aor. 436 and D.  
 Reference, pron. of, 597. 627 ff; antec. implied 633 b, c. See *Demonstrative, Relative*.  
 Reflexive pron. 266. 261 D a;—Synt. 683 ff. 692–3. cf. 677 a; equiv. of subst. 600; w. art. 673 b; for recipr. 686 b; emphat. 688; w. compar. 644; w. mid. 812 b.  
 Refusing, vbs. w.  $\mu\eta$  1029. 1034 a.  
 Relatives (pron. and adv.) 275. 276. 282. 284. 76 b;—Synt. 699. 598. 908 ff. 933 ff; agr't 627 ff; antec. om. 996; after art. 655 c; as demonst. 275 b. 654 d; in indir. quest. 1011 a; w. particles 1043. 2. 285; w.  $\pi\epsilon\rho$  286. 1037, 3; w.  $\delta\eta$  1037, 4; art. as rel. 275 D;—rel. clauses 908 ff; w.  $\mu\eta$  1021 a, b; sentences, 993 ff; 1046, 1 c; rel. continued by dem. 1005. See *Indefinite Relatives, and Reference*.  
 Resolution in verse 1080.  
 Respect, dat. 780.  
 Rest, with prep. 788; with adv. 788 b.  
 Restrictive article 656 ff.  
 Result, suffixes 553; infin. 953; clauses of, 927; rel. clause 910; w.  $\mu\eta$  1021 b.  
 Rhythm 1066.  
 Romaic language 4 g.  
 Root 543. 307. 253.  
 Root-class 404. 413. 534 ff.  
 Root-vowel. See *Variation*.  
 Rough, breathing 17 ff; after  $\sigma$  88 a; in aug. 357 b;—mutes 25. 27; pronunc. 21; changed to smooth 73–4. 47. 364.  
 Ruling, vbs. w. gen. 741.  
 Sampi 289.  
 Sappho, Aeolic of, 3 a; odes of, 1065 b; Sapphic verse 1111 r.  
 Saying, vbs. of, 929. 946; pass. pers. 944 a.  
 Scazon 1084. 1094.  
 Second stems 303. 304 a. 320–22. 489 ff. 501. 507 ff. 514. 518.  
 Secondary ten-e-stems 305 a. 372.  
 Semivowels 23. 47 D.  
 Sensation, gen. 742. 753 d.  
 Sentence 601 ff. 876 ff; equiv. of subst. 600; as subj. 602 d rem.; in appos. 626; connected by conj. 1038; sentence-quest. 1010. 1015 ff. See *Clause, Simple, Compound, Dependent, etc.*  
 Separation, gen. 747–8. 753 g. 757 a.  
 Series, metrical 1075.  
 Sharing, gen. 736 a. 737. 753 a.  
 Short vowels 9 ff; interchange 28; interch. w. long 33. 400. 403. 421 b; inst. of long 373 D. 438 D, b. 444 D; elision 79. 274; accent 100 ff; retained in verb-inflection 503 ff. 451 d; in redupl. 363 D.  
 Shortening of vowels in poetry 92 D c.  
 Sibyllant 23.  
 Sicily, Doric of, 2.  
 Simple, vowels 39. 49; correl. 282; words 540 ff; sentence 865 ff; suppos 892 ff; condit. rel. clause 914.  
 Singular 123 (2); vb. w. pl. subj. 604 ff; pred. adj. 610 a; sing. and pl. 604 ff. 606 ff. 615 ff. 623 ff; sing. for pl. 638.  
 Size, correlatives 282.  
 Smooth, breathing 17 ff; mutes 25. 27; for rough 47. 73–4.

- Sonant sounds 27 a.  
 Sophocles, Attic of, 3 d.  
 Sotadean verse 1124.  
 Source, gen. 747. 750.  
 Space, acc. 720.  
 Specification, acc. 718. 961.  
 Spirants 23; disappearance 70-72.  
 Spondee 1068; spondaic hexam. 1100.  
 Spurious compounds 575 c; spurious diphthongs 14 b. 40 a. 410 b.  
 Stems 130. 540 ff; pronoun 262. 268 a; verb 305. 392 ff; changed in formation 575.  
 Strong vowels interch. w. weak 32. 435 a. 511. 544 a; strong vowel class 394. 511 ff. 421 c. 429. 447 b.  
 Strophe 1065.  
 Subject 592. 601. 706; indet. 602 d; agr't 603 ff; omitted 602; two or more 606 ff; collective 609; of pass. 818 a. 819 a, b; w. inf. 939 ff. 937; w. supp. part. 980; sentence as subj. 602 d rem.; gen. as subj. 734; inf. as subj. 945. 946 a. 949. See *Indeterminate, Sentence, Verb, Attributive*, etc.  
 Subjective, gen. 729 b; subjective middle 814.  
 Subjunctive 299. 310 a; mode-suffix 373. 408. 417. 433 b. 444. 455. 473 a; endings 376. 379. 377 D. 383 D. 1. 407; perf. act. 457; pf. mid. 465; time of, 851; in simp. sentences 866 ff. 874; indir. disc. 932 ff; final sent. 881 ff; condit. sent. 894. 898; rel. clauses 914. 916. 921. 923; w. neg. 1019. 1032.  
 Subordinate sentence or clause 876 ff. 1033 a.; sub. clause, rel. w., 1004. See *Dependent*.  
 Subscript, see, in Greek Index.  
 Substantives 134; accent 546; compar. 255 D; formation 547 ff; compos. 575 ff; qualified 594 ff; equiv. 600; substantive of attrib. omitted. 621. 966; in agr't 620. 623; qualifying, in acc. 716 a; w. gen. 728 ff. 754 e; w. two gen. 731; w. dat. 765 a. 768 b. 772 b; w. inf. 952; w. *μή* 1026; inf. as subst. 938. 958 ff.  
 Suffixes 372 ff. 393 ff. 542. 545. 548; omitted 336. 454. 490 ff.  
 Superlative 248 ff. 259 ff (cf. 296);— Synt. 650 ff; = *very* 650 b; w. gen. 650. 644 a. 755 b; w. dat. of diff. 781 b; w. *ἐν τοῖς* 652 a; w. *εἰς* 652 b; w. *ὧς*, *ὅτ*, *ἥ* etc. 651; w. *ὅ* 1037, 4; in rel. clause 1008; w. *ὧς* 1054, 1 a.  
 Supplementary participle 980 ff. 967.  
 Supposition, 889 ff.  
 Surd sounds 27 a.  
 Swearing, particles 1037, 13; w. acc. 723; gen. w. *ἥ* 805, 1.  
 Syllaba anceps 1074.  
 Syllabic augment 353-4. 358 ff.  
 Syllables 89 ff; quant. 92 ff; accent 95 ff; in versif. 1067; irrational 1070.  
 Syncope 38; stems in *-ε*- 188; 2 aor. 436 D. 437; of arsis 1076.  
 Synizesis 42. 78; 141 D b. 148 D, 2.  
 Synopses of verbs 313. 337-52.  
 Syntax 591 ff.  
 Systems, of tenses 303 ff. 314 ff. 392 ff;—in verse 1074 b; anapaestic 1105. 1065 d; trochaic 1087; iambic 1098; glyconic and pherecratean 1116; dochmiac 1128.  
 Tau-class 395. 513 ff.  
 Temporal, aug. 354, 2. 356-8. 360 ff; conjunc. 1056. 1054, 1 b. See *Time*.  
 Tenses 300 ff; of indic. 821 ff; in other modes 851 ff. See *First, Second, Principal, Historical, Present*, etc.  
 Tense-stem 305. 310; formation 372 ff. 392 ff.  
 Tense-suffixes 372 ff.  
 Tense-systems, see *Systems*.  
 Tetrameter 1073; troch. catal. 1083; iamb. cat. 1095; anap. cat. 1107.  
 Tetrapody 1072.  
 Tetraseme syllables 1067.  
 Theme, of vbs. 307 ff; in comp. 579; theme-vowel 394. 400. 431.  
 Theocritus, Doric of, 3 b.  
 Theophrastus, dial. of, 3 e.  
 Thesis 1071. 1068 b; 75 D d. 92 D c. 94 D.  
 Thessaly, Aeolic of, 2.  
 Thinking, vbs. of, 929. 946; pass. pers. 944 a.  
 Thucydides, Attic of, 3 d. cf. rem.;

- use of  $\sigma\phi\omega\eta$  692, 3 a; of neut. part. 966 b.
- Time, adj. 566 b; as adv. 619 a; adv. 283. 908. 1055. 1056; design. wt. art. 661; acc. 720; time since 721; gen. 759. 757 a; dat. 782; w. prep. 791 ff; tenses 821. 823. 851 ff. 870 d. 872 b, c; part. 968 a. 971. 976; rel. expr. 998 b. 999 b;  $\delta\sigma\sigma\omega\upsilon$  1035 b;—in music 1068 b.
- Tmesis 580 a. 786.
- Touching, vbs. w. gen. 736 a. 738.
- Tragedy, Attic of, 3 d, cf. rem.
- Transfer of quantity 36. 160. 203 a. 208 b. 455 b. 465 D.
- Transitive verbs 598 a; sometimes intr. 712 b, c. 810; trans. phrase 713; w. acc. 710 ff; w. two acc. 724-6; w. dat. 764, 1; adj. w. gen. 754 a; mixed senses 500-1.
- Transposition, see *Metathesis*.
- Tribach 1068.
- Trimeter 1073; iambic 1091 ff.
- Triple time (in music) 1068 b.
- Tripody 1072.
- Triseme syllables 1067.
- Trochee 1068; long 1069; irrational 1070; trochaic rhythms 1082 ff. 1110 d.
- Ultima 90; accented in decl. 129. 172.
- Unattainable, wish 871; purpose 884.
- Unlikeness, dat. 773.
- 'Until,' rel. clauses, 920.
- Value, gen. 729 d. 746. 745 b. 753 f.
- Variation, of vowels in roots 544. 435. 451. 471. 508. 574; of themes 405. 517; of stems 179. 190. 202. 236 b. 237. 211 ff; in comp. 575 a. 576. See *Interchange*, *Strong* and *Weak*, *Long* and *Short*, *Variable Vowel*.
- Variable Vowel 310; in suffixes, 372 a. 373. 383. 393 ff. 406. 408. 417. 419. 428 D b. 433 b. 435. 444. 455. 473 a. 494. 503 ff; see *Variation*.
- Vau 7; pronunc. 23 a; retained 72 D; numeral 289; influence 197 ff. 359. 369. 436 a. 575 a. 589 b.
- Verba sentiendi et declarandi 929.
- Verbal noun, w. acc. 713; adj., see  $\tau\acute{o}s$   $\tau\acute{e}o{s}$ , in Greek Index.
- Verbs 293; formative elements 353 ff; in  $-\mu$  311 c; primitive 308; denom. 308. 570 ff. 581; comp. 580. 581; agr't 603 ff; omitted 611 ff. 905. 1006; subj. om. 602 ff; w. gen. 733 ff; w. dat. 763 ff. See *Finite*, *Impersonal*, *Transitive*, *Intrans.*, *Vowel*, *Liquid*, etc.
- Verb-stem 307.
- Verses 1073.
- Versification 1064 ff.
- Vocative 123 (3); voc. sing. 1st decl. 147; 2d decl. 154. 155; 3d decl. 170. 167. 180. 185. 188. 193. 199. 205; Synt. 709. 707.
- Voices 298. 495 ff. 809 ff.
- Vowels 9 ff; changes 28 ff; metath. 64 ff; quant. 92 ff; accent 95 ff. See *Interchange*, *Long*, *Short*, *Lengthening*, *Shortening*, *Close*, *Open*, *Strong*, *Weak*, *Variable*, *Variation*, *Addition*, *Omission*, etc.
- Vowel-decl. 132. 222 ff;—Vowel-stems 130 ff. 134 ff. 151 ff. 201 ff. 222 ff;—Vowel themes 4th class 401. 520; added  $\sigma$  461. 469; made by transp. 448 c. See *Vowel-Verbs*.
- Vowel-verbs 309. 328. 401. 409. 421 b. 423 ff. 429. 447 b. 503 ff. 507. 520.
- Want, gen. 743. 753 c.
- Way, adv. 283. 779 a.
- Weak and strong vowels 32. 435 a. 511.
- Whole, gen. 729 e.
- Wishing 870 ff. 957 a. 1020. 1050, 4 a.
- Word-questions 1010. 1011 ff.
- Xenophon, Attic of, 3 d.
- Zeugma 1059.

THE END.

# TABLE

SHOWING THE CORRESPONDING ARTICLES IN THE  
TWO EDITIONS.

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
1-5.....	1-5	26 D.....	36 D	47 Rem. a.....	61 b
5, Remark a.....	6	27.....	31	48.....	55
5, Rem. b.....	6 a	28.....	33	49.....	56
6, Rem. c.....	8 a	28 D.....	33 D	50.....	57
6, note d.....	—	29.....	30	50 Exc. a.....	237
7.....	9	29 D.....	30 D	51 a.....	463 a
8.....	10	30.....	32	51 b.....	58 and 463 a
9.....	11	31.....	34	52.....	59
10.....	12	32.....	37	53.....	60
11.....	13	32 D e.....	37 D f	53 D.....	60 D
11, Rem. a.....	14 a	32 D f.....	37 D g	54.....	61 and a
11, Rem. b.....	14 c and d	32 D g.....	37 D i	55.....	62
11 D b.....	14 D d	32 D h.....	37 D h	55 D.....	62 D
12.....	15	33.....	38	56.....	63
12, Exc. a.....	15 a	34.....	39 and a	56 D.....	63 D
12, Rem. b.....	14 b	34, Exc. a.....	39 b	57.....	64
12, Rem. c.....	11 a	35 a.....	40 b	57 D.....	64 D
13.....	16	35 b.....	40 c	58.....	65
13, Rem. a.....	16 a	35 c.....	39 c	59.....	66
14.....	17 and a	36 a.....	41	60.....	67
15.....	17 b and 18	36 b.....	281 a	61.....	68
15, Rem. a.....	18 a	37.....	42	62.....	69
15 D.....	17 D b	37 D.....	42 D	62, Rem. a.....	69 a
16.....	19 and 20	38.....	43	62 D.....	69 D
17.....	21	38 D.....	—	63.....	70
17, Rem. a.....	21 b	39.....	44	64.....	71
18.....	23	39, Rem. a.....	44	64, Rem. a.....	—
19.....	24	40.....	47	65.....	73
20.....	25	40 D.....	47 D	65 a.....	73 a
20, Rem. a.....	25 a	41.....	48	65 b.....	73 b
21.....	26	42.....	48 a	65 c.....	73 c
21, Rem. a.....	21 a	43.....	49	65 d.....	73 d
22.....	27	43, Rem. a.....	50	65 e.....	73 e
22, Rem. a.....	27 a	43 D.....	49 D	65 D.....	73 D
23 D.....	72 D	44.....	51	66.....	74
23 D, Rem. a.....	72 D a	44, Rem. a.....	—	66 a.....	74 a
24 D a.....	30 D (1)	45.....	52	66 b.....	74 b
24 D b.....	30 D (2)	46.....	53	66 c.....	74 c
24 D c.....	34 J	46 D.....	53 D a	66, Rem. d.....	74 d
24 D d.....	34 D	46, Rem. a.....	53 a	66 D.....	74 D
25.....	28 and 29	46, Rem. b.....	53 b	67.....	75
25 D.....	29 D	47.....	54	67 D.....	75 D
26.....	36	47 D.....	54 D	67 D a.....	75 D a

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
67 D b.....	75 D b	94.....	101	123.....	134
67 D c.....	75 D c	95 a.....	102 a	124.....	135
67 D d.....	75 D d	95 b.....	102 b	125.....	136
67 D e.....	75 D e	96.....	103	125 a.....	138
68.....	76 and b	96, Rem. a.....	104 a	125 b.....	139 a
68, Rem. a.....	77 a	97.....	104 b	125 c.....	138
68 D.....	76 D	97 D.....	104 D	125, Exc. d.....	138 a and 139 Exc.
68 D fin.....	77 D	98.....	105	125 D, 1.....	138 D b
68, Rem. b.....	76 a	99.....	106	125 D, 2.....	138 D c
68, Rem. c.....	77 b and d	100.....	107	126.....	140
68, Rem. c. fin.....	77 d	100 D.....	110 a	126, Exc. a.....	138 a, fin.
69.....	78	101.....	108	127.....	—
70.....	79 and 80	101, Rem.....	—	128.....	141
70 D.....	80 D	102.....	109	128 D.....	141 D
71.....	81	102 a.....	109 b	129.....	142
72.....	82	102 b.....	109 a	129 D.....	142 D
72 D.....	82 D	102 D a.....	110 b	130 a.....	138
73 D.....	84 D	102 D b.....	109 D	130 b.....	139
74 a.....	85	103.....	111	130, Exc. c, 1.....	139 b
74 b.....	85 a	104 a.....	112 a and b	130, Exc. c, 2.....	139 c
74, Exc. c.....	85 b	104 b.....	112 c	130, Exc. c, 3.....	139 d
74, Exc. d.....	85 b	105.....	113	130, Rem. d.....	139, Rem.
74 D.....	85 D	105 D.....	113 D	131.....	138 and 139
75.....	86	106.....	114	132.....	144
76.....	—	107.....	115	132 D.....	144 D
77.....	—	108.....	116	133.....	145
78.....	87	108, Rem. a.....	116 a	134.....	146
78, Rem. c.....	87 b	109.....	117	134 D.....	146 D
78 D.....	87 D	110.....	118	135.....	147
79 a.....	87 (2)	110, Rem. a.....	118 a	135, Rem. a.....	147 c
79 b.....	87 (1)	111.....	119	136 a.....	134
79 (α) (β) (γ) (δ).....	—	112.....	120	136 b.....	148
79 D.....	87 D	113.....	121	136 D a.....	147 D
80 a.....	88 a	113, Rem. a.....	121 a	136 D b, 1.....	148 D, 1
80 b.....	88 b	114.....	122	136 D b, 2.....	148 D, 2
80 c.....	88 c	115 a.....	123 (1)	136 D b, 3.....	148 D, 3
80 D.....	88 D	115 b.....	123 (2)	136, Rem. c.....	148
81.....	89	115 c.....	123 (3)	136, Rem. d.....	149
82 a.....	91 b	116.....	—	137.....	150
82 b.....	91 a	116 fin.....	123 a	138.....	151 and 153
83.....	91 c	117 a.....	125 a	139.....	152
84 a.....	—	117 b.....	125 b	140.....	154 (a)
84 b.....	91 d	117 b fin.....	125 c	140 D.....	154 D a
85 a.....	—	117 c.....	125 d and e	140 D a.....	154 D f
85 b.....	90	117 Rem.....	125 Rem.	140 D b.....	156 D
86.....	92	118.....	126 and 127	140 D c.....	154 D e
86, Rem. a.....	92 b	119.....	124 and 272	141.....	154 (c) and 155
86 D.....	92 D	119, Rem. a.....	272 a	141, Rem. a.....	155 a
87.....	93	119, Rem. b.....	709 a	142.....	154 (d)
87 a.....	93 a	119 D.....	272 D	143.....	156
87 b.....	93 b	120.....	128	144.....	157
87 D.....	93 D	121.....	129	144 D.....	157 D
88.....	94	121, Rem. a.....	129 a	145 a.....	158 a
88 D.....	94 D	122.....	131	145 b.....	158 b
89.....	95 and 96	122, 1.....	131, 2	145 c.....	224
90.....	98	122, 2.....	131, 1	146.....	159
91.....	99	122, I.....	132, I	146 D.....	159 D
92.....	97	122, II.....	132, II	147.....	160
93.....	100	122, Rem.....	132 a		

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
148.....	161	170.....	178	201 D a.....	215 D a
149.....	162	171.....	179	201 D b.....	215 D b
150.....	133	171 D.....	179 D	202.....	216
151.....	163	172.....	184	202, 1.....	216, 1
151, Rem. a.....	163 a	172 a.....	187 a	202 D, 1.....	216 D, 1
152 a.....	164 a	172 b.....	185	202, 2.....	216, 2
152 b.....	164 a	172 D b.....	185 D	202, 3.....	216, 3
152 c.....	164 b	173.....	188 and 189	202 D, 3.....	216 D, 3
152 d.....	164 c	173 D.....	188 D	202, 4.....	216, 4
152 e.....	164 d	174.....	236	202, 5.....	216, 5
152 f.....	164 d	175 a.....	236 a	202 D, 5.....	216 D, 5
152 g.....	164 c	175 b.....	236 b	202, 6.....	216, 6
152 h.....	cf. 197	175 c.....	186	202 D, 6.....	216 D, 6
152 i.....	164 f	175 D.....	186 D	202, 7.....	216, 7
152 j.....	164 g	176.....	191 and 230	202 D, 7.....	216 D, 7
152 k.....	164 n	176 D.....	190 D	202, 8.....	216, 9
152 l.....	164 i	177.....	190	202, 9.....	216, 10
152 m.....	164 j	178.....	190 and 192	202, 10.....	216, 11
152 n.....	164 k	178 D.....	190 D and 230 D b	202, 11.....	216, 12
152 o.....	164 l	179.....	193 and 232	202 D, 11.....	216 D, 12
152, Rem. p.....	165	180.....	194	202, 12.....	216, 14
153.....	166	180 D.....	194 D	202 D, 12.....	216 D, 14
153 D.....	166 D	181.....	191 and 197	202, 13.....	216, 15
154.....	133	182.....	191-198	202 D, 13.....	216 D, 15
154 D a.....	171 D a	182 D.....	190 D fin.	202, 14.....	216, 16
154 D b.....	171 D b	183.....	190	202, 15.....	216, 17
155.....	167	184.....	198	202, 16.....	216, 18
156.....	168	185.....	201	202, 17.....	216, 19
156, Exc. a.....	168 a	186.....	202	202 D, 17.....	216 D, 19
156, Exc. b.....	241	186 D.....	201 D	202, 18.....	216, 20
156, Exc. c.....	168 b and 233	187 a.....	204 and 229	202 D, 18.....	216 D, 20
156 D.....	168 D	187 b.....	204	202, 19.....	209
157.....	169	188.....	204 a	202, 20.....	216, 21
158.....	170	189.....	206	202 D, 21.....	216 D, 22
158 a.....	170 fin.	189 D.....	206 D	202 D, 22.....	216 D, 23
158 b.....	170 a	190.....	207	202 D, 23.....	216 D, 24
158 c.....	170 b	190 a.....	208 b	202 D, 24.....	216 D, 8
158 d.....	170 b	190 b.....	—	202 D, 25.....	—
158 e.....	170 b	190 c.....	208 c	202 D, 26.....	—
158 f.....	241 fin.	190 d.....	208 a	202 D, 27.....	216 D, 25
158 D.....	170 D	190 e.....	208 d	202 D, 28.....	216 D, 26
159.....	133	190, Rem. f.....	208 b	202 D, 29.....	216 D, 27
160.....	172	191.....	247 b	202 D, 30.....	216 D, 28
160, Exc. a.....	242 a	191 D.....	216 D, 13	203 a-c.....	217
160, Exc. b.....	239	192.....	210	203 fin.....	218, 219
160, Exc. c.....	172, Exc. a	192 D.....	210 D	203 D.....	217 D and 219 D
160, Exc. d.....	172, Exc. b	193.....	197	204.....	219 a and b
161.....	178, 239; 187 b	193 D.....	199 D	205.....	220
162.....	178	194 a.....	199	206 D.....	221 D
163.....	174	194 b.....	199 a	207.....	222
164.....	175	194 c.....	200	207 D.....	222 D
165.....	181	195, 196.....	cf. 183	208.....	223
166.....	181, 183	197.....	211, 212	208 D.....	223 D
166 D.....	183 D	197 D.....	212 D	209.....	225, 226
167.....	182	198.....	193, 194	209, Rem. a.....	225 a
168.....	183	199.....	213	210.....	227
168 D.....	183 D	199 D.....	213 D	210 D.....	227 D
169.....	176	200.....	214	211.....	228
169 D.....	176 D	201.....	215	212.....	229



OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
212, Rem. a	229 a	229 D	260 D	259 D	297 D
212 D	229 D	230	261	260	298
213	233-235	231	262	261	299
214	237-242	232	263, 264	262	300
214 D	238	233 D	261 D	262 D	300 D
214, Rem. a	237	234	265	263	301
215	243	234 D	265 D	264	302
216	244	235	266	264 D	—
216, Rem. a	244 a	235 D	266 D	265	307, 308
216, Rem. b	—	236	267	266	303
217	223	237	268	266, Rem. a	304 a
217 a	230	238	269	266, Rem. b	304 b
217 b	234	238, Rem. a	269 a	266, Rem. c	304 c
217 c	245	238 D	269 D	267	311
217 D	—	239	271 and 272	267, I	311 c
218	246	239 D	272 D	267, II	311 b
218 D	246 D	239, Rem. a	272 c	267 fin.	311 fin.
218, Rem. a	—	240	271 fin.	268	312
219	247	240 D	271 D	268, Rem. a	—
219 D	247 D	241	273	268, note b	333 a
219, Rem. a	247 a	242	274	269	313
220	248	243	275	270	314
221 a	249	243, Rem. a	275 b	271	315
221 D	249 D	243 D	275 D	272	316
221 b	250	244	277	273	317
221 c	250 a and b	244, Rem. a	277 a	274	318
221 d, 1	251 a	244, Rem. b	—	275	319
221 d, 2	251 b	244, Rem. c	277 b	276	320
221 d, 3	251 c	244 D	277 D	277	321
221 e	252 a	245	279	278	322
221 f	252 b	246	230	279	323
221 g	252 c	246, Rem. a	280 a	280	324
222	253	246, Rem. b	280 b	281	325
222 D	253 D	246 D	280 D	282	326
223, 1	254, 1	247	282	283	327
223 D, 1	254 D, 1	248	283	284	328
223, 2	254, 2	247, 248 D	278 D and	285	327
223 D, 2	254 D, 2		281 D	286	328
223, 3	254, 3	248 D	283 D	287	cf. 339
223, 4	254, 4	249	283 a	288	340
223 D, 4	254 D, 4	249 D	283 D a	289	341
223, 5	254, 5	250	284	290	342
223 D, 5	254 D, 5	250 D	284 D	291	343
223, 6	254, 6	251	285, 286	292	344
223, 7	254, 7	252	287	293	345
223 D, 7	254 D, 7	253	288	294	346
223, 8	254, 8	253 D	288 D	295	347
223 D, 8	254 D, 8	254	289	296	cf. 343
223 D, 10	254 D, 10	254, Rem. a	289 a	297	329
223 D, 11	254 D, 11	255	290	298	330
223 D, 12	254 D, 12	255 D, 1	290 D, 1	299	331
224	255	255 D, 2	290 D, 2	300	332
224 D	255 D	255 D, 4	290 D, 4	301	333
225	257	256	291, 292	302	334
226	259	257	290 d and 294	303	335
227	258	257 D	—	304	335
227 D	258 D	258	295	305	336
228	259 and a	258 D	295 D	306	338
229	260	259	296, 297	307	334

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
307, 1	354, 1	329 b, Rem.	402 c, Rem.	365 D d	376 D c
307, 2	354, 2	329 c	402 d	355 D e	464 D a
307, Rem. a	—	329 d	402 e	356 a	—
307 D	354 D	329 D	402 f	356 a, fin.	377
308	355	330	403	356 b	378
308 D	355 D a	331	405	356 c	458 and 478 fin.
308 D a	355 D b	332	371	357	379
308, Rem. a	355 b	332 a	403 b	357, Exc. a	379 a
309	356	333	539	357 D	376 D e
309 D	356 D	334	451	358	380
310	357 and a	334 a	23	358 D	380 D
310, Rem. a	357 b	334 b	451 b	359	381
311	358	334 c	—	359 D	381 D
311 D	—	334 d	451 e	360	382
311, Rem. a	358 c	335	421 b, 431, 440, 447 b, 451 c	360 D	455 D a and b
312	359	335, Exc. a	412	361	383, 1 and 2
312 D	359 D	336 a	414	361 D	383 D, 1
312, Rem. a	359 c	336 b	440	362	383, 6
312 b	359 d	336 D b	444 D	362 D	242 D
313	360	337	431	363	383, 4
314	361	338	451 c	363, Rem. a	384
315	362 and a	338 D	451 D c	363 D	383 D, 4
316	362 c	339	43	364	383, 1 and 2, and 5 b
317	cf. 362	340	64	364 D	—
318	363	341	452	365	386
318 D	363 D	342	461	366	387
319	364	343	463	366 a	387 a
319 D	365 D	343 D	473 D a	366 b	387 b
319, Exc. a	365	344	373	366 Rem.	388
319, Exc. b	365	344 D	372 D	367	389
319, Exc. c	365 a	345	—	367 a	389 a
319, Exc. d	365	345, 1	422	367 D a	389 D a
319, note e	366	345, 2	481	367 b	389 c
320	367	345, Rem. a	—	367 D b	389 D b
321	368	345, Rem. b	422 a	367 c	389 d
321 D	368 D	345 D	431 D c	367 d	389 e
322	369	346	373, 374	367, Rem. e	390
322 D	369 D	347	373	368	391
323	370	347, Rem. a	—	368 a	391 a
324	369	347, Rem. b	—	368 b	391 b
324 fin.	392	347 D	373 D	369	406, 407
325	393	348	374	370	409
326	394	348 D	374 D	370 D	409 D
327	395	348 D	374 D	370 D a	409 D a
328	396	348, Rem. a	—	370 D b	409 D b
328 a	397	349	428	370 D c	409 D c
328, Rem.	397 a	349 D	428 D b	370 D d	409 D d
328 b	398	350	446	370 D e	409 D e
328 D b	398 D	350 D	455 D a	370 D f	409 D f
328 b, Rem.	398 a	351	449	370 D g	409 D g
328, note	398 b	351 D	458 D	371 a	410 b
328 c	399	352	—	371 b	411
328 D c	399 D	352 D	435 D b	371 c	412
328 d	400	353	—	371 D c	412 D
328 e	401	354	375	371 d	412 a
328 D e	401 D	355	376	371 e	412 b
329	402	355 D a	376 D a	371 D e	—
329 a	402 a	355 D b	376 D b	372	420
329 b	402 b and c	355 D c	473 D	372 a	421 a

## TABLE OF CORRESPONDING ARTICLES.

411

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
372 D a.....	421 D a	396 b.....	470	403 D, 10.....	534 D, 10
372 b.....	421 b	396 D.....	469 D	404, 1.....	485
372 D b.....	420 D	397 a.....	471 and a	404, 2.....	481
372 c.....	421 c	397 b.....	472 and a	404 D, 2.....	481 D
373.....	422 and a	397 D.....	473 D a	404, 2, Rem. a.....	481, a
373, Exo.....	422 b	398.....	475	404, 3.....	486
373 D.....	422 D	398 D.....	508 D, 12	404 D, 3.....	486 D
374.....	423	399.....	385 and 413	404, 4.....	535, 4 and D
375.....	424	400 a.....	385, 1	404, 5.....	535, 5
375 D.....	424 D	400 D a.....	376 a	404 D, 5.....	535 D, 5
376.....	425	400 b.....	385, 2	404, 6.....	535, 6
377.....	426	400 c.....	385, 4	404 D, 6.....	535 D, 6
377 D.....	426 D	400 d.....	385, 3	404, 7.....	535, 7
378.....	427	400 D d.....	385 D 3	404, 8.....	535, 8
378 D.....	427 D	400 e.....	385, 5	404 D, 9.....	535 D, 9
379.....	435, 496	400 D e.....	385 D, 5	404 D, 10.....	535 D, 10
380.....	433, 434	400 f.....	385, 6	404 D a.....	533 D, 1
380 D.....	433 D b	400 g.....	377	404 D b.....	533 D, 2
381.....	429	400 D g.....	377 D	404 D c.....	533 D, 3
381 D.....	428 D and 430 D	400 h.....	415 and 419	404 D d.....	533 D, 4
382.....	431	400 D h.....	415 D	405, 1.....	477
382, Rem. a.....	431 b	400 i.....	417 and 444	405, 1, Rem. a.....	477 a
382, Rem. b.....	431 b, fin	400 D i.....	444 D	405, 1, Rem. b.....	477 b
382 D.....	431 D, c and d	400 k.....	418 b	405, 1, Rem. c.....	477 c
383.....	435 and a and b	400 m.....	414	405, 1, D.....	477 D
383 D.....	435 D	400 D m.....	414 D	405, 2.....	482
384.....	436 and 437	400 n.....	440	405, 2, Rem. a.....	482 a
384 D.....	436 D	400 D n.....	414 D	405 D, 2.....	482 D
385.....	—	401 b.....	415 b, 443 b, 442	405 D a.....	533 D 6
385 D.....	455 D a	401 D b.....	415 D b	405 D b.....	538 D 7
386.....	446	401 c.....	441	405 D c.....	538 D 8
386 a.....	446 a	401 h.....	419 and a	406, 1.....	478
386 b.....	447 b	401 D h.....	419 D a	406 D, 1.....	478 D
386 c.....	448 a-c	401 i.....	417	406, Rem. a.....	479
386 D.....	446 D	401 k.....	417 a	406 D, Rem. a.....	—
387.....	450	401 D k.....	417 D a	406, Rem. b.....	480
387 a.....	451 a-e	401 l.....	419 b and 418	406, 1, Rem. c.....	480 a
387 D a.....	451 D	401 D l.....	419 D b	406, 2.....	484
387 b.....	452 and a	401 n.....	443 c	406 D, 2.....	483 D
387 D b.....	452 D	401 D n.....	440 D	406, 2 a.....	484 a
388.....	459	402.....	432	406 D, 3.....	538 D, 9
388 D.....	462 D	403, 1.....	476	406 D 4.....	539 D, 6
389.....	460	403, 1, Rem. a.....	476	407.....	—
390.....	461 and a	403 D, 1.....	476 D	407, Rem. a.....	484 a
391.....	463	403, 2.....	534, 1	408.....	489
391 a.....	463 a	403 D 2.....	534 D, 1	408, 1.....	489, 1
391 b.....	463 b	403, 3.....	534, 2	408 D, 1.....	489 D, 1
391 c.....	463 c	403, 4.....	534, 4	408, 2.....	489, 2
392.....	464	403 D, 4.....	534 D, 4	408 D, 2.....	489 D, 2
392, Rem. a.....	464 a	403, 5.....	534, 5	408, 3.....	489, 3
392 D.....	464 D	403 D, 5.....	534 D, 5	408 D, 3.....	489 D, 3
393.....	465	403, 6.....	489, 5, and 524, 6	408, 4.....	489, 4
393, Rem. a.....	465 a	403 D, 6.....	489, 5	408 D, 4.....	489 D, 4
393 D.....	465 D	403, 7.....	534, 7	408, 5.....	489, 5
394.....	466	403 D, 7.....	534 D, 7	408 D, 5.....	489 D, 6
394, Rem. a.....	467	403, 7, Rem. a.....	534, 7, a	408, 6.....	489, 7
395.....	468, 473, 474	403, 8.....	534, 8	408 D, 6.....	489 D, 7
395 D.....	473 D and 474 D	403 D, 8.....	534 D, 8	408, 7.....	489, 8
396 a.....	469	403, 9.....	534, 9	408 D, 7.....	489 D, 8

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
403, 8.....	489, 9	409, 8.....	492, 8	420, 2.....	504, 2
403, 9.....	489, 10	409 D, 9.....	492 D, 9	420, 3.....	504, 3
403, 10.....	489, 11	409 D, 10.....	492 D, 10	420 D, 3.....	504 D, 3
403, 11.....	489, 12	409 D, 11.....	492 D, 11	420, 4.....	504, 4
403, 12.....	489, 13	409 D, 12.....	492 D, 12	420 D, 4.....	504 D, 4
403 D, 12.....	489 D, 13	409 D, 13.....	492 D, 13	420, 5.....	504, 5
403, 13.....	489, 14	409 D, 14.....	492 D, 14	420 D, 5.....	504 D, 5
403, 14.....	489, 15	409 D, 15.....	492 D, 15	420, 6.....	504, 6
403 D, 14.....	489 D, 14	409 D, 16.....	492 D, 16	420, 7.....	504, 7
403, 15.....	489, 16	409 D, 17.....	492 D, 17	420, 8.....	504, 8
403, 16.....	489, 17	410 D.....	493	420, 9.....	—
403 D, 16.....	489 D, 17	411 D.....	494	420 D, 10.....	504 D, 9
403, 17.....	489, 18	412 a.....	495	420 D, 11.....	504 D, 10
403 D, 17.....	489 D, 18	412 b.....	496	420 D, 12.....	504 D, 11
403 D, 18.....	489 D, 19	413.....	497 and a	421.....	505
403 D, 19.....	489 D, 20	413, Rem. a.....	497 b	421, 1.....	505, 1
403 D, 20.....	489 D, 21	414.....	498	421, 2.....	505, 2
403 D, 21.....	489 D, 22	415.....	499 and a	421, 3.....	505, 3
403 D, 22.....	489 D, 24	416.....	500	421, 4.....	505, 4
403 D, 23.....	489 D, 25	416, 1.....	500, 1	421, 5.....	505, 4
403 D, 24.....	489 D, 26	416, 1, a.....	500, 1, a	421, 6.....	505, 5
403 D, 25.....	489 D, 27	416, 2.....	500, 2	421, 7.....	505, 6
403 D, 26.....	489 D, 28	416, 3.....	500, 3	421, 8.....	505, 7
403 D, 27.....	489 D, 29	416, 4.....	500, 4	421, 9.....	505, 8
403 D, 28.....	489 D, 30	416, 5.....	500, 5	421, 10.....	505, 9
403 D, 29.....	489 D, 31	416, 6.....	500, 6	421, 11.....	505, 10
403 D, 30.....	489 D, 32	416, 7.....	500, 7	421, 12.....	505, 11
403 D, 31.....	489 D, 33	416, 8.....	500, 8	421, 13.....	505, 12
403 D, 32.....	489 D, 34	417.....	501	421, 14.....	505, 13
403 D, 33.....	489 D, 35	418.....	502	421, 15.....	505, 14
403 D, 34.....	489 D, 36	419.....	503	421 D, 15.....	505 D, 14
403 D, 35.....	489 D, 37	419, a.....	503, a	421, 16.....	505, 14
403 D, 36.....	489 D, 38	419 D, a.....	428 D, a	421, 17.....	505, 15
403 D, 37.....	489 D, 39	419, 1.....	535, 4	421, 18.....	505, 16
403 D, 38.....	489 D, 40	419 D, 1.....	535 D, 4	421, 19.....	505, 17
403 D, 39.....	489 D, 41	419, 2.....	503, 1	421, 20.....	505, 18
403 D, 40.....	489 D, 42	419, 3.....	503, 2	421, 21.....	505, 19
403 D, 41.....	489 D, 43	419, 4.....	503, 5, and D	421, 22.....	505, 20
403 D, 42.....	489 D, 44	419, 5.....	503, 3	421, 23.....	505, 21
403 D, 43.....	489 D, 45	419, 6.....	503, 4	421 D, 24.....	505 D, 22
403 D, 44.....	489 D, 46	419, 7.....	535, 6	422, 1.....	510, 2
403 D, 45.....	489 D, 47	419, 8.....	535, 8	422, 2.....	510, 3
403.....	490	419, 9.....	535, 9	422, 3.....	510, 4
409, 1.....	490, 1	419, 10.....	535, 10	422 D, 8.....	510 D, 4
409 D, 1.....	490 D, 1	419, 11.....	503, 11	422, 4.....	510, 5
403, 2.....	490, 2	419, 12.....	503, 12	422 D, 4.....	510 D, 5
409 D, 2.....	490 D, 2	419, 13.....	503, 13	422, 5.....	510, 6
403, 3.....	490, 3	419, 14.....	503, 14	422, 6.....	510, 7
409 D, 3.....	490 D, 3	419, 15.....	503, 15	422, 7.....	510, 8
409, 4.....	490, 4	419, 16.....	503, 16, and D	422, 8.....	510, 9
409 D, 4.....	490 D, 4	419, 17.....	503, 17	422, 9.....	510, 10
409, 5.....	490, 5	419 D, 17.....	503 D, 17	422, 10.....	510, 11
403, 5, Rem. a.....	—	419, 18.....	503, 18	422 D, 10.....	510 D, 11
409 D, 5.....	490 D, 5	419, 19.....	503, 19	422, 11.....	510, 12
403, 6.....	491	419 D, 19.....	503 D, 19	422 D, 11.....	510 D, 12
409, 6, Rem. a.....	491 a	419, 20.....	503, 20	422, 12.....	510, 13
409 D, 6.....	491 D	419 D, 21.....	503 D, 21	422, 13.....	510, 14
409, 7.....	492, 7	420.....	504	422, 14.....	510, 15
409 D, 7.....	492 D, 7	420, 1.....	504, 1	422, 15.....	510, 16

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
422 D, 15	510 D, 16	424 D, 31	508 D, 31	427, 8	513, 7
422, 16	510, 17	424 D, 32	508 D, 32	427, 9	513, 8
422 D, 16	510 D, 17	424 D, 33	508 D, 33	427, 10	513, 9
422, 17	510, 18	424 D, 34	508 D, 34	427 D, 10	513 D, 9
422, 18	510, 19	424 D, 35	508 D, 35	427, 11	513, 10
422 D, 19	510 D, 20	424 D, 36	508 D, 36	427, 12	513, 11
422 D, 20	510 D, 21	424 D, 37	508 D, 37	427, 13	513, 12
422 D, 21	510 D, 22	424 D, 38	508 D, 38	427, 14	513, 13
423, 1	507, 1	425, 1	511, 1	427, 15	513, 14
423, 2	507, 2	425, 2	511, 2	427, 16	513, 15
423 D, 2	507 D, 2	425, 3	511, 3	427, 17	513, 16
423, 3	507, 3	425, 4	511, 4	427, 18	513, 17
423 D, 3	507 D, 3	425, 5	511, 5	427, 19	513, 18
423, 4	507, 4	425, 6	511, 6	427 D, 20	513 D, 20
423 D, 4	507 D, 4	425 D, 6	—	427 D, 21	513 D, 21
423 D, 5	507 D, 5	425, 7	511, 7	428, 1	514, 1
424, 1	508, 6	425, 8	511, 8	428, 2	514, 2
424 D, 1	508 D, 6	425 D, 8	511 D, 8	428, 3	514, 3
424, 2	508, 7	425, 9	511, 9	428, 4	514, 4
424, 3	508, 8	425, 10	511, 10	428, 5	514, 5
424, 4	508, 9	425, 11	511, 11	428 D, 5	514 D, 5
424 D, 4	508 D, 9	425 D, 11	511 D, 11	428, 6	514, 6
424, 5	508, 10	425, 12	511, 12	428, 7	514, 7
424, 6	508, 11	425, 13	511, 13	428 D, 7	514 D, 7
424, 7	508, 12	425 D, 13	511 D, 13	428, 8	514, 8
424, 8	508, 13	425, 14	511, 14	428, 9	514, 9
424 D, 8	508 D, 13	425, 15	511, 15	428, 10	514, 10
424, 9	508, 14	425 D, 15	511 D, 15	428 D, 10	514 D, 10
424 D, 9	508 D, 14	425, 16	511, 16	428, 11	514, 11
424, 10	508, 15	425 D, 16	511 D, 16	428, 12	514, 12
424 D, 10	508 D, 15	425 D, 17	511 D, 17	428 D, 12	514 D, 12
424, 11	508, 16	425 D, 18	511 D, 18	428, 13	514, 13
424 D, 11	508 D, 16	425 D, 19	511 D, 19	428, 14	514, 14
424, 12	508, 17	425 D, 20	511 D, 20	428, 15	514, 15
424 D, 12	508 D, 17	426, 1	512, 1	428, 16	514, 16
424, 13	508, 18	426, 2	512, 2	428, 17	514, 17
424, 14	508, 19	426 D, 2	512 D, 2	428 D, 17	514 D, 17
424, 15	508, 20	426, 3	512, 3	428, 18	514, 18
424 D, 15	508 D, 19	426 D, 3	512 D, 3	428 D, 18	514 D, 18
424, 16	508, 21	426, 4	512, 4	428, 19	514, 19
424 D, 16	508 D, 20	426 D, 4	512 D, 4	428 D, 20	514 D, 20
424, 17	508, 22	426, 5	512, 5	428 D, 21	514 D, 21
424, 18	508, 23	426, 6	512, 6	429, 1	515, 1
424, 19	508, 24	426 D, 6	512 D, 6	429, 2	515, 2
424, 20	508, 25	426 D, 7	512 D, 7	429 D, 3	515 D, 3
424, 21	508, 26	426 D, 8	512 D, 8	429 D, 4	515 D, 4
424, 22	508, 27	426 D, 9	512 D, 9	429 D, 5	515 D, 5
424, 23	508, 28	427	513	430, 1	516, 1
424 D, 23	508 D, 28	427, 1	513, 1	430, 2	516, 2
424, 24	508, 29	427 D, 1	—	430, 3	516, 3
424 D, 24	508 D, 27	427, 2	513, 2	430, 4	516, 4
424, 25	508, 30	427, 3	513, 3	430, 5	516, 5
424 D, 25	508 D, 28	427 D, 3	513 D, 3	430, 6	516, 6
424, 26	508, 31	427, 4	513, 4	430, 7	516, 7
424 D, 26	508 D, 29	427, 5	513, 5	430 D, 8	516 D, 8
424, 27	508, 32	427 D, 5	513 D, 5	430 D, 9	516 D, 9
424, 28	508, 33	427, 6	513, 6	430 D, 10	516 D, 10
424, 29	508, 34	427 D, 6	513 D, 6	430 D, 11	516 D, 11
424 D, 30	508 D, 30	427, 7	513, 7	430 D, 12	516 D, 12

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
431, 1.....	517, 1	433 D, 7.....	519 D, 9	438, 1.....	524, 1
431, 2.....	517, 2	434, 1.....	520, 1	438, 2.....	524, 2
431, 3.....	517, 3	434 D, 1.....	520 D, 1	438 D, 2.....	524 D, 2
431, 4.....	517, 4	434, 2.....	520, 2	438, 3.....	524, 3
431, 5.....	517, 5	434 D, 2.....	520 D, 2	438, 4.....	521, 9
431 D, 5.....	517 D, 5	434 D, 4.....	520 D, 4	438, 5.....	524, 4
431, 6.....	517, 7	434 D, 5.....	520 D, 5	438, 6.....	524, 5
431 D, 6.....	517 D, 7	434 D, 6.....	520 D, 6	439, 1.....	525, 1
431, 7.....	517 D, 9	434 D, 7.....	520 D, 7	439 D, 1.....	525 D, 1
431, 8.....	517, 8	435, 1.....	519, 7	439, 2.....	525, 2
431 D, 9.....	517 D, 10	435 D, 1.....	519 D, 7	439, 3.....	525, 3
432, 1.....	518, 1	435, 2.....	521, 1	439, 4.....	525, 4
432 D, 1.....	518 D, 1	435 D, 2.....	521 D, 1	439 D, 4.....	525 D, 4
432, 2.....	518, 2	435, 3.....	521, 2	439 D, 5.....	525 D, 5
432 D, 2.....	518 D, 2	435, 4.....	521, 3	440, 1.....	526, 1
432, 3.....	518, 3	435, 5.....	521, 4	440 D, 1.....	526 D, 1
432, 4.....	518, 4	435 D, 5.....	521 D, 4	440, 2.....	526, 2
432 D, 4.....	518 D, 4	435, 6.....	521, 5	440 D, 2.....	526 D, 2
432, 5.....	518, 5	435 D, 6.....	521 D, 5	440, 3.....	526, 3
432, 6.....	518, 6	435, 7.....	521, 6	440, 4.....	526, 15
432 D, 6.....	518 D, 6	435, 8.....	521, 7	440 D, 5.....	526 D, 4
432, 7.....	518, 7	435 D, 8.....	521 D, 7	440 D, 6.....	526 D, 5
432, 8.....	518, 8	435, 9.....	521, 8	440 D, 7.....	526 D, 6
432 D, 8.....	518 D, 8	435 D, 9.....	521 D, 8	441, 1.....	527, 1
432, 9.....	518, 9	435 D, 10.....	521 D, 10	441, 2.....	527, 2
432, 10.....	518, 10	436, 1.....	522, 1	441, 3.....	527, 3
432, 11.....	518, 11	436, 2.....	522, 2	441, 4.....	517, 6
432 D, 11.....	518 D, 11	436 D, 2.....	522 D, 2	442, 1.....	528, 1
432, 12.....	518, 12	436, 3.....	522, 3	442 D, 1.....	528 D, 1
432 D, 12.....	518 D, 12	436, 4.....	522, 4	442, 2.....	528, 2
432, 13.....	518, 13	436, 5.....	522, 5	442, 3.....	528, 3
432, 14.....	518, 14	436 D, 5.....	522 D, 5	442 D, 3.....	528 D, 3
432, 15.....	518, 15	436, 6.....	522, 6	442, 4.....	528, 4
432 D, 15.....	518 D, 15	436, 7.....	523, 3	442 D, 4.....	528 D, 4
432, 16.....	518, 16	436 D, 7.....	523 D, 3	442, 5.....	528, 5
432, 17.....	518, 17	436, 8.....	522, 7	442, 6.....	528, 6
432, 18.....	518, 18	436, 9.....	522, 8	442, 7.....	528, 7
432, 19.....	518, 19	436, 10.....	519, 8	442 D, 7.....	528 D, 7
432 D, 19.....	518 D, 19	436 D, 10.....	519 D, 8	442, 8.....	528, 8
432, 20.....	518, 20	436, 11.....	522, 9	442 D, 8.....	528 D, 8
432 D, 20.....	518 D, 20	436 D, 12.....	518 D, 22	442, 9.....	528, 9
432, 21.....	518, 21	436 D, 13.....	522 D, 11	442, 10.....	528, 10
432 D, 21.....	518 D, 21	436 D, 14.....	522 D, 10	442, 11.....	528, 11
432 D, 22.....	518 D, 23	436 D, 15.....	522 D, 12	442 D, 11.....	528 D, 11
432 D, 23.....	518 D, 24	437, 1.....	523, 1	442, 12.....	528, 12
432 D, 24.....	518 D, 25	437 D, 1.....	523 D, 1	442 D, 12.....	528 D, 12
432 D, 25.....	518 D, 26	437, 2.....	523, 2	442, 13.....	528, 13
432 D, 26.....	518 D, 27	437, 3.....	523, 3	442, 14.....	528, 14
433, 1.....	519, 1	437 D, 3.....	523 D, 4	442, 15.....	528, 16
433 D, 1.....	519 D, 1	437, 4.....	523, 5	442 D, 16.....	528 D, 17
433, 2.....	519, 2	437 D, 4.....	523 D, 5	442 D, 17.....	528 D, 18
433 D, 2.....	519 D, 2	437, 5.....	523, 6	442 D, 18.....	528 D, 19
433, 3.....	519, 3	437 D, 5.....	523 D, 6	443 D.....	529 D
433, 4.....	519, 4	437, 6.....	523, 7	443 D, 1.....	529 D, 1
433 D, 4.....	519 D, 4	437, 7.....	523, 8	443 D, 2.....	529 D, 2
433, 5.....	519, 5	437 D, 7.....	523 D, 8	443 D, 3.....	529 D, 3
433 D, 5.....	519 D, 5	437, 8.....	523, 9	443 D, 4.....	529 D, 4
433, 6.....	519, 6	437 D, 8.....	523 D, 9	443 D, 5.....	529 D, 5
433 D, 6.....	519 D, 6	437 D, 9.....	523 D, 10	443 D, 6.....	529 D, 6

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
443 D, 7	529 D, 7	448, 5	509, 4	455 c	544 c
443 D, 8	529 D, 8	448, 6	509, 5	455 d	544 b
444, 1	530, 1	448, 7	—	455 e	545 d
444, 2	530, 2	448, 8	509 D, 13	456	546
444 D, 2	530 D, 2	448, 9	509, 6	457	548
444, 3	530, 3	448, 10	509, 7	457 a	548 b
444, 4	530, 4	448, 11	509, 8	457 b	—
444, 5	530, 5	448 D, 12	509 D, 9	457 c	548 b
444 D, 5	530 D, 5	448 D, 13	509 D, 10	458	557
444, 6	530, 6	448 D, 14	509 D, 11	458, 1	557, 1
444 D, 6	530 D, 6	448 D, 15	509 D, 12	458 a	557 b
444, 7	530, 7	448 D, 16	509 D, 14	459	550, 557, 2
444 D, 7	529 D, 5	448 D, 17	509 D, 15	459 a	550 a
444, 8	530, 8	448 D, 18	509 D, 16	460 a	551, 1
444, 9	530, 9	448 D, 19	509 D, 17	460 b	551, 2
444, 10	530, 10	448 D, 20	509 D, 18	460 c	552
444 D, 11	530 D, 11	448 D, 21	509 D, 19	461 a	553, 1
444 D, 12	530 D, 12	448 D, 22	509 D, 20	461 b	553, 2
445, 1	531, 1	448 D, 23	509 D, 21	461 b, fin.	553 a
445, 2	531, 2	448 D, 24	509 D, 22	462	554
445, 3	531, 3	448 D, 25	509 D, 23	463 a	561 a
445 D, 3	531 D, 3	448 D, 26	509 D, 24	463 b	561 b
445, 4	531, 4	449	506	463 c	561, 2
445 D, 4	531 D, 4	449, 1	506, 1	464 a	556, 1
445, 5	531, 5	449 D, 1	506 D, 1	464 b	556, 2
445, 6	531, 6	449, 2	506, 2	464 c	556, 3
445 D, 6	531 D, 6	449 D, 2	506 D, 2	464 d	553, 2
446, 1	532 D, 3	449, 3	506, 3	465 a	558, 1 and 2
446, 2	532, 1	449, 4	506, 4	465 b	558, 3
446, 3	532, 2	449 D, 4	506 D, 4	466	559 and a and b
446 D, 4	532 D, 4	449, 5	506, 5	466 a	559 c
447, 1	533, 1	449, 6	506, 6	467 a	560, 1
447, 2	533, 2	449 D, 7	506 D, 7	467 b	560, 2
447, 3	533, 3	450, 1	539, 1	467 c	560, 3
447, 4	533 D, 12	450 D, 1	539 D, 1	468, 1	564
447, 5	533, 4	450, 2	539, 2	468 a	—
447, 6	533, 5	450 D, 2	539 D, 2	468 b	564 a
447, 7	533, 6	450, 3	539, 3	468 c	564 b
447 D, 7	533 D, 6	450 D, 3	539 D, 3	469, 2	565
447, 8	510, 1	450, 4 and a	539, 4	470, 3 and 4	566
447 D, 8	510 D, 1	450 D, 4	539 D, 4	470, 5	567
447, 9	533, 7	450, 5	539, 5	471, 6	569
447 D, 9	533 D, 7	450 D, 5	539 D, 5	472	570
447, 10	533, 8	450, 6	539, 6	472 a	571, 1
447 D, 10	533 D, 8	450 D, 6	539 D, 6	472 b	571, 2
447, 11	533, 9	450, 7	539, 7	472 c	571, 3
447 D, 11	533 D, 9	450, 7, a	539, 7, a	472 d	571, 4
447, 12	533, 10	450, 8	539, 8	472 e	571, 5
447, 13	533, 11	450, 8, a	539, 8, a	472 f	571, 6
447 D, 13	533 D, 11	450 D, 8	539 D, 8	472 g	571, 7
447 D, 14	533 D, 13	451	page 355	472 h	571, 8
447 D, 15	533 D, 14	452	540	472, Rem. i	572
447 D, 16	533 D, 15	453	541	472, Rem. j	573
447 D, 17	533 D, 16	454	542	472, Rem. k	574
448, 1	503, 7	454, Rem. a	542 a	473	575
448, 2	509, 1	454, Rem. b	547	473 a	575 a
448 D, 2	509 D	455	544, 545	473 b	575 b and c
448, 3	509, 2	455 a	545 a	474	576
448, 4	509, 3	455 b	545 c	475	578

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
475 a.....	578 c	501.....	626 and a	528 b.....	659
475 b.....	578 a	502 a.....	—	527 a.....	657 a
476.....	579	502 b.....	626 b	527 b.....	—
476 a.....	579 a	502 c.....	—	527 c.....	657 b
476 b.....	579 b	503.....	627	527 d.....	658
477.....	580 and a	504.....	602	527 e.....	657 c
478.....	581	505.....	—	528.....	664 a
479.....	582 a and b, and 583	506.....	—	528 a.....	665
479 a.....	582 c	507.....	—	529.....	659 fin.
480.....	584	508 a.....	611	529 a.....	659 a
480. 1.....	585 and a	508 b.....	612	530.....	660
481, 2.....	586	508 c.....	613	530 a.....	663
482, 3.....	585 b	509 a.....	621 d	530 b.....	661
482, Rem. a.....	587	509 b.....	621 c	530 c.....	660 a
482, Rem. b.....	587 b	509 (a).....	622	531.....	666
482, Rem. c.....	587 a	509 (β).....	730 a	532.....	667
483.....	589	509 c.....	621 b	532 a.....	667 a and b
484.....	590	510.....	996	532 b.....	662
485.....	591, 592	511, a, c, and d.....	606	533.....	668
485 a.....	603 a	511 b.....	606 a	533 a and b.....	668 a
485 b.....	—	511 e.....	615 (1)	534.....	666 c
485 c.....	939	511 f.....	615 (2)	535 a.....	669
486.....	593 and a	511 g.....	615 (3)	535 b.....	670
486 a.....	784, 2	511 h.....	616	536.....	671
486 b.....	938 b	511 i.....	610 a and 617	537.....	672
487.....	594, 595	512 a.....	608 and a	538 a.....	673
488 a.....	594 a	512 b.....	620 a	538 b.....	630
488 b.....	594 b	512 c.....	614 a and 623 b	538 c.....	675
488 c.....	619 and b	512 d.....	628	538 d.....	676
489 a.....	595 a	513 a.....	610	538 e.....	705
489 b.....	595 b	513 b.....	631	539.....	601
489 c.....	—	513 c.....	632 a	540.....	706 b
489 d.....	—	514 and a.....	609	541.....	707
489 e.....	—	514 b.....	609 a	542.....	708
490 and a.....	596	514 c.....	629	543.....	709
490 b.....	596 a	514 d.....	629 a	544.....	710, 711
490 c.....	726	514 e.....	—	544 a.....	712
490 d.....	938 b	515.....	604	544 b.....	712 a
491 a.....	598	516.....	605	544 c.....	712 b
491 b.....	599	517.....	634	544 d.....	712 c
492, a, b, c, e, f, g.....	600	518.....	635	544 e.....	713
492 d.....	666 and a	518 b.....	—	545.....	723
492 h.....	666 b	518 c.....	636	546.....	714
493, a, b, c, d.....	600	518 d.....	637	547 a and b.....	715 a and b
493 e.....	600 a	519.....	638	547 c.....	716 b
493 f.....	600 b	519 b.....	—	547 d.....	716 a
493 g.....	—	520.....	639	548.....	717
494.....	602 d	521.....	272 a, 275 a, 222 c	549, a, b, c.....	718, a, b, c
494 a.....	602 d and Rem.	522.....	617	550, a, b.....	720, a, b
495.....	—	523.....	633	550, Rem. c.....	721
496.....	621 b	524.....	633	551.....	722
497 a.....	603	525 and a.....	654 a and b	552.....	719 and a
497 b.....	604	525 (a).....	654 c	552 a.....	719 b and c
498.....	620	525 (β).....	654 d	553 and a.....	724 and a
499.....	623	525 (γ).....	654 e	554.....	—
500 a.....	624 a and 625 a	525 b.....	655 a and b	555.....	725
500 b.....	624 d and 625 c	525 c.....	655 c	555 a.....	725 c
500 c.....	624 b	525 d.....	655 d	556.....	726
500 d.....	624 c and 625 b	526 a.....	656	556 a.....	726 a



OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
556 b.	726 b	584.	753	605 a.	775 a
557.	727	584 a.	753 a	606.	776
558.	728	584 b.	753 c	607.	776
558 a.	729 e	584 c.	753 d	607 a.	777
558 b.	729 f	584 d.	753 e	608.	776
558 c.	729 g	584 e.	753 f	609.	780
558 d.	729 a	584 f.	753 g	610.	781 and a
558 e.	729 a, Rem.	584 g.	753 g	610, Rem. a.	—
558 f.	729 b	585 h.	755	611.	776
558 g.	729 c	585 i.	755 a	611 a.	778
558 h.	cf. 729 a and Rem.	586 a.	643 a	612.	783
558 i.	729 d	586 b.	643 b	612 a.	783 b
558 j.	729 g, Rem.	586 c.	755 b	613.	782
559 a.	729 e	587 a.	754 a	614.	784
559 b.	—	587 b.	754 b	615.	785
559 c.	730 c	587 c.	754 c	615 a.	785 a
559 d.	730 d	587 d.	754 d	616.	786
559 e.	730 e	587 e.	754 e	617.	787
560.	729 f	587 f.	754 f	618.	787
561.	729 g	588.	756	618 a.	788
562.	729 a and 730 a	589.	757	619, I-VI.	789
563.	cf. 729 a	590 a.	760 and a	620.	796
563 a.	—	590 b.	748 b	620 a.	796 a
563 b.	730 b	591.	759	620 b.	796 b
564.	729 b	592 a.	761	620 c.	796 c
565.	729 c	592 b.	960	620 d.	796 c
566.	cf. 729 a Rem.	593.	970	620, note.	796, note
567.	729 d	594 a.	762, 1	621.	722 a
568.	732 d	594 b.	762, 2	622.	793
569.	731	594 c.	762, 3	623.	794
570.	733	594 d.	762, 4	623 a.	794 a
571.	734	594 e.	762, 5	623 b.	794 b
572.	732	595.	763	623 c.	794 c
572, a, b, c, d, e, f, g, h.	732 a	595 a.	764, 1	624.	798
573.	735	595 b.	764, 2	624 a.	798 a
574.	736	595 c.	765	624 b.	798 b
574 a.	737	595 d.	765 a	624 c.	798 c
574 b.	738	596.	766	624 d.	798 d
574 c.	739	596 a.	767	625.	804
574 d.	740	596 b.	768	625 a.	804 a
574 e.	736	596 c.	770	625 b.	804 b
575.	743	596 d.	769	625 c.	804 c
575 a.	743 b	596 e.	771	625 d.	804 d
576.	742	597.	767	626, 5.	} 758
576 a.	742 c	598.	768	626, 6.	
577 a.	744	598 a.	768 a	626, 7.	
577 b.	745	598 b.	768 b	626, 8.	
577, Rem. c.	739 a	599.	770	626 a.	758
578 a.	746	600.	769	626 b.	758
578 b.	746	601.	771	626, Rem. r.	cf. 757
578, Rem. c.	746 c	601 a.	771 a	627.	797
579, a, b, c.	747	602.	762, 3	628.	806
580.	748	602, 1.	772	629.	795, 1
580 a.	748 a	602 a.	772 a	630 a.	795, 2 b
581.	749	602 b.	772 c	630 b.	795, 2 a
581 a.	741	603.	773	631.	800
582.	750	603 a.	773 b	631 a.	800, 1 a and b
582 a.	750 a	604.	774	631 b.	800, 1 c
583.	751	605.	775	632.	800, 2

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
633.....	807, 1	672.....	686	710 a.....	844
634.....	807, 2	673.....	687	710 b.....	845
635.....	792, 1	673 a.....	687 c	710 c.....	911 and 881 c
636.....	792, 2	674.....	688	711.....	846
637, 1.....	791, 2	675.....	675 and 653	712.....	849 and b
633.....	791, 1	675 a.....	689	712 a.....	849 c
639.....	791, 3	675 b.....	691	713.....	850
640.....	799, 2	676.....	692	714.....	851
640 a.....	799, 2 a	677.....	694	715.....	851
640 b.....	799, 2 b	678.....	695	716.....	851
640 c.....	799, 2 d	679.....	696	716 a.....	—
641 a.....	799, 1 a and b	680.....	697	717.....	856
641 b.....	799, 1 c	680 a.....	698	717 a.....	856 and b
641 c.....	799, 1 d	681.....	699 fin.	717 b.....	854
642.....	799, 3	681 a.....	699	718.....	855
643.....	801, 2	681 b.....	699 a	718 a.....	855 b
644.....	801, 1	682.....	700	718.....	865
645 a.....	801, 3 b	683.....	702	719, Rem. a.....	—
645 b.....	801, 3 c	683 a.....	702 b	720.....	866
645 c.....	801, 3 a	683 b.....	703	720 a.....	866, 1
646.....	802, 2	683 c.....	703 a	720 b.....	866, 2
647.....	802, 1	684.....	809	720 c.....	866, 3
648.....	802, 3	684 a.....	810	720 d.....	867
649.....	803, 2	685.....	810 a	720 e.....	868
650.....	803, 1	686.....	cf. 815	721.....	869
651.....	803, 3	687.....	811	721, 1.....	870
652.....	805, 2	688.....	812	721, 1 a.....	870 a-c
653.....	805, 1	688 a.....	812 b	721, 1 b.....	871 and a
653 a.....	805, 1, a and b	689.....	813	722.....	872
653 b.....	805, 1 c	689 a.....	813 a	722 a.....	872 a
654.....	805, 3	689 b.....	815	722 b.....	872 d
655.....	808, 2	690.....	814	722 c.....	872 e
656.....	808, 1	691.....	816	723.....	873
657.....	808, 3	692.....	817	723 a.....	874 and a
658.....	640	693.....	818 and a	723 b.....	874 b
659.....	642	694.....	819	724.....	876
660.....	643	694 a.....	819 a	724 a.....	876 a
660 a.....	644	694 b.....	819 c	724 b.....	876 a
660 b.....	645	694 c.....	819 d	725.....	877
660 c.....	646	694, Rem. d.....	819, Rem.	726.....	878
660 d.....	647	695.....	821	727.....	—
661.....	648	695 a.....	—	728.....	—
662.....	649	696.....	823	729.....	—
663.....	650	696 a.....	823 a	729 a.....	—
664.....	651	696 b.....	851	729 b.....	—
664 a.....	—	697.....	824 a and b	730.....	—
664 b.....	651 a	698.....	827	731.....	—
665 a.....	652 a and b	699.....	823	731 a.....	—
665 b.....	652 c	700.....	838	731 b.....	—
666.....	256	700 a.....	833	732.....	879
667.....	677	701.....	829 ff	733.....	929, 930
668.....	677 a	702.....	832	734.....	928
669 a.....	680, 1	703.....	834	734 a.....	928 a
669 b.....	680, 2 and 3	704.....	835 and a	734 b.....	cf. 932
669 c.....	682	705.....	836 and a	734 c.....	cf. 930, 2
670.....	683	706.....	837	735.....	932, 1
671.....	684	707.....	840	736.....	932, 2
671 a.....	685	708.....	841	736, 1.....	932 b (1)
671 b.....	685 a	709.....	842	737.....	932 b (2)

# TABLE OF CORRESPONDING ARTICLES.

419

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
738.....	—	775 a.....	956 a	799 a.....	982 a
739.....	881	775 b.....	940 b	800.....	983
740.....	881 and a	776.....	941	800 a.....	—
740 b.....	—	777.....	944 and a	801.....	984, 985
741.....	882	777 a.....	—	801 a.....	984 a
742.....	884	777 b.....	943	802.....	986
743.....	887	778.....	958	803.....	987
743 a.....	887 a and b	779.....	959	803 a.....	987 a
743 b.....	887 c and 888	780.....	959	803 b.....	987 b
744.....	8889	780 a.....	961	804.....	988
745.....	893 and b	781.....	959	804 a.....	989
745 a.....	893	781 a.....	960	804 b.....	990
746.....	895	782.....	959	805.....	991 and a
746 a.....	895, note a	783.....	964	806 a.....	990
746 b.....	895, note	783 a.....	964 a	806 b.....	992
747.....	894, 1, and 898	783 b.....	964 b	807.....	993
747 a.....	898 c	783, Rem. c.....	—	808 and a.....	994
747 b.....	894 b	784.....	957	809.....	995 a and b
748.....	900 and b	785.....	965	809 a.....	995 c
749.....	932, 2, b and (1)	786.....	966	810.....	996 and a
749 a.....	894, 2	786 a.....	966 a	810 a.....	—
750.....	901	786 b.....	966 b	811.....	997
751.....	902	787 and a.....	967	811 a.....	997 a
752.....	903	788.....	968	812.....	998
753.....	904	788 a.....	cf. 969	813.....	999 and a
754 and a.....	905 and a	789 b.....	969 a	813 a.....	999 b
754 b.....	906	789 c.....	969 b	814.....	1000
755.....	908 and 909	789 d.....	969 c	815.....	1001
756.....	911	789 e.....	969 d	815 a.....	1001 a
756 a.....	886	789 f.....	969 e	816.....	1002
757.....	912-918	789, Rem. g.....	969, Rem.	816 a.....	1002 a
758.....	903 and 920	790.....	970	816 b.....	1002 b
759.....	860	790 a.....	971	817.....	1003
760 a.....	898 c	790 b.....	cf. 971 a	817 a.....	1003 a
760 b.....	—	790 c.....	971 a	817 b.....	1003 b
760 c.....	914 B (2)	790 d.....	971 b	818 and a and b.....	1004
760 d.....	914 c	790 e.....	971 c	818 c and d.....	1005
761.....	914 A	791.....	972	819.....	1006
762.....	938	791 a.....	972 a	820.....	1007
762 a.....	938 a	791 b.....	972 b	821.....	1008 and a
762 b.....	938 b	791 c.....	972 c	822.....	—
763.....	945 and 949	791 d.....	972 d	823.....	1009 and a
764 a.....	946	792.....	973	824 a.....	1010, 1
764 b.....	948	792 a and b.....	973 a	824 b.....	1010, 2
764 c.....	—	793.....	974 and a	825.....	1011
765.....	951	794.....	—	825 a.....	—
766.....	950 fin.	795.....	975	825 b.....	1011 a
767.....	952	795 a.....	976 b	826.....	1012
767 a.....	952 a	795 b.....	976	826 a.....	1012 a
768.....	954	795 c.....	976	826 b.....	1012
769.....	955 and a and b	795 d.....	977	827.....	1013
770.....	953	795 e.....	978	828 a.....	1015 a
771.....	927 and 924	795 f.....	979	828 b.....	1015
772.....	956	796.....	980	828, Rem. c.....	—
773.....	939	796 a.....	980	829.....	1015
773 a.....	939 a	796 b.....	980	829 a.....	1015 b
773 b.....	947	797 and 1.....	981 and a	830.....	1016 and a-c
774 and 1.....	942	798.....	981	831.....	1017
775.....	940	799.....	982	831 a.....	1017 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
832.....	1018	858 a.....	1043, 1	875, 1 f.....	1054, 1 f
833.....	1019	858 b.....	1043, 2	875, 1 g.....	1054, 1 g
834.....	1020	859.....	1044 and a	876.....	1054, 2
835.....	1021	859 a.....	1044 b	876, 3.....	1054, 3
835 a.....	1021 a	860, 1.....	1045, 1	876, 4.....	1054, 4
836.....	1022	860, 1 a.....	1045, 1 a	876, 4, a and b..	1054, 4, a and b
837.....	1023	860, 1 b.....	1045, 1 b	876, 5.....	1054, 5
837 a.....	1023 a	861.....	1045, 2	876, 6.....	1054, 6
837 b.....	1024	862, 1.....	1046, 1	876, 7.....	1054, 7
838.....	1029	862, 1 a.....	1046, 1, a and b	877.....	1055
839.....	1025	862, 1 b.....	1046, 1 c	877, 1.....	1055, 1
840.....	1026	863, 2.....	1046, 2	877, 2.....	1055, 2
841.....	1027	863, 2 a.....	1046, 2 a	877, 3.....	1055, 3
842.....	1028	863, 2 b.....	1046, 2 b	877, 4.....	1055, 4
843.....	1030	863, 2 c.....	1046, 2 c	877, 5.....	1055, 5
844.....	1031	864, 3.....	1047, 1	877, 6.....	1055, 6
845.....	1032	864, 4.....	1047, 2	877, 7.....	1055, 7
846.....	1033	864, 5.....	1047, 3	877, 8.....	1055, 8
847.....	1034	864, 6.....	1047, 4	878.....	1055, 9
847 a.....	1034 a	864, 7.....	1047, 5	879, 1.....	1056, 1
847 b.....	1034 b	864, 8.....	1047, 6	879, 2.....	1056, 2
848.....	1043, 1044	865, 1.....	1048, 1	879, 3.....	1056, 3
848 a.....	287, 719 b	866, 2.....	1048, 2	879, 4.....	1056, 4
848 b.....	—	866, 2 a.....	1048, 2 a	879, 5.....	1056, 5
848 c.....	1035 a	867, 3.....	1048, 3	879, 6.....	1056, 6
848 d.....	1035 b	867, 4.....	1048, 4	879, Rem. a.....	—
848 e.....	1035 c	867, 5.....	1048, 5	880.....	1057
849.....	1036	867, 6.....	1048, 6	881.....	1058
850.....	1037	868, 1.....	1049, 1	882.....	1059
850, 1.....	1037, 1	868, 1 a.....	1049, 1 a	883.....	1060
850, 1 a.....	1037, 1 a	868, 1 b.....	1049, 1 b	884.....	1061
850, 2.....	1037, 2	868, 1, Rem. c..	1049, Rem.	885.....	1062
850, 3.....	1037, 3	868, 2.....	1049, 2	886.....	1063
851.....	1037, 4	869, 1.....	1050, 1	887.....	1066
851 a.....	1037, 4 a	869, 2.....	1050, 2	888.....	1068
851 b.....	1037, 4 b	869, 3.....	1050, 3	889.....	1072
851 c.....	1037, 4 c	870, 4.....	1050, 4	890.....	1073
852, 5.....	1037, 5	870, 4 a.....	1050, 4 a	891.....	1077
852, 6.....	1037, 6	870, 4 b.....	1050, 4 b	891 a.....	1078 a
852, 7.....	1037, 7	870, 4 c.....	1050, 4 c	891 b.....	1078 b
852, 8.....	1037, 8	870, 4 d.....	1050, 4 d-f	892.....	1080
852, 9.....	cf. 113 D	871.....	1051	893.....	1081
852, 10.....	1037, 9	872.....	1052	894.....	1071
852, 11.....	1037, 10	873.....	857-863	894, Rem. a.....	1071 b
852, 12.....	1037, 10 fin.	873 a.....	864	895.....	1076
852, 13.....	1037, 11 and 12	873 b.....	note before 857	896.....	1079
852, 14.....	1037, 13	874.....	1053	896 a.....	1079 a
853.....	1038	874, 1.....	1053, 1	896 b.....	1079 b
853 a.....	1038 a	874, 2.....	1053, 2	896 c.....	1079 c
853 b.....	1038 a, fin.	874, 2 a.....	1053, 2 a	896 d.....	1079 d
854.....	1039	874, 3.....	1053, 3	896, Rem. c.....	1079, Rem.
855.....	1040	874, 3 b.....	1047, 6	897.....	1074
855 a.....	1040 a	875.....	1054	897, Rem. a.....	1074 a
855 b.....	1040 b	875, 1.....	1054, 1	897, Rem. b.....	1074 b
856 a.....	1041	875, 1 a.....	1054, 1 a	898 a.....	1065
856 b.....	1042	875, 1 b.....	1054, 1 b	898 b.....	1085 a
856 c.....	1042 a	875, 1 c.....	1054, 1 c	898 c.....	1074 b
857.....	1042 b	875, 1 d.....	1054, 1 d		
858.....	1043	875, 1 e.....	1054, 1 e		

## TABLE OF CORRESPONDING ARTICLES.

421

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
898 d	1065 fin.	907 a	1095	917 r	1111 r
898 e	1065 c	907 b	1098	917 s	1111 s
899	1082	907 c	—	918	1112
900 a	—	908	1099	918 a	—
900 b	—	909 a	1102 a	918 b	1112 a
900 c	1085 a	909 b	—	918 c	1112 b
900 d	1085 b	909 c	1102 b	918 d	—
900 e	1085 c	909 d	1102 c	918 e	1112 d
900 f	1085 d	909 e	—	918 f	1112 e
900 g	—	909 f	1102 d	918 g	1112 c
900 h	—	909 g	1102 e	919	1113
900 i	1085 f	909 h	—	919 a	1113 a
900 j	—	909 i	—	919 b	—
900 k	1085 h	909 j	1102 f	919 c	1113 b
900 l	1083	909 k	—	919 d	1113 c
900 m	1084	909 l	1102 g	919 e	—
901 a	1086 a	909 m	—	919 f	1113 d
901 b	1086 b	909 n	—	919 g	—
901 c	1086 c	909 o	—	919 h	—
901 d	—	909 p	—	919 i	—
901 e	1086 d	910	1100	919 j	1113 e
901 f	1086 e	911	1101	920	1114
901 g	1086 f	912	1103	920 a	1114 a
901 h	1086 g	913 a	1104 a	920 b	1114 b
902 a	1083, 1084	913 b	1104 b	920 c	—
902 b	1087	913 c	1104 c	920 d	1114 e
903	1088-1090	913 d	1104 d	920 e	—
904 a	1096 a	913 e	1104 e	920 f	1115 a
904 b	1096 b	913 f	1104 f	920 g	1115 b
904 c	1096 c	913 g	1107	920 h	1115 c
904 d	1096 d	914	1105	920 i	1115 d
904 e	1096 e	914 a	1105 a	921	1116
904 f	1096 g	914 b	1105 b	921 a	1116 a
904 g	—	914 c	1105 c	922	1119
904 h	1096 h	914 d	1106	922 a	1119 d
904 i	1091 a-c	915	1107	922 b	—
904 j	1094	916	1108, 1109	922 c	1119 a
904 k	1095	916 a	1110 a	922 d	1119 c
904 l	1096 i	916 b	1110 b	922 e	1119 e
905 a	1097 d	916 c	1110 c	922 f	—
905 b	1097 e	916 d	1110 d	922 g	1119 f
905 c	1097 a	917	—	922 h	—
905 d	1097 b	917 a	1111 a	922 i	1119 g
905 e	1097 c	917 b	—	923	1119 fin.
905 f	—	917 c	1111 b	923 a	—
905 g	—	917 d	1111 c	924	1120
905 h	1097 f	917 e	1111 d	924 a	1114 d
905 i	—	917 f	1111 e	924 b	1114 c
905 j	1097 j	917 g	1111 f	924 c	—
905 k	1097 k	917 h	1111 g	924 d	1114 f
905 l	1097 g	917 i	1111 h	924 e	1120
905 m	1097 h	917 j	1111 i	924 f	—
905 n	1097 i	917 k	1111 l	924 g	—
905 o	—	917 l	1111 m	925	1121
905 p	1097 l	917 m	1111 n	925 a	1121 a
905 q	—	917 n	—	926 a	1122 c
905 r	—	917 o	1111 o	926 b	—
906	1091	917 p	1111 p	926 c	1122 a
906 a	1094	917 q	1111 q	926 d	1122 b

OLD.	NEW.	OLD.	NEW.	OLD.	NEW.
926 e.....	1122 f	927 d.....	1123 c	928 j.....	1126 f
926 f.....	1122 d	928.....	1125, 1126	928 k.....	—
926 g.....	1122 e	928 a.....	1126 a	928 l.....	1126 g
926 h.....	—	928 b.....	1126 b	928 m.....	1126 h
926 i.....	1122 i	928 c.....	1126 k	928 n.....	1126 i
926 j.....	1122 j	928 d.....	1126 l	928 o.....	1126 j
926 k.....	1122 g	928 e.....	1126 c	928 p.....	1126 o
926 l.....	1122 h	928 f.....	1126 d	928 q.....	1126 p
927 a.....	1123 a	928 g.....	1126 m	928 r.....	1126 q
927 b.....	1123 b	928 h.....	1126 n	929.....	1127
927 c.....	1123 b	928 i.....	1126 e		

THE END.

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